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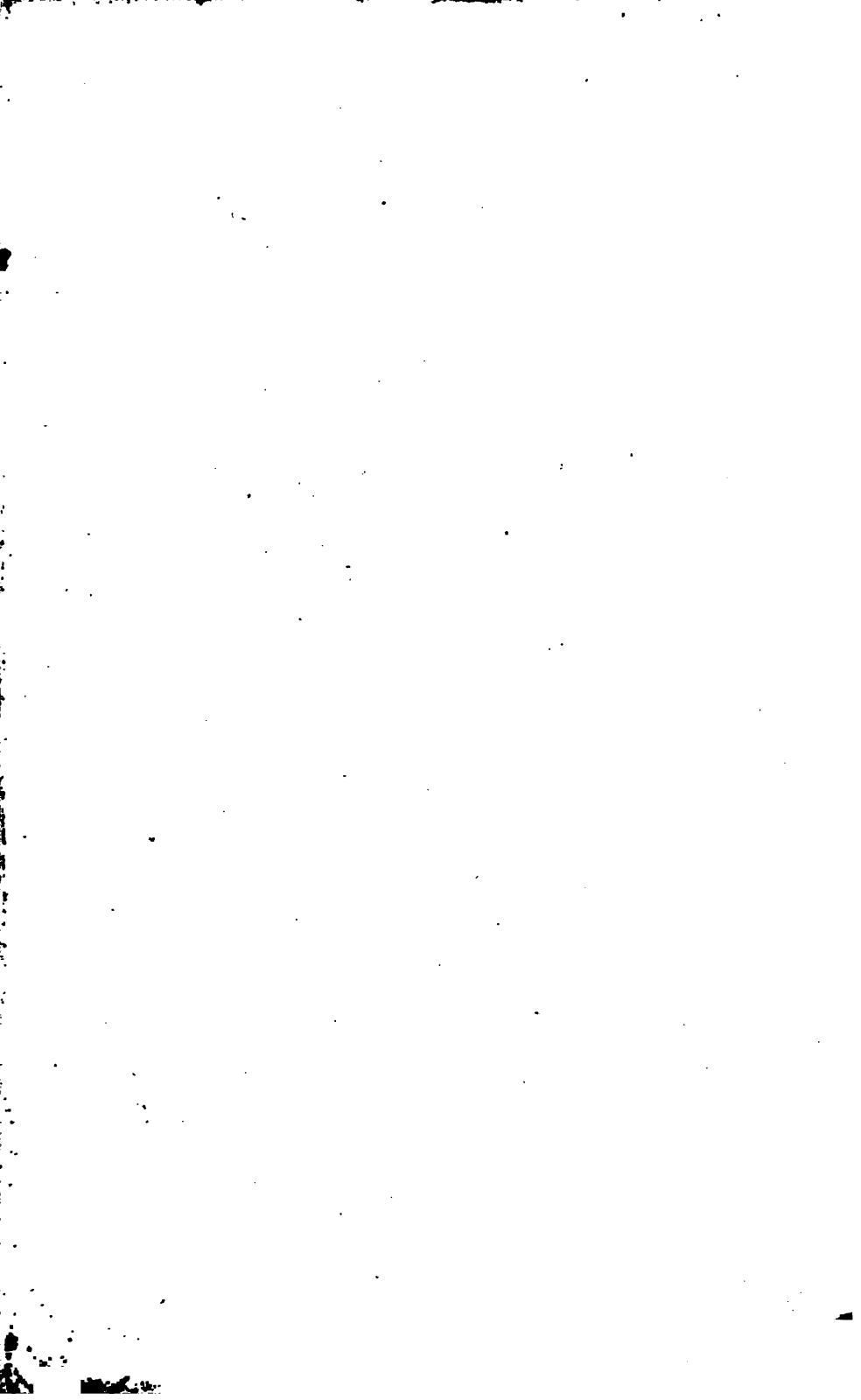
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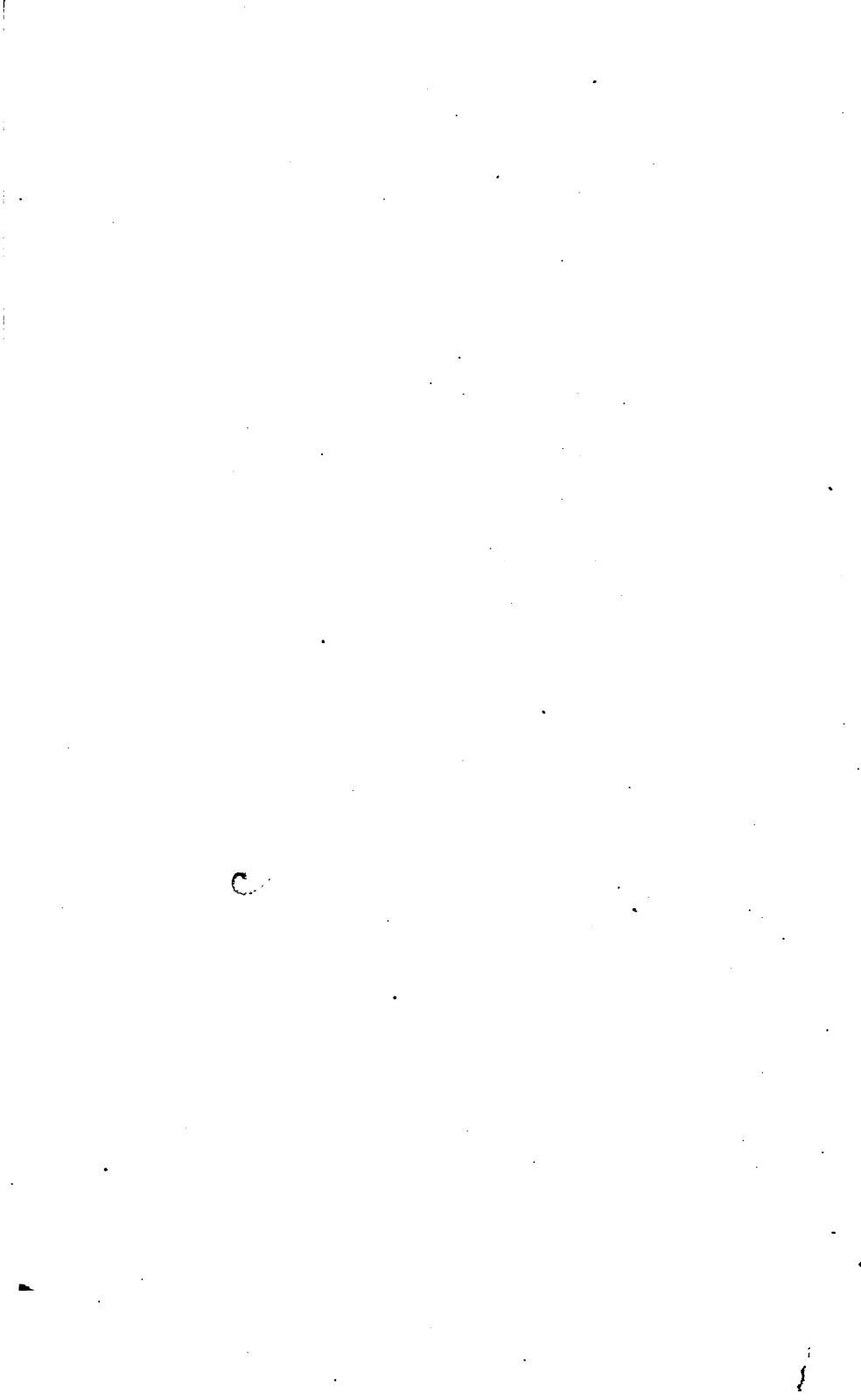
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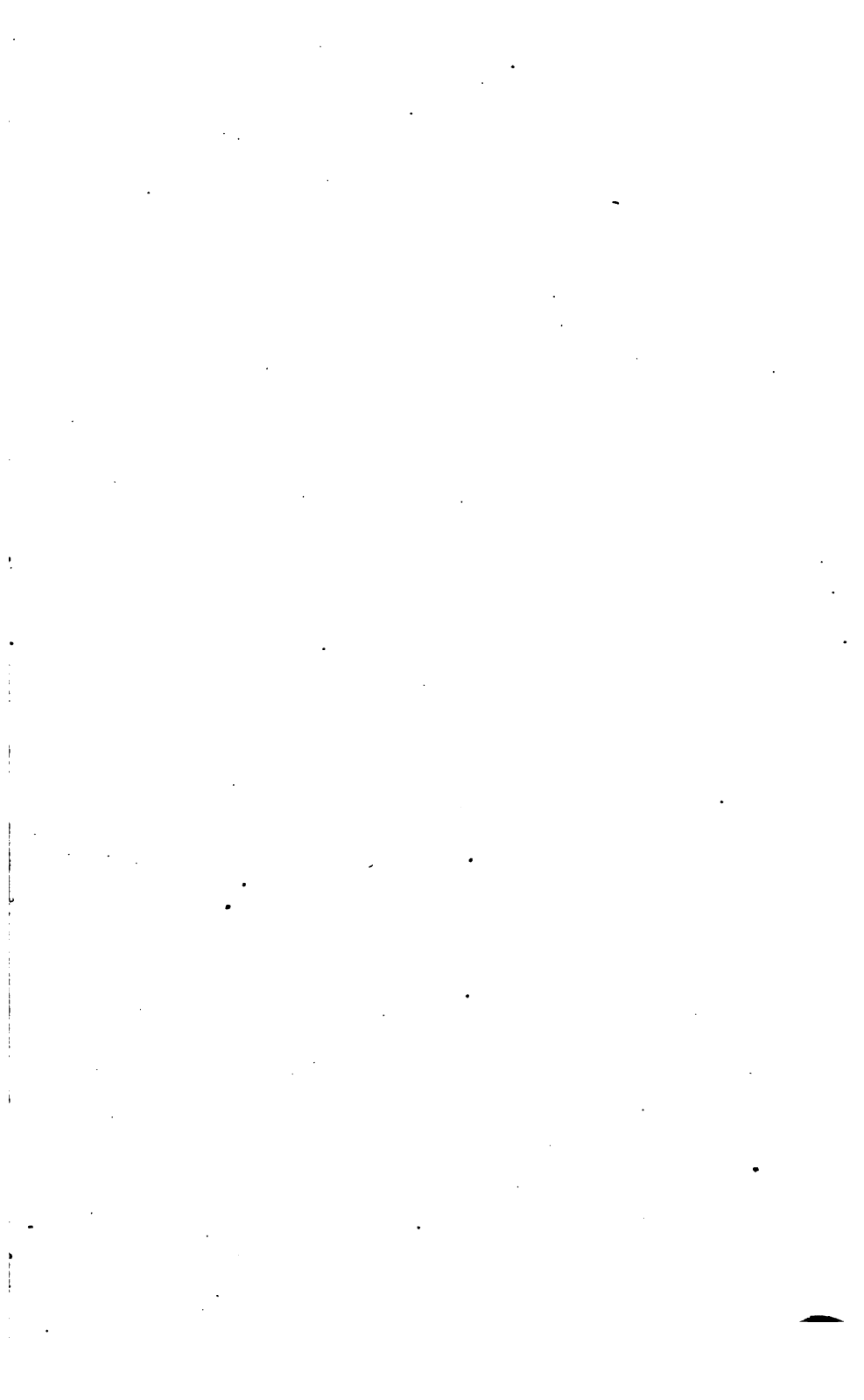
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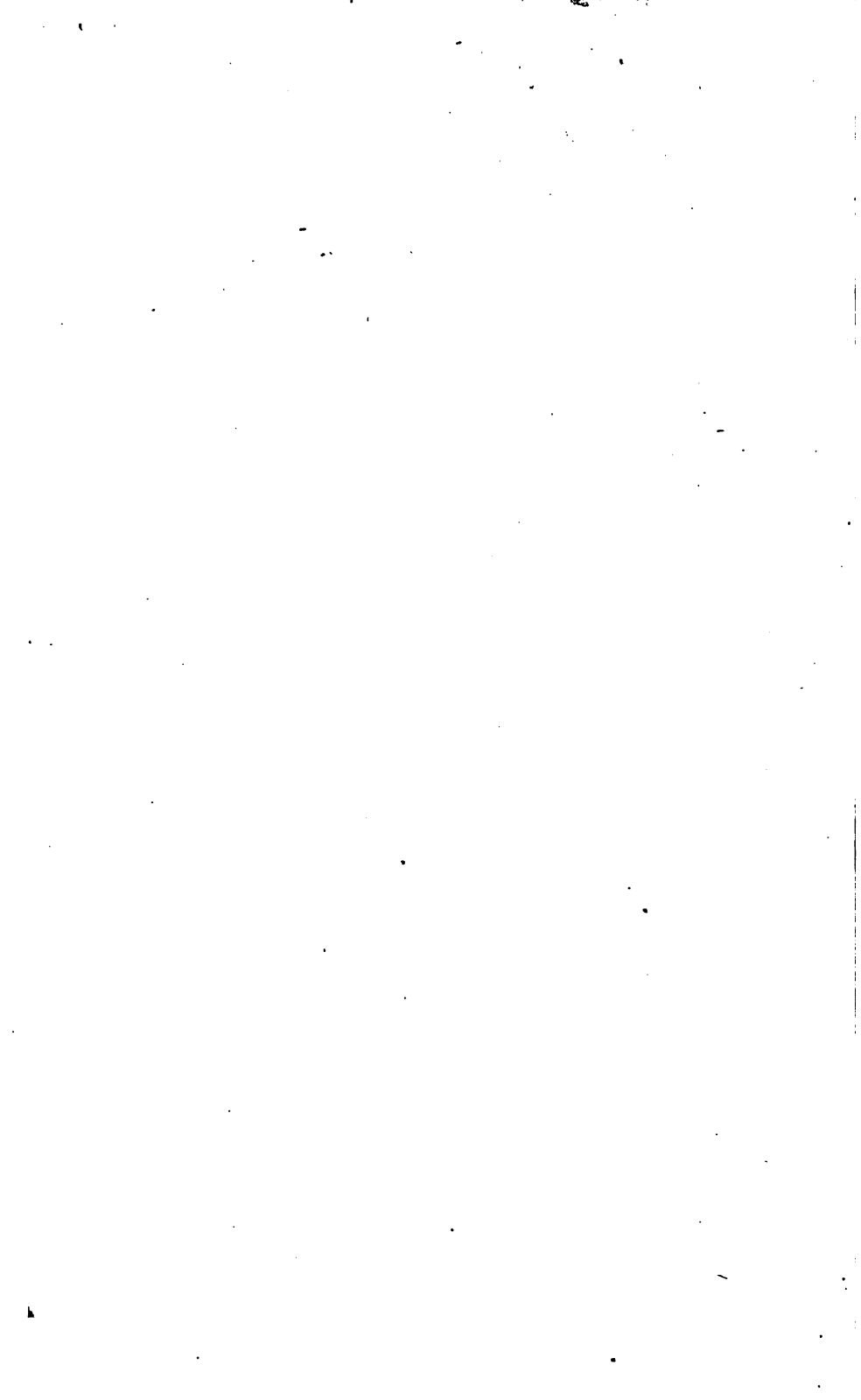
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AN
INTRODUCTION TO THE GRAMMAR
OF THE
SANSKRIT LANGUAGE,
FOR THE USE OF
EARLY STUDENTS.

BY
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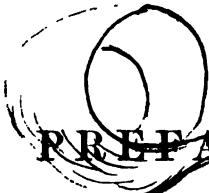
SECOND EDITION.

LONDON,
PUBLISHED BY J. MADDEN AND CO.,
LEADENHALL STREET.

1847.

Oxford, Printed by T. Combe, Printer to the University.





PREFACE.

THE design of the present Grammar of the Sanskrit Language has been suggested by the experience which I have now had in teaching the language, and by the want which I have repeatedly felt of some such elementary work as that which I have here attempted to compile.

Of the Sanskrit Grammars published in Calcutta, the works of Mr. Colebrooke, Dr. Carey, and Mr. Forster are too voluminous and difficult for beginners. The Grammar of Mr. Yates is better adapted to such a class of students, but it is not readily procurable in this country. The Grammar of Professor Bopp, being composed in German and in Latin, is not universally acceptable to English students: and the only Grammar within their reach, therefore, has been that of Sir C. Wilkins. This work, however admirable in many respects, is exceptionable in some parts of its arrangement, and is inconvenient in use from its extent; it is also growing scarce. A new Grammar, therefore, on a somewhat different plan, had become necessary; and as I found no one disposed to engage in its preparation, I have thought it incumbent upon me to undertake the task.

The structure of a highly elaborated form of speech, such as is Sanskrit, abounding with grammatical inflexions, cannot be explained with that brevity of which more simply constituted languages permit: much cannot be described in a very few phrases. The present work has exceeded the limits which I originally contemplated; but

I found it impossible to be more concise, without being obscure, or without omitting something that was essential. As the extent of the book, however, is in great part attributable to the multiplication of examples, rather than of rules, it will be useful for occasional reference, without being cumbrous to the memory of the student. I have endeavoured to make reference easy, by the headings of the pages and other supplementary means.

The first topic of all Sanskrit Grammars is necessarily the euphonic combination of concurrent letters, the analysis of which must be performed before the words can be separated and read. In the chapter upon the combination of letters, or Sandhi, as it is termed, I have rather added to, than diminished, the number of the rules which are to be found in the Grammar of Sir C. Wilkins: but, on the other hand, I have not imitated Professor Bopp in the copiousness with which he has explained the changes, as, however serviceable the rules which he has assembled with singular industry and correctness, they are not in all cases confined to modifications of a euphonic character: they comprise many that occur as the consequence of verbal or nominal inflexion: and although a knowledge of them will no doubt facilitate the student's subsequent acquirement of the principles of declension and conjugation, I have not found him content to be detained so long upon what appears to him to be but the threshold of the edifice, into the interior of which he is eager to enter.

The general outline of the chapter on Declension is in all essential respects the same as that followed in the Grammars of Wilkins and Bopp; but I have thought it advisable to put more prominently forward than they have done the scheme of technical terminations, devised by native grammarians for the construction of the cases of a noun; as, notwithstanding the substitutions which

they partially undergo, they are applicable in all nouns to a considerable portion of the cases, and in some nouns to all. They are easily acquired, and so are their substitutes; and familiarity with them once attained, the subject of Declension, however complicated it may appear, becomes exceedingly simple, and is mastered with facility.

It is in the chapter on Conjugation that I have departed most widely from the course pursued by my European predecessors. Professor Bopp has followed in the main the example set by Sir C. Wilkins, of exemplifying, under the head of each class or conjugation, only those tenses of the verb to which the conjugational characteristics are confined; and of illustrating the remaining tenses of verbs in general in one collective division, under the head of each several tense. I have found this arrangement peculiarly embarrassing to beginners. An entire verb is nowhere presented to them; and although the whole of the inflexions of most of those of which the conjugational tenses are exhibited are to be found in the Grammar, yet they can only be collected by a diligent and protracted search. ~~It rarely happens that~~ the young student is ~~not~~ disheartened by the labour thus imposed upon him, and a competent knowledge of the conjugation of Sanskrit verbs is in consequence comparatively seldom acquired. In the hope of removing some of the difficulties inherent in the subject, I have brought the several tenses of the verb together, and explained their formation in consecutive order. I have then detailed an entire verb in its different voices and derivative forms: and finally, under the head of each conjugation, I have given complete paradigms of a number of the most useful verbs, arranged in alphabetical succession, in the several conjugations to which they respectively belong. An example of this

classification of the verbs was set by Mr. Colebrooke. In the first volume of his Grammar, the only one published, he has assembled all the verbs of the first conjugation, with paradigms more or less complete. The limits of the present work rendered it impossible to represent all the verbs of each conjugation, but I have endeavoured to make such a selection as comprehends those which are of most frequent occurrence, or anomalous construction. The forms are chiefly taken from the native Grammar, the Siddhānta Kaumudī, and from a MS. collection of verbs I had compiled in India. The first part only of Mr. Westergaard's very valuable work; 'Radices Linguae Sanscritae,' had reached me before my collection was completed, or it would have saved me some labour. The usefulness of the series will have been materially enhanced by the alphabetical Index to all the verbs specified, which will be found at the end of the volume, and for the preparation of which I am indebted to the promptly tendered assistance of Professor Johnson, whom I have also to thank for the careful revision of the proof sheets, with exception of those of the last hundred pages, and for the correction of many errors, ascribable to typographic inaccuracy, or to my own inadvertencies.

The chapter on Derivation does not attempt to follow the detail with which the subject is illustrated in the Grammar of Sir C. Wilkins. The same copiousness was no longer necessary, as my Dictionary, however incomplete, offers many of the same examples, and sufficiently exhibits the principles of etymological developement. By the alphabetical arrangement, however, of the technical affixes employed in eliminating derivative from primitive words, a plan adopted from the example of Professor Bopp, reference to any particular form of derivatives will have been facilitated, and the process

Syntax & Prosody

of their developement, perhaps, have been rendered more intelligible.

The formation of compound words is described much in the same manner, but with some slight difference of arrangement, as by Sir C. Wilkins. In the succeeding chapter on Syntax, also, I have followed much the same course, being guided, as he was, by the authority of native grammarians, although appealing to different works, and endeavouring to illustrate the rules by more diversified examples. The subject, however, is yet but imperfectly investigated. The native authorities restrict their remarks to the application of the cases of the nouns, and the tenses of the verbs; and to have supplied their deficiencies would have demanded a longer period, and ampler space, than were compatible with the plan and purposes of the present publication. My guides have been principally the Siddhánta Kaumudí and the poem of Bhaṭṭi, but I have drawn examples also from other printed Sanskrit books.

The Prosody of Sanskrit has been much more successfully illustrated than its Syntax; and in the Dissertation of Mr. Colebrooke, in the tenth volume of the Asiatic Researches, and in the remarks and annotations of various continental scholars and critics upon the metres prevailing in the Sanskrit works which they have edited, abundant materials exist for a comprehensive treatise upon the laws of Sanskrit metre. In the chapter upon the subject which I have added to the Grammar, nothing more has been intended than a brief explanation of the fundamental principles by which poetical metre is regulated, and an exemplification of a few of its most frequently recurring and popular varieties.

As the especial object of the present work is the introduction of the juvenile student to an elementary knowledge of the Sanskrit language, I have but rarely

adverted to the affinities which connect it with other languages; and in the few allusions which I have admitted, I have purposed rather to intimate that such affinities exist, than to explain their nature, or inquire into their origin or extent. The more advanced student, who may take an interest in the investigation, will find in the writings of different continental scholars and grammarians, and especially in the *Comparative Grammar* of Professor Bopp, numerous and undeniable proofs of the close connexion which subsists between the sacred language of the Hindus and the languages of ancient Greece and Rome, as well as those of the Celtic, Teutonic, and Slavonic nations.

It were superfluous in the present day to offer any observations upon the value and interest of Sanskrit literature. The study constitutes an era in the branch of intellectual inquiry just referred to, and has given an entirely new character to philology. The principles of etymological affinity have been placed upon secure grounds, and the history of languages, and through them the history of man, has received novel and important elucidation. Nor is this the only service which it has rendered to general literature. The history of philosophy and science is also largely indebted to it; and in the civil and religious codes which it has laid open to our knowledge, and in the mythological and legendary traditions, and the dramatic and heroic poems, which it offers to our curiosity, it presents a series of new, interesting, and instructive pictures of society, in which the features of a highly artificial, but original civilization are singularly blended with the characteristics of primitive manners and archaic institutions. The history of mankind can be but imperfectly appreciated without some acquaintance with the literature of the Hindus.

It is, however, to the educated youth whose manhood

is to be spent in India, and who is there destined to discharge high duties, and sustain heavy responsibilities—who is to execute the offices of civilized government over millions of subject Hindus, and to make that government a blessing, not a curse, to India—a glory, not a shame, to Britain;—it is to him that the study of Sanskrit commends itself, by considerations of peculiar utility and importance.

A careful examination of the different dialects which are spoken in various parts of India is yet to be effected; but enough is known to admit of their being distinguished as belonging to two great families, that of India proper, and that of the Dakhin. Of the former, the members are, as far as we are familiar with them, recognised as Sanskrit. They have undergone great changes; have simplified their grammatical structure; have suffered in a greater or lesser degree admixture and adulteration from foreign words. They probably also comprehend a small portion of a primitive, unpolished, and scanty speech, the relics of a period prior to civilization: but in the names of things of the most ordinary observation, in terms for the functions of life, as well as the relations of society, as much as in those words which are the offspring of civilization, and which spring from science, philosophy, law, and religion, they are almost wholly dependent upon Sanskrit; a knowledge of which consequently places the members of this family, Bengali, Hindí, Panjabi, Guzerati, Marhatha, and others, almost without effort within the power of any one to whom it may become a duty to acquire either or all of them.

In the south of India the case is somewhat different. Cultivated languages of local origin are there met with, largely supplied with words which are not of Sanskrit origin. There, however, as in the north, the introduction of Sanskrit was the precursor of civilization, and deeply

impressed it with its own peculiarities. The spoken languages were cultivated in imitation and rivalry, and but partially aspired to an independent literature. The principal compositions in Tamil, Telugu, Canara, and Malayalam, are translations or paraphrases from Sanskrit works, and largely borrow the phraseology of their originals: and hence so large a proportion of the language of education and of society is Sanskrit, that a knowledge of it is absolutely essential to a correct understanding of the spoken dialects of the peninsula. *But see p. xii*

There is, however, a higher point of view from which the advantages to the servants of the East India Company in India of a knowledge of Sanskrit are to be contemplated, than the aid which it is calculated to afford them in their executive functions. It will not only enable them to understand the uttered words of those with whom they hold official intercourse; it will not only teach them to interpret the language of representation or complaint, or to express the decrees of justice, or the commands of power;—it will enable them to understand the people, and to be understood by them. The popular prejudices of the Hindus, their daily observances, their occupations, their amusements, their domestic and social relations, their local legends, their national traditions, their mythological fables, their metaphysical abstractions, their religious worship, all spring from, and are perpetuated by, the Sanskrit language. To know a people, these things must be known. Without such knowledge, revenue may be raised, justice may be administered, the outward shows and forms of orderly government may be maintained; but no influence with the people will be enjoyed, no claim to their confidence or attachment will be established, no affection will be either felt or inspired, and neither the disposition nor the ability to work any great or permanent improve-

ment in the feelings, opinions, or practices of the country will be attained. It fortunately happens, it is true, that much of this indispensable information may now be acquired through the English language, in consequence of the valuable translations and dissertations of various of the Company's most distinguished servants; but knowledge from the fountain head is more precise and effective than when gleaned from subordinate, and not always pure or profound, rivulets: and in proportion as it is effective and precise, will be the respect and trust of the native population, the influence and power of their English masters.

ADVERTISEMENT TO THE SECOND EDITION.

IN preparing the present Edition, the only material alterations which I have thought it advisable to make, are the condensation of the general rules regarding the inflexions of the verbs, or the principles of conjugation, and their insertion among the preliminary rules of all the conjugations, instead of the place which they formerly occupied among the introductory rules of the second conjugation. They will now, it is hoped, be more commodiously referred to. I have also made some additions of minor importance to the paradigms of the verbs. In this, as well as in the correction of the errors of the text, I have again to acknowledge the kind assistance of Professor Johnson.

The growing attention which has been lately paid, on the continent especially, to the literature of the Vedas, has induced me to think that a specification of some of the principal peculiarities of construction which are met with in those works might be of service. The illustrations are those which are given by the original Gram-

marians. The examples are cited by them without any references, and their signification could scarcely be rendered with any confidence without verifying them in the passages where they occur, and without adverting to the interpretation of a commentary; a task of no ordinary trouble in the absence of every thing like an index. I have been enabled, however, by my own researches, and by the valuable help of Dr. Max Müller, to verify a considerable number of the passages, and to supply the recognised sense. The rest are open to correction. In a few more years we may expect to read the texts of the Vedas with as much certainty as those of any other Sanskrit compositions.

MAY 5, 1847.

Wilson shuts his eyes to the fact that the GRAMMAR of Telugu Tamil &c. is wholly separate from that of Sanscrit: and that the alphabets contain letters not found in the Sanscrit alphabet.

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SANSKRIT GRAMMAR.

CHAPTER I.

LETTERS.

THE Sanskrit language is written in different parts of India in the characters which are in use for the spoken dialects ; but the alphabet which is regarded as most appropriate to it, and from which the local alphabets are derived, is that which is termed Nágari or Devanágari, the alphabet of 'the city,' or of 'the city of the gods,' being a derivative from Nagara, 'a city,' compounded in the second form with Deva, 'deus,' 'a god.' It appears to have undergone various modifications from a period of remote antiquity down to the seventh or eighth century, when the letters assumed the form in which they now occur.

As usually enumerated, the Nágari alphabet comprises forty-seven letters, the long vowels being considered distinct from the short ; the vowels are thus fourteen : the consonants, among which the aspirated are distinguished from the corresponding unaspirated letters, are thirty-three. The consonants are classified according to the organ chiefly concerned in their articulation ; and in order to effect their utterance, the short vowel 'a' is attached to their respective sounds.

47 letters
33 consonants
14 vowels

Vowels.

अ a, आ á, इ i, ई í, उ u, ऊ ú, ए ri, ऐ rí, ऋ lri, ॠ lrí,
 ए e, ऐ ai, ओ o, औ au.

Consonants.

Gutturals, क ka, ख kha, ग ga, घ gha, ङ ña.
 Palatals, च cha, छ chha, ज ja, झ jha, ञ ña.
 Cerebrals, ट ta, ठ tha, ड da, ढ dha, ण ña.
 Dentals, त ta, थ tha, द da, ध dha, न na.
 Labials, प pa, फ pha, ब ba, भ bha, म ma.
 Semivowels, य ya, र ra, ल la, व va.
 Sibilants and aspirate, श sha, स sa, ह ha.

To these are to be added two signs, which are occasionally attached to vowels, termed Anuswára and Visarga. The first is a dot over and after a letter; the second consists of two dots after it. The first denotes a slight nasal; the second, a soft aspirate; as, अं an (ang), अः ah. Another additional character is ञ, with a sound partaking of 'l' and 'r,' but it is peculiar to the Vedas. Some lists add क्ष ksha and ज्ञ jña, but these are compounds; the first of क ka and श sha, and the second of ज ja and ञ ña. The first is sometimes expressed in English by 'x.'

In designating a letter, the word कार kára is added to it; as, अकार a-kára, the letter 'a'; ककार ka-kára, the letter 'k,' &c.

When a vowel is the initial of a word, it retains the form above given. When it follows a consonant, or occurs as a medial or final, it assumes a different form, which is written before or after, above or below, the consonant with which it is associated; with exception of अ 'a,' which, as a medial or final, is always left unwritten, being understood to be combined with the consonant, and articulated with it, as in the above alphabet, unless the consonant be final, which is denoted by a

mark at its foot, a Viráma or 'rest,' as क् k; or unless it be conjoined with another consonant, as below. The forms of the vowels as medials and finals are,

á, í, í, u, ú, e ri, é ri, lri, lri,
 e, ai, o, au:

or in combination, क् ak, क् aka, आका áká, इकि iki, ईकी íkí, उकु uku, ऊकु úkú, कृक् rikri, कृक् rikri, लृक् lrikri, लृक् lrikri, ऐके eke, ऐके aikai, ओको oko, औकी aukau, अकं akan, अकः akah.

When two or more consonants come together, without any intermediate vowel, they are combined into one compound consonant—in which in general the component members may be recognised without much difficulty—one consonant being subjoined to the other, as in अक् akka, अक् achcha, where the transverse line of the lower is omitted; or one consonant following the other, as अग्ग agga, अज्ज ajja, where the perpendicular line of the first of the two is rejected. In some cases the elements of the combination are not so obvious. The letters most frequently recurring in conjunction with preceding consonants are य ya and र ra. The first is easily discernible in

क्य kya, च्य chya, त्य tyā, द्य dya, प्य pya, म्य mya, &c. :

the second is usually designated by a short transverse stroke at the foot of the letter or letters; as,

क्र or क् kra, ग्र gra, त्र or त्र tra, द्र dra, प्र pra, क्य krya.

When र precedes a consonant, it is placed at the top of it in the shape of a crescent; as, कै rka in अर्के arka, 'the sun;' or र्म्म rmma in धर्म्म dharmma, 'duty.'

The difficulties from this source soon disappear with practice. Some of the most useful combinations are subjoined. It may be also here observed, that some of the single letters may be written in a different manner, of which examples are given at the foot of the Table at the head of this chapter.

Compound consonants.

क kka	क् kta	क kna	क् kma	क kwa	क् ktwa
क्य ktrya	क् ksha	क्य kshya	क् kshwa	क्य khya	य gra
ग grya	घ ghna	ग घma	ङ ŋka	ङ ŋga	ङ ŋgha
ङ ŋghra	च chcha	ञ chchha	च chma	ङ chhra	ज jja
ज jya	ज jra	ज jwa	ञ jha	च ŋcha	ञ ŋja
ट tta	ठ thya	ड dhra	ण ṭa	ण ṭha	ड ṇda
ड ṇdha	ड ṇha	ड ṇya	ड ṇwa	त tka	त tta
त्य tya	त ttra	त tna	त tma	त्य tmya	य trya
त twa	त tsa	त tsna	त्य tsya	ड dga	ड dgha
ड dda	ड ddha	ड ddhya	ड dna	ड dba	ड dbha
ड dbhya	ड dma	ड dya	ड dra	ड dwa	ड dwya
ड dhna	ड dhma	ड dhwa	न nta	न ntya	न ntra
न nda	न ndra	न ndha	न ndhra	न nna	न pta
न pna	प ppa	प pma	प pla	प pwa	प psa
प bja	प bbha	प bhya	प bhwa	म mna	म mpa
म mma	म msa	म lpa	म lma	य vya	य ścha
य śchya	य śna	य śra	य śwa	य śsa	य śhta
य shtya	य shtra	य shtrya	य shña	य shma	य ska
य skha	य sta	य stra	य stha	य sna	य spa
य sphya	य sma	य smya	य sya	य sra	य swa
ह hna	ह hma	ह hya	ह hra	ह hla	ह hwa.

PRONUNCIATION.

Few observations are required regarding the pronunciation of the letters of the Sanskrit alphabet. As a general rule, the vowels are to be sounded like those of the Italian alphabet, except the first, the short 'a,' which has the obscure sound of that letter in such English verbs as 'adorn,' 'adore,' or in the word 'America*.' The vowels ṛi and ḷi differ not in

* This is the only cause of embarrassment in the system here followed of expressing Sanskrit words in English characters. It is difficult to our practice to pronounce 'ban' as if it was written 'bun;' as in Sanskrit, Bandhana, 'binding,' is to be pronounced Bundhunu; but 'u' is necessarily restricted to its proper office, as in Italian, 'fui,' 'furore;' or in English, 'full,' 'bull,' and the like.

sound from the syllables so compounded. They take their place among vowels as subject to euphonic changes, of which as syllables they would not be susceptible. The consonants are in general pronounced as in English, and we have, it may be suspected, several of the sounds for which the Sanskrit alphabet has provided distinct signs, but of which signs are wanting with us. This seems to be the case with the nasals and the cerebrals. We write but one 'n,' but we vary its articulation, according to the consonants it precedes, as a guttural, palatal, cerebral, and dental, in such words as 'conquer,' 'sing,' 'none,' and 'content.' So we write but one 't' and one 'd,' but their sounds differ in such words as 'trumpet' and 'tongue,' 'drain' and 'den:' in the first of which they are cerebrals, in the second dentals. The term 'cerebral' has been adopted to express the Sanskrit Múrdhdhanya, from Múrdhdhan मूर्धन् 'the head,' as these letters are articulated by touching the palate with the tongue farther back in the mouth than is practised in other articulations. The व v when compounded with another consonant is pronounced and written 'w,' as in द्वि dwi, 'two.' Of the three sibilants, the first 's' श is less decidedly 'sh' than the second, as in our 'ss' in 'session;' it is a palatal letter: ष sha is a cerebral, as in 'shore:' and स is a dental sibilant, as in 'sun.' Anuswára is a slight nasal, rather stronger than the 'n' of the French 'bon.' The term Anuswára signifies 'post-vocal,' and accordingly the sign always follows a vowel, and closes a syllable, whether in the middle or at the end of a word. In this situation it may be substituted for any of the other nasals, and then retains the sound of the original, being influenced by the letter that follows; as, अहंकार for अहङ्कार ahañkāra, 'pride;' अङ्ग for अङ्ग aṅga, 'body;' अहं for अहन् aham, 'I.' It is especially appropriate as the substitute of 'm' before the semivowels, retaining its own nasal sound, except before व, which by its analogy to the labial ब, causes the retention of the labial nasal sound 'm:' thus सम् 'sam' compounded with यम् 'yama' &c. makes संयम saṇyama, 'restraint;' संराव sañráva,

‘clamour;’ संलाप saṅlāpa, ‘conversation:’ but संवत्सर samvatsara, ‘a year.’ Anuswāra is the nasal sign exclusively employed before the sibilants and the aspirate; as, अंश aṅśa, ‘a part;’ हिंसा hiṅśa, ‘injury;’ संहिता saṅhitā, ‘combination:’ discharging to this class the office of the other nasals to their respective classes of consonants. The soft aspirate denoted by Visarga is seldom audibly articulated: in practice there is no perceptible difference between रामः Rāmah and राम Rāma.

CLASSIFICATION.

Besides the classification of the letters of the alphabet specified above, there is another which it may be sometimes useful to refer to. In this system the letters are thus arranged:

अ इ उ ए | अ ल क | ए ओ ङ | ऐ औ च | ह य व र ट | ल ण |
 ज म ङ ण न ण | ऋ भ ञ | ष ढ ध ष | ज व ग ड द ञ | ख फ छ
 ठ ष च ट त व | क ष य | श ष स र | ह ल्.

The object of this arrangement is to provide a convenient mode of designating any particular set of letters to the exclusion of all others, which is done by combining any prior letter with the consonant at the end of a series, so as to form a Pratyāhāra or syllable, denoting all the letters that intervene: thus, अल् means the whole alphabet; अच् the vowels only; हल् the consonants only; अण् means अ इ उ, inclusive of their corresponding long vowels; अक् denotes the simple vowels; एच् the diphthongs; यण् the semivowels; and ऋल् all the consonants, exclusive of the nasals and semivowels. Other combinations may be formed on the same principle, with a like purport.

There are some distinctions also affecting the vowels and consonants generally, which it is advisable to particularise.

1. Vowels have three times or quantities: they are, लघु Laghu, ‘light’ or ‘short;’ गुरु Guru, ‘heavy’ or ‘long;’ and सुत Pluta, ‘prolated.’ They have also three accents, and are, उदात्त Udāṭṭa, ‘grave;’ अनुदात्त Anudāṭṭa, ‘acute;’ and स्वरित Swarita, ‘compounded’ or ‘circumflex.’ The long and short

vowels are separately represented, as अ a, आ á: the prolated is the long á with three lines underneath it, or a figure of three behind it, as आ or आ३. The accents are thus severally marked; अ, उ, ई. They are rarely used, except in MSS. of the Vedas.

✕ In combination and in inflexion the vowels are subject to two changes, or rather substitutions, in which other vowel or diphthongal forms take their places. These are called गुण Guṇa and वृद्धि Vṛiddhi, rendered by Dr. Wilkins 'conversion' and 'augmentation.'

The vowels (the long being com-
prised in the short) are . . } अ इ उ ऋ ॠ ल.

The Guṇa substitutes severally . . - ए ओ ऋ ॠ ल.

The Vṛiddhi substitutes . . आ ऐ औ आर् आल्.

Thus the verb भू bhú, 'to be,' in its inflexions is subject to Guṇa; that is, it becomes भो bho, 'o' being substituted for 'u.' In some of its secondary derivatives the 'u' is subject to Vṛiddhi: thus भूत bhúta, 'a being,' 'an element,' furnishes the adjective भौतिक bhautika, 'elementary.' This will be more intelligible as we proceed. It is only at present essential to recollect the purpórt of the terms Guṇa and Vṛiddhi. It may be added that, according to the native Grammars, the Guṇa substitutes are only ए ओ, and the Vṛiddhi आ ऐ औ; the अ and आ, in connexion with the semivowels र and ल, being the Guṇa and Vṛiddhi representatives of अ ल.

✕ 2. Consonants. It is at present more important to notice a distinction of the consonants into two classes. Some of them are hard, some soft. Wilkins calls the former surds; the latter, sonants; in which he is followed by Professor Bopp. The hard or surd consonants are the two first letters of the five first classes of the alphabet and the sibilants; the soft or sonant consonants are the three last letters of each class, the semivowels, and the aspirate.

Hard or surd letters, क ख ग घ ङ ट ठ ड ढ ण त थ प फ श ष स.

Soft or sonant, ग घ ङ ज झ ञ ड ढ ण द ध न य भ म य र ल व ह.

CHAPTER II.

SANDHI—COMBINATION OF LETTERS.

CONTRIVANCES for avoiding the concurrence of harsh or incongruous sounds, or the unpleasing hiatus which arises from keeping sounds apart that are disposed to coalesce, are not wanting in all languages. They are in general, however, rather poetical or prosodial than grammatical; such as the elision of a final 'e' before an initial 'e' in such a concurrence as "the ethereal height of heaven," which it was formerly the fashion to write, as the measure demanded, "th' ethereal;" to say nothing of the synalepha and ecthipsis of Latin verse, "Monstr' horrend' inform' ingens," &c. Other instances of a regard for euphony, however, do occur, independent of prosody, and especially in Greek, in which many of the euphonic changes are analogous to those provided for in Sanskrit. In no language has the subject, however, been so systematically investigated as in Sanskrit: and the changes to which letters are subject for the sake of euphony are numerous, and carefully defined; forming that part of Sanskrit grammar which is termed सन्धि Sandhi, 'a holding together,' 'a junction;' or संहिता Saṁhitá, 'an association,' 'a conjunction; either being derived from a verb compounded of the preposition सम् sam, 'cum,' and धा dhá, 'to have,' 'to hold.'

SECTION I.

Conjunction of vowels.

- ✱ 1. When a vowel terminating a word is followed by a similar vowel beginning another word, whether they both be short or both long, or one be short and one long, they combine into one long homogeneous vowel: thus

a with a makes á; as, दैत्य Daitya + अरि ari = दैत्यारि Daityári, 'a foe of the demons,' a name of Viṣṇu.

á with a makes á; as, सा sá + अगच्छत् agachhat = सागच्छत् sá-gachhat, 'she went.'

i with i makes í; as, इति iti + इव iva = इतिव itíva, 'so indeed.'

í with í makes í; as, श्री Śrī + ईश íśa = श्रीश Śrīśa, 'the lord of Śrī.'

u with u makes ú; as, भानु bhānu + उदय udaya = भानूदय bhānúdaya, 'sun-rise.'

ṛi with ṛi makes ṛí; as, नृ nṛi + ऋषि ṛishi = नृषि nṛishi, 'a man- (a mortal) sage.'

The concurrence of a final and initial ल never perhaps takes place. ल may however follow च्च, and as they are considered as homogeneous, a long च्च ṛi may be the result; as, होतृ hotṛi + लकार ṛikára makes होतृकार 'the letter ṛi (a sort of incantation) of the Hotṛi,' or officiating priest. The concurrence of च्च, however, either with another च्च or with ल, is not liable to any very strict rule, and the substitute may be either a short or long च्च; as, होतृ with either च्चकार or लकार may be either होतृकार or होतृकार.

2. If a word which ends in either च्च a or चा á be followed by a word beginning with a different vowel, then a Guña element is substituted for both; that is, if च्च or चा precedes इ or ई, the substitute is ए; if उ or ऊ, it is ओ; if च्च or च्च, it is अर्; if ल or लृ, अल्; as,

उप upa + इन्द्र Indra = उपेन्द्र Upendra, a name of Kṛishṇa.

जन Jana + ईश्वर Íśwara = जनेश्वर Janeśwara, 'a lord of men,' 'a king.'

यथा yathá + ईप्सितं ípsitam = यथेप्सितं yathepsitam, 'as desired.'

गङ्गा Gaṅgá + उदकम् udakam = गङ्गोदकम् Gaṅgodakam, 'Ganges water.'

मह maha + ऋषि ṛishi = महर्षि maharshi, 'a great sage.'

तव tava + लकार ṛikára = तवल्लकार tavalkára, 'thy letter ल.'

3. If a word ends, as in the last case, with च्च or चा, and is followed by one beginning with a diphthong, a Vṛiddhi

letter is substituted for both ; that is, if **ञ** be followed by **ह** or **रे**, the substitute is **रे**; if by **ओ** or **औ**, it is **औ**; as,

कृष्ण Kṛishṇa + **एकत्वं** ekatvam = **कृष्णैकत्वं** Kṛishṇaikatvam,
' oneness with Kṛishṇa.'

विद्या vidyá + **एव** eva = **विद्यैव** vidyaiva, ' knowledge, verily.'

देव deva + **ऐश्वर्यं** aiswaryam = **देवैश्वर्यं** devaiswaryam, ' the
divinity of a god.'

अल्प alpa + **ओजस्** ojas = **अल्पोजस्** alpaujas, ' of little radiance.'

बाला bálá + **औत्सुक्यं** autsukyam = **बालौत्सुक्यं** bálautsukyam,
' the maiden's sorrow.'

There are some exceptions to these two last rules, which it may be convenient here to insert. With regard to these and to other anomalies and exceptions, however, it may be advisable once for all to recommend to the student, in an early stage of his studies, to content himself with a passing notice of them, and not to allow them to divert his attention from the general rules. Familiar with the rules, he will find no difficulty in the occasional deviations from them which occur.

a. **अक्ष** aksha before **उहिणी** úhiṇí makes **अक्षोहिणी** akshauhiṇí, ' a large army,' instead of **अखोहिणी**, as it should do by rule 2.

b. When **इ** ír, a radical signifying 'go,' or any of its derivatives, follows the 'a' of **स्व** swa, the substitute is not 'e,' but 'ai;' as, **स्वैर** 'self-going,' 'independence;' **स्वैरिणी** 'an independent female servant,' i. e. not a slave.

c. Verbal derivatives from the roots **इष्** iṣ, 'go,' and **एध्** edh, 'increase,' regularly take the Vṛiddhi substitute after the vowel **ञ** of a preposition; as, **उप** + **एति** = **उपैति** 'he approaches;' **उप** + **एधते** = **उपैधते** 'it increases;' but, in general, verbs beginning with **ह** or **ओ** retain their own vowel, and cause the elision of the final **ञ** of a preposition; as, **प्र** before **हजते** makes **प्रेजते** 'he trembles;' **प्र** before **ओषति** makes **प्रोषति** 'he sprinkles.' The **ञ** which is substituted for the **वा** of **वाह्** váh, 'who bears,' takes Vṛiddhi after the short 'a,' as **विश्ववाह्** 'all-sustaining,' beomes first **विश्वूह**, and then in the acc. plur. **विश्वोहः**.

विश्व ऊह *visva ūha*

d. The causal of इष् ish, 'to go,' 'to send,' requires the rejection of the ञ् of the inseparable preposition प्र, as प्र + हवयति makes प्रेवयति, not प्रैवयति. In nouns derived from it the compound may be regular, as प्रेष्य or प्रैष्य preshya or praishya, 'a messenger.' ऊह्, 'to reason,' after ञ् takes Vṛiddhi, as प्रौढ praudha, 'proud,' 'arrogant.' ईष्, 'glean,' with प्र is regular, admitting the Guṇa substitute only, as प्रेष presha, 'a gleaner.'

e. Roots beginning with च् after a preposition ending in 'a,' substitute the Vṛiddhi form चार् ár, as उप + च्छति makes उपार्च्छति upárchchhati, 'approaches;' by rule 2. it should have been उपच्छति uparchchhati. The Vṛiddhi चार् is also substituted for an initial च् when the word it commences is compounded with a preceding word ending in 'a,' and having the sense of the instrumental case: thus सुख sukha and च्छत řita may be joined together, as सुखार्त्त sukheartta, 'affected by joy;' शीत řita and च्छत řita, as शीतार्त्त řítartta, 'affected by cold.' If the first member have not the sense of the instrumental case, the words combine agreeably to rule 2; as, परम parama and च्छत řita make परमार्त्त paramartta, 'last-gone:' the same if the first word retains the sign of the instrumental case, the words coalescing in virtue of their juxta-position, but not forming a compound: thus सुखेन + च्छत make सुखेनार्त्त sukhenartta.

f. The word च्छत řiña doubled or preceded by प्र, वत्सतर, कञ्जल, वसन, or दश, substitutes the Vṛiddhi syllable चार्, not the Guṇa चर्; as, च्छतार्त्त řiñárña, 'debt of a debt;' प्रार्त्त prárña, 'principal debt;' वत्सतार्त्त vatsatarárña, 'debt of a mule;' वसनार्त्त vasanárña, 'debt of a cloth;' दशार्त्त Daśárña, name of a country; दशार्त्त Daśárña, name of a river, the Dosaron of Ptolemy.

g. Verbs formed from nouns beginning with च् take either the Guṇa or Vṛiddhi substitute after the ञ् of a preposition: च्छभीयति řishabhíyati, 'he resembles or acts like a řishabha,' i. e. a bull, with प्र pra makes either प्रर्वभीयति or प्रार्र्वभीयति. So with an initial छ, as प्रच्छादीयति or प्रार्च्छादीयति. When the

initial is the long vowel **वृ**, either no coalescence takes place, or the change is to the Guña syllable; as, **उष** and **वृकाटीयति** make either **उषवृकाटीयति** or **उषकाटीयति**.

h. When **वृ** as the initial of a noun follows an inflected noun ending in a short vowel, it may remain unaltered, or follow rule 2: thus **मह** and **वृषि** may make either **महर्षि** or **महवृषि**.

i. Verbs formed from nouns beginning with **ह** or **ओ** following a preposition ending in **ञ**, either cause its elision, or substitute the Vṛiddhi letter; as, **उष** and **हृदकीयति** *edakīyati* make either **उषेडकीयति** or **उषैडकीयति** 'he is sheepish.'

k. When the particle **एष**, 'verily,' 'indeed,' is used to intimate 'uncertainty,' it causes the elision of a preceding **ञ**; as, **क्व** *kwa* and **एष** *eva* make **क्वेव** *kweva* in such a sentence as **क्वेवभोक्ष्यसे** 'Where indeed will you dine?' When 'certainty' is affirmed, the combination follows rule 3; as, **सखे त्वया सहैव भोक्ष्ये** 'I shall certainly dine with you, my friend.'

l. The words **ओतु** *otu*, 'a cat,' and **ओष्ठ** *oshṭha*, 'the lip,' when compounded with a preceding word ending in **ञ**, either follow rule 3, or cause the elision of the preceding vowel; as, **स्थूल** *sthūla* + **ओतु** = **स्थूलौतु** or **स्थूलोतु** 'a fat cat,' **विम्ब** *vimba* + **ओष्ठ** is either **विम्बोष्ठ** or **विम्बोष्ट** 'cherry-lipped.' If the words coalesce without forming a new compound, the rule is adhered to: **तव** + **ओष्ठ** make **तवौष्ठ** 'the lip of thee.'

4. When a word ends with any simple vowel, except **अ** or **आ**, and is followed by a word that begins with a dissimilar vowel, or with a diphthong, the latter is unaltered, but the former is changed to its analogous semivowel: thus **इ** and **ई** are changed to **य** *y*, **उ** and **ऊ** to **व** *v*, **वृ** *vṛ* to **र** *r*, and **लृ** *lṛ* to **लृ** *l*; as,

इति + **आकर्ण्ये** = **इत्याकर्ण्ये** *ityākārṇya*, 'thus having heard.'

चतु + **आयत** = **चत्त्रायत** *ṛijwáyata*, 'simple-minded.'

भ्रातृ + **अंश** = **भ्रात्रांश** *bhrātrāṇśa*, 'a brother's portion.'

लृ + **अनुबन्ध** = **लनुबन्ध** *lanubandha*, 'the adjunct (anubandha) *lri*.'

a. There are various rules for the correct orthography of words coalescing in this form, but they are amongst the inconveniences of Sanskrit grammar, and are little observed in practice: it is enough here to remark, that under them the first word may be also spelled इत्याकर्ष्य, इत्याकर्ष्य, or इत्याकर्ष्य, doubling the first conjunct consonant, the second, or both. In general, however, the simplest form is used, unless the first of the conjunct consonants be र, when the second should be doubled; as, गौरी 'Gaurí' (the goddess) + अत्र 'here,' is most correctly written गौरीयत्र Gauryyatra. So also in uncompounded words the letter र doubles the consonant conjoined with it, as कर्त्ता karttá, कर्म karmma, धर्म dharmma, although it is not uncommon to omit the duplication in writing.

b. In some instances, when the words are not compounded, and not inflected, a final simple vowel followed by a dissimilar vowel may either conform to the rule, may remain unaltered, or, if long, may be changed to its short vowel: thus चक्री chakrí + अत्र atra, 'The discus-armed (Vishṇu), here!' may make either चक्रयत्र or चक्रि अत्र or चक्री अत्र. If a new compound be formed, the rule must be followed, and the semivowel substituted; as, हरि Hari + अर्थ artha, makes हर्यर्थ Haryyatha, 'for the sake of Hari:' and so it must if an inflective termination be added to the word to form a case, as गौरीयाः Gauryyáḥ, 'of the goddess Gaurí.'

5. When a diphthong ending a word is followed by any vowel or diphthong—even though the latter be the same—beginning a word, the following syllables are severally substituted for the antecedent diphthong:

- * For ए—अय् ay, as चे + जन makes चयन chayana, 'gathering.'
- ऐ—आय् áy, as नै + अक makes नायक náyaka, 'a leader.'
- ओ—अव् av, as विष्णो + ए = विष्णवे Vishṇave, 'to Vishṇu.'
- औ—आव् áv, as पुत्रौ + इनौ = पुत्राविनौ putrávimau, 'these two children.'

a. These syllables may be substituted for diphthongs before the semivowel य when it is the initial of the affix यत्, forming participial nouns in certain senses.

जे from जि + यत् = जय्य jayya, 'what may be conquered.'

भो from भू + यत् = भव्य bhavya, 'what may be' or 'is to be.'

नौ + यत् = नाव्य nāvya, 'relating to a ship,' 'naval.'

b. गो before यत् substitutes गव् for the final, गव्य gavya, 'relating to a cow;' also before the affix यूति, as गव्यूति 'a measure;' but this is peculiar to the Vedas. In ordinary use, the words are गो यूति 'a measure of two kos.'

6. Concurrent heterogeneous letters in some cases do not follow any of the preceding rules, or they follow them optionally; or one of the two vowels becomes quiescent, or is ejected. These are termed प्रगृह्य प्राग्रिह्या, literally 'what must be taken out,' 'excipienda.'

a. The finals ई ऊ and ए, when they are the terminations of nouns in the dual number, are unchanged before other vowels or diphthongs: हरी रतौ 'these two Haris;' भानू इमे 'these two suns;' अङ्गने अन् 'these two women.' The duals मणी, रोदसी, दम्पती, and जम्पती form compounds with इव, as मणीव, रोदसीव, &c.

b. अनी, the nom. plur. masc. of the pronoun अदस् 'that,' does not coalesce with a following vowel: अनी ईशाः 'those lords.'

c. The उ of किमु may be unchanged, or may substitute the semivowel 'v' before a vowel, as किमु उक्तं or किंवुक्तं 'What is said?'

d. ई or ऊ substituted, as they sometimes irregularly are, for the proper ending of the locative case, are unchanged, as सोमो गौरी अधिष्ठितः 'Soma relying on Gauri:' गौरी for गौर्व्याम्.

e. Prolated vowels, pluta, are incapable of combination: रहि कृष्ण अत्र 'Come, Kṛishṇa (as if in calling), here.'

f. ए and ओ being the terminations of an inflected word,

cause a following **ञ** to be ejected; its elision is however usually denoted by a peculiar character; as, **अग्नेऽहं** 'O fire! here;' **विष्णोऽहं** 'O Vishṇu! here.'

g. The **ओ** of **गो** is subject to various modifications before **ञ**; both may be unchanged, **ञ** may be elided, or **ओ** may be changed to **अव** *ava*: thus **गो** and **अग्रं** make **गो अग्रं**, **गोऽग्रं**, or **गवाग्रं**. **ओ** is changed to **अव** *ava* before **अक्ष** and **इन्द्र**, making by rules 1. and 2. **गवाक्ष** 'a lattice,' and **गवेन्द्र** a name of Kṛishṇa; also before **ईश**, making **गवेशः**; or it may be changed before this word to **अव** *av*, by rule 5, regularly making **गवीश** 'lord of kine.'

h. When the short vowel **अ** is followed by the sacred monosyllable **ओम्** *Om*, it is rejected; as, **शिवाय + ओम्** makes **शिवायोम्** (**नमः**) 'Om! namas, or adoration, to Śiva.' It is also rejected before a verbal inflection compounded with the preposition **आ**; as, **शिव + इहि** (from **आ + इहि**) makes **शिवेहि** 'O Śiva, come!'

i. Particles, when single vowels, are not changed before other vowels; as, **इ इन्द्र—उ उमे** 'O Indra! O lord of Umā!' **आ** is an exception, if it implies 'diminution:' **आ + उष्णं** makes **ओष्णं** *oṣhṇam*, 'a little warm.' As an interjection it is unchanged: **आ हवं** 'Ah, indeed!' The final **ओ** of a particle is unchanged: **अहो ईशाः** 'Ho, deities!'

k. The final **ओ** of a vocative case takes various forms before the particle **इति**; as, **विष्णो इति**, **विष्ण इति**, or **विष्णविति**.

l. In a particular class of compound words the initial of the second word is preserved, and the last vowel of the preceding word is rejected; in one case, along with the consonant by which it is followed: thus

शक + अन्धु = **शकन्धु** *śakandhu*, 'a sort of potherb.'

कर्क + अन्धु = **कर्कन्धु** *karkandhu*, 'the jujube.'

लाङ्गल + ईशा = **लाङ्गलीशा** *lāṅgalísā*, 'the handle of a plough.'

मार्ते + अक्ष = **मार्तेक्ष** *márttañḍa*, 'the sun.'

मनस् + ईषा = **मनीषा** *maníṣhā*, 'intellect.'

SECTION II.

Conjunction of consonants.

We must now recollect the distinction which has been pointed out (p. 7) with regard to the two classes of consonants, as hard or surd, and soft or sonant; as, in addition to such rules as affect peculiar letters, there are one or two general rules which it will be of great use to bear in mind.

7. When two consonants come together, and are affected by no special rule, there will be no change, if they are both hard or both soft; but if they are of different enunciation, and one is hard, and the other is soft, then the first of the two must be changed to a letter of the same quality as the second, which will be the hard or soft letter of the class to which it belongs; as, क to ग, or ग to क; च to ज, or ज to च; ट to ड, or ड to ट; त to द, or द to त; प to ब, or ब to प. The further exemplification of this rule may thus be stated:—

a. If the consonants be both hard, there is no change: thus, before the termination सु su, the nouns 'sarvaśak, harit, ap,' retain their finals, as सर्वशक्नु, हरित्सु, अप्सु. वाक् before पति is वाक्पति Vākpati, 'lord of speech.'

b. If both are soft, there is no change: अद् before भिस् is अद्भिस् adbhis, 'by waters.'

c. A hard before a soft consonant must be changed to the soft consonant of its own class: thus भगवत् गीता, 'the song of the lord,' becomes भगवद्गीता bhagavad-gīta, 't' being changed to 'd:' अप् ap, before ज changes its final to च, and becomes अज्, abja, 'water-born,' 'a lotus.'

d. A soft consonant before a hard consonant must be changed to the hard consonant of its own class: अद् ad, 'to eat,' before त्ति, changes द to त, अत्ति 'eats;' so it does before सु, as क्रव्याद् kravyād, 'a cannibal,' is in the 7th case plural क्रव्यात्सु kravyātsu, 'in or on cannibals.'

8. If the antecedent consonant be an aspirated letter, it is not only modified by the preceding rule, but whatever form it

takes it is the unaspirated letter; an aspirate cannot precede any unaspirated letter except a nasal or a semivowel, nor can two aspirated consonants come together. Thus in the combination दधि + अत्र dadhi-atra, where by rule 4. it makes दध्यत्र dadhyatra, and by the following remark a. the ध dh may be doubled, the duplication requires that the first member shall be unaspirated, and the word must be written, not दध्यत्र dadhdhyatra, but दद्धत्र daddhyatra: so कुम् and च become कुद्ध; लम् and ध, लम्भ; ककुम् and भिस्, ककुम्भिस्; and चित्तलिस् and भ्यान्, चित्तलिग्भ्यान्; the स्, which is a hard letter, being first changed to the soft aspirate च, and च being changed to ग before the aspirate भ.

9. A hard consonant, when final, is changed to a soft consonant; and a final aspirated consonant to an unaspirated: thus वाक् becomes वाग्; and चित्तलिस्, चित्तलिग्.

When however it occurs before a pause, that is, when it is not followed immediately by any letter, the change to a soft consonant is optional: thus the nom. sing. of वाक् is either वाक् or वाग्; of चित्तलिस्, चित्तलिक् or -लिग्.

10. Final hard consonants, followed by words beginning with vowels, are changed to soft (the vowels being soft or sonant letters); as, वाक् + ईश becomes वागीश Vágíśa, 'god of speech,' a name of Vṛihaspati; not 'the god of wine,' as Sir Wm. Jones conjectured, from the accidental resemblance of Vágíśa and Bacchus.

When hard and aspirated consonants are followed by the terminations of the cases of nouns or persons of verbs which open with vowels, they are no longer regarded as final, for then they do not terminate a syllable, but begin another, and they are therefore not subject to change: सर्वेशक् makes सर्वेशकी, सर्वेशका; चित्तलिस्, चित्तलिस्त्री. पक्, 'to cook,' before चति makes पचति.

11. A final palatal is changeable to a guttural, which will be hard or soft according to the consonant that follows; as, वाच् vách, 'speech,' becomes वाक् or वाग्, वाग्भिस्; अशृज् asrij, 'blood,' अशृज्भिस्. प्राञ् prāñ, left from प्राच्, 'east,' becomes प्राक्. After certain verbs, च छ ज and ऋ may be changed, when final,

to च, which again becomes ट or ड; as, विश्वसृज्, 'the creator of the universe,' makes विश्वसृष्, and then विश्वसृट्-सृड्.

12. A consonant of the dental class, त च द ध न, preceding a consonant of the palatal class, च छ ज ञ ञ श, or of the cerebral class, ट ठ ड ढ ण, exclusive of the sibilant (ष), is changed to the corresponding letter of that class; that is, त च are changed to च or ट; द ध to ज or ड; and न to ञ or ण.

सत् + चित् = सचित् 'pure reason.'

तद् + जीव = तज्जीव 'that life.'

शार्ङ्गिन् + जय = शार्ङ्गिजय a name of Vishṇu.

तत् + टीका = तट्टीका 'a comment on that.'

चक्रिन् + ठौकसे = चक्रिण्ठौकसे 'O discus-armed! thou goest.'

Before the cerebral sibilant, the dentals are unchanged, as सन् षष्ठ 'being the sixth.'

13. Dentals are also changed to cerebrals, when following cerebrals, if they are part of adjunct syllables, as the personal affix ति with द्विष् dwish, 'to hate,' makes द्वेष्टि dweshṭi, 'who hates.' They are not so changed when they are radical letters, as षट् ते 'they six.'

14. Dental consonants before the letter ल are changed to ल; as, तत् + लिखति = तल्लिखति 'he writes that'; भवान् + लिखति makes भवाल्लिखति; as σὺν and λέγω make συλλέγω. A peculiar mark is sometimes inserted to denote the change of the nasal, as भवँल्लिखति.

15. A nasal of the same class may be substituted for any final consonant before a word beginning with a nasal; as,

वाक् + नयति = वाक् नयति vān nayati, 'speech guides.'

षट् + नवति = षष्टवति shaṣṭnavati, 'ninety-six.'

षट् + मास = षष्टमास shaṣṭmāsa, 'six months.'

इतत् + मुरारि = एतन्मुरारि etan-Murāri, 'that Vishṇu.'

a. This rule does not preclude the operation of the general rule, by which concurrent consonants must be assimilated; it only makes it optional: thus for वाक् नयति we may also write वाग् नयति; and for इतत् मुरारि, एतन्मुरारि; the nasals being sonants.

b. The rule is absolute in one case, when the following word is a technical affix; such as मय, implying, when conjoined with nouns, 'consisting of;' and मात्र, implying 'so much,' 'merely;' as, वाक् with मय makes only वाक्मय vāṁmaya, 'made of speech,' 'eloquent;' and तत् with मात्र is तन्मात्र tan-mātra, 'merely that,' 'a primary element.'

16. न is changed to श in the genitive case of षट् 'six;' also in the words नवति and नगरी after षट्; as, षडां shaṇṇām, षडवति shaṇṇavati, षडगरी shaṇṇagari; the ट of षट् being changed to श by rule 15.

17. Before a sibilant, ङ and श may insert respectively the letters ङ and ट; as, प्राक् before षष्ठ makes प्राक् ङ षष्ठ or प्राक् षष्ठ 'sixth anterior,' and सुगण् + षष्ठ = सुगण् ट षष्ठ 'sixth numerator:' and ट or ड or न, before the dental sibilant, may insert the dental त; as, मधुलिट् सहते or मधुलिट् त्सहते 'the bee endures;' and सन् सः or सन त् सः 'he being.'

18. The nasals ङ, श, न, terminating a word, when preceded by a short vowel, and followed by any vowel as the initial of a subsequent word, must be doubled; as,

प्रत्यङ् + आस्ते = प्रत्यङ्गास्ते 'he sits facing the west.'

सुगण् + ईश = सुगण्डीश 'the lord of an excellent class.'

ॠ राजन् + इति = राजन्निति 'O king! thus.'

19. न following ञ्, र, or ष, either immediately or separated by an intervening guttural or labial consonant, a vowel, य, व, ह, Visarga, or Anuswāra deduced from न or म, is changed to श; as, ञ्चन becomes ञ्चश 'debt;' गृह् + नाति = गृह्णाति; परि + नत = परिणत 'bowed;' नार + चयन = नारायण Nārāyaṇa, a name of Viṣṇu; राम + चयन = रामायण Rāmāyaṇa, a poem so named. If final it is unchanged, as गुरुन्.

20. A final न terminating an inflected word may be changed to Anuswāra before a consonant; as, बलिं चन्ने 'he made a sacrifice;' तं पप्रच्छ 'he asked him:' especially before semivowels, sibilants, and ह; as, for हरिम् read हरिं वन्दे 'I salute Hari;' for तम् read तं हसति 'he laughs at him.' Before राज् the final of सन् is unalterable; as, सच्चान् 'a universal

monarch.' It is unchanged before a vowel; as, अहमागतः 'I (am) come.'

21. न is optionally changed to Anuswāra before ह in conjunction with न, as किन् or किं जलयति; but Anuswāra derived from न may become य, ल, or व, before ह combined with these semivowels severally; as, किं or किम् ल, किं or किल् ह्लादयति, किं or किं हलयति. It may become न before ह combined with न, as किं or किन् हुते.

22. Anuswāra followed by any consonant, except the semivowels, sibilants, and ह, is changed, if in the middle of a word, to the nasal of that class to which the consonant following it belongs: सं + कित = अङ्कित 'marked'; सं + चित = अक्षित 'worshipped.'

a. If it be the final of an inflected word, the change is optional; as, अहम् + कार = अहंकार or अहङ्कार 'egoism'; त्वं or त्वङ्करोषि 'thou doest'; त्वं or त्वन् ददासि 'thou givest.'

b. If the following consonant be a semivowel, the Anuswāra may be optionally changed to the nasal form of the semivowel, which is denoted by a peculiar mark above it; as, संयम or सँयम 'restraint'; यंलोके or यँलोके 'to what world'; संवत्सर or सँवत्सर 'a year.'

23. Anuswāra may be substituted for a medial न or म, when followed by a sibilant; as, धनूंषि 'bows'; यज्ञांसि 'reputations'; कंस a proper name.

✕ 24. A final य or व preceded by स or ज्ञ may be dropped before any letter except a hard consonant or a sibilant; as, ते becoming तय् by rule 5, before आगताः makes त आगताः 'they are come'; तस्मै changed to तस्माय् before इन्द्राय becomes तस्मा इन्द्राय; and तौ changed to ताय् before इमौ becomes ता इमौ 'those two.'

✕ 25. When झ follows any consonant, except a semivowel, a nasal, or a sibilant, it is changed to छ; as, तद् + शिव Siva = तच्छिव tach chhiva, 'that, Siva'; तद् + श्रुत्वा = तच्छ्रुत्वा 'having heard that.'

a. For by rule 12. द has been changed, before the palatal छ.

to the analogous palatal ञ; but the soft consonant ञ, again, has been changed to the hard consonant च before the hard consonant झ.

b. Although, according to the present rule, झ may not be changed to ञ after a nasal, yet seeming exceptions occur in regard to a final न; as, विकिर्णञ्जटे 'overwhelming with arrows;' सन्सम्भुः for सन् सम्भुः 'the existent Sámmbhu or Siva.' In these cases a न् has been interposed, making विकिर्णन् न् जटे, सन् न् सम्भुः, and झ is changed to ञ after न; but by rule 12. न is changed to च before the palatal, and न to न before च, making विकिर्णञ्जटे, सन्सम्भुः. The middle of the three consonants is rejected by a rule to be subsequently quoted (r. 34. a); leaving therefore विकिर्णञ्जटे &c. The insertion of न् between a nasal and a sibilant is very common in the Vedas, as अस्मान् + सु is read अस्मानसु.

26. The augment न् may be inserted after a word ending in a short vowel, before one beginning with झ, as शिव न् छाया; but as न् must be changed to च in such a position, the form is शिवच्छाया 'the shadow of Siva.'

a. The same augment न् is optionally inserted after a long vowel, whether medial or final; as, लक्ष्मीच्छाया or लक्ष्मीच्छाया 'the shadow of Lakshmi;' मेघ or मेघच्छ 'a barbarian.'

b. It is also inserted optionally after the particles चाङ् and माङ् (leaving चा and मा) prefixed to verbal inflexions or derivatives beginning with झ (न is in like manner changed to च); as, आच्छादयति or आच्छादयति 'he covers;' नाञ्छिदन् or नाञ्छिदन् 'let him not divide.'

27. च is changed to क before स, as दृच् for दृक्, 'see,' makes with स्मृति, दृक्स्मृति 'will see:' (for स after a guttural (rule 29.) becomes च, and क and च form the compound क्च.) A final च is usually changed to ट, becoming ड before a soft consonant; as, त्विच्, 'light,' becomes त्विट् or त्विङ्, त्विङ्गिच्. It is sometimes changed to क; as, दधृच् becomes दधृक् 'proud.'

× 28. Before a palatal consonant, including झ, the dental स is changed to श; and before a cerebral, including च, it is

changed to ष; as, रामस् + चिनोति = रामचिनोति 'Rāma gathers;'
रामस् + शेते = रामशेते 'Rāma sleeps;'
रामस् + टीकते = रामटीकते 'Rāma goes;'
रामस् + षष्ठ = रामषष्ठ 'Rāma, sixth.'

29. स, not being final, is changed to ष after any vowel except ञ or ञा, and after a guttural consonant, a semivowel, and ह, though the augment न, Visarga, or a sibilant intervene; thus धनुस् becomes in the plural धनूषि 'bows;'
and शिवे and सु make शिवेषु 'in' or 'on Śivas.' It is not so changed after इ, उ, or ऋ, if radical; as, सुपिस् 'who goes well;'
सुपिसौ, &c.

30. When स in the verbs स्था 'to stay,' and स्तम्भ 'to stop,' and their derivatives, is preceded by the preposition उद्, it is rejected; and as the final द becomes the hard consonant त before a hard consonant, then उद् + स्थान = उत्थान 'uprising,'
and उद् + स्तम्भन = उत्तम्भन 'upholding.'

X 31. When ह follows any consonant, except a nasal, semi-vowel, or sibilant, the aspirate of the preceding letter may be substituted for it, that letter, if a hard consonant, being first changed to its corresponding soft letter; as, वाक् + हरति becomes first वाग् + हरति, and then वाग्हरति 'speech seizes:'
so तद् हविस् makes तद्वविस्.

32. ह when final, or before any consonant except a nasal or a semivowel, is changed to च, as उष्णिह् ushñih, a sort of metre, becomes उष्णिच्; or to ढ, as मधुलिह् 'a bee,' मधुलिढ.
The aspirates are changed to the unaspirated letters (rule 9), and the words are therefore उष्णिक् or उष्णिग्, मधुलिद् or मधुलिङ्.
The final ढ evolved from ह is also changeable to च before स, before which च becomes क, and with it (rules 27. 29) ञ; hence बह् 'to bear,' with स्यति makes वक्ष्यति; दह् 'to burn,' ध्वस्यति.

33. Any consonant may be optionally doubled after र or ह preceded by a vowel; as, सक्के or सक्के 'the sun;'
वह्नि or वह्नि 'fire.'

34. Any consonant, except ह, followed by a consonant, may be doubled; as, पुन् + र may be पुन्न 'a son;'
मित्र् + र may be मिन्न 'a friend.'

a. But when three or more consonants are joined together, by virtue of a grammatical rule, one or more of the intermediate

ones, if similar, may be rejected ; therefore पुञ्च and मिञ्च are more usually written पुत्र and मित्र.

b. A semivowel following any consonant, except a semivowel, a sibilant, ञ, or ह, may be doubled ; as, आदित्य or आदित्य 'the sun.'

c. But when two semivowels are preceded by a different consonant, one of them may be rejected ; so आदित्य becomes आदित्य, as before.

35. When a conjunct consonant is final, whether terminating a syllable or a word, the second member is rejected, as सञ्ज, 'a lame man,' becomes सन् ; and हिञ्ज, 'what injures,' हिन्. So after nouns ending in consonants, the sign of the nominative case, ञ, is rejected, as गतञ्, 'going,' not गतञ्.

If the first letter be र, the final is retained, as उज्ज् 'strong ;' but not if the second member be a sibilant, as चिकीर्, 'who wishes to do,' becomes चिकीर्.

X 36. When a word ending with र is followed by one beginning with र, one is rejected, and the preceding vowel, if short, is made long ; as, पुनर् + रजते = पुनारजते 'he again sports ;' निर् + रक्त = नीरक्त 'unimpassioned.'

There are other rules affecting the mode of combining consonants, and the changes to which the combinations are subject ; but their validity is matter of dispute : accordingly, as different rules are followed, the derivatives of the compound of सम् 'cum,' and कृ 'to make,' may be written in a variety of manners : संस्कृता, for instance, may be written in a hundred and eight ways. These are, however, matters merely of ortho-epical conceit, and in practice the simplest spelling, consistent with the essential elements of a word, is to be preferred.

SECTION III.

Changes of Visarga.

As preliminary to the rules for those changes to which the soft aspirate termed Visarga is subject, it may be useful to premise, that they contemplate the reciprocal equivalency of

(:) Visarga, ः, and र्; these signs being, according to circumstances, mutually interchangeable. There are, as is well known, indications of similar reciprocity in the classical languages. The Greek *ἑξ*, *ἑπτα*, *ἄλς*, become in Latin 'sex, septem, sal.' In the older Latin writers a final 's' was commonly elided, at least for prosodial purposes; and Pott suggests that its place may have been supplied by something like Visarga. Lucilius, according to Quintilian, wrote "Serenu' fuit et dignu' loco;" and Cicero observes, "Plures antiquorum sic locutos." The substitution of 'r' for 's' was also common in Latin, and 'arbor, labor, clamor,' were originally written 'arbos, labos, clamos.' The 's' was also sometimes preserved in the nominative, but changed in other inflexions, as 'flos, floris,' and the like.

The meaning of Visarga विसर्ग is literally 'abandoning,' 'ejecting;' and that of its synonyme विसर्जनीय Visarjjaníya is 'that which may' or 'is to be ejected or abandoned.' It has been a question, therefore, whether the symbol to which it is applied (:) be a simple mark of elision, a kind of apostrophe, or whether it designates a sound. It would be out of place to discuss the question at present. It is usually considered to denote a very soft and almost imperceptible breathing, and it is sufficient for our purpose so to regard it.

37. A final ः is changed to Visarga: रामः Rámas becomes रामः Rámah; and रामैः Rámais, रामैः Rámaiḥ.

38. Before a hard consonant Visarga again becomes ः; विष्णुः + ज्ञाता = विष्णुज्ञाता 'Vishṇu the preserver.'

a. It is not so changed before a hard letter followed by a sibilant, as कः त्वरुः 'Which (is) the sword-hilt?'

b. Before a sibilant the change is optional, as रामः ज्ञेते or रामज्ञेते. (The dental sibilant is changed to the sibilant of the class of the consonant by which it is followed: see rule 28.)

c. Before the hard consonants of the guttural and labial classes Visarga may be unchanged: यः करोति 'who does;' कः पचति 'Who cooks?'

d. Before these letters a different sign × called Arddha-visarga, 'a half Visarga,' is sometimes used, as क× करोति, क× पचति. The sign before a guttural is described as जिह्वामूलीय, 'proceeding from the root of the tongue;' and before a labial, उपध्मानीय 'to be gently blown or aspirated.' Modifications of aspiration are no doubt intended, which might have been of consequence when the language was spoken, but are now of no importance.

e. The permanence of Visarga before क is liable to exception, and it is changed to स before, 1. the pronoun क, as कस्य: 'quisquis;,' 2. the affix क, as यशस्क 'famous;,' and the particles कस्य and काम्य, as यशस्कस्य 'of little fame;,' यशस्काम्य 'desirous of fame.' It is also changed before पाञ्च, as यशस्याञ्च 'of slight renown.'

f. But it is not changed before कस्य, if that follows an indeclinable word; as, प्रातः कस्य 'nigh to morning;,' nor before काम्य, if it be derived from a radical final; thus गिर makes गी: 'speech,' whence गी: काम्य 'desirous of speech.'

g. It is changed before verbs and verbal derivatives commencing with क when compounded with नमः, पुरः, आविः, and दुः; as, नमस्कार 'salutation;,' पुरस्करोति 'he places before;,' आविष्कृत 'manifested;,' दुष्कृति 'evil-doing.'

h. The numerals द्विः, त्रिः, and चतुः, change Visarga to स before क, as द्विष्करोति, त्रिष्करोति, चतुष्करोति, 'he makes two, three, four.' But if repetition is implied, the change is optional, as द्विःकरोति or द्विष्करोति 'he does (any thing) twice.'

i. तिरः optionally changes its final, as तिरःकार or तिरस्कार 'abuse.'

j. निर becoming निः also optionally changes Visarga to स before क, as निः कसित or निष्कसित 'expelled.'

k. Visarga is changed to स after सप्थिः compounded with the particles कस्य and पाञ्च, as सप्थिष्कस्य, सप्थिष्पाञ्च, 'a little butter.'

l. It is changed after ऋधः and शिरः compounded with पद; as, ऋधस्यद 'foot below;,' शिरस्यद 'foot on the top.' If the words are uncompounded, the change does not take place, as ऋधः पद, शिरः पद.

39. A final radical र् is changed to Visarga ; as, गिर्, 'speech,' becomes गीः ; प्रातर्, 'dawn,' प्रातः.

✕ 40. The letter र् (in technical grammar called रु ru, to distinguish it from the mere alphabetical sign) is substituted for Visarga after any vowel except अ or आ, and before a vowel or a soft consonant ; as, गुणैः उपेत becomes गुणैरुपेत 'endowed with qualities ;' अग्निः दहति = अग्निर्दहति 'fire burns ;' नौयति 'the boat goes ;' शम्भुर्हरति 'Sambhu takes.'

✕ 41. If the Visarga be preceded by अ, and the initial of the word following be अ, or a soft consonant, उ is substituted in place of र्, and उ with the penultimate अ forms the final diphthong औ ; as, कः अत makes कोऽत 'Who here ?' कः गत makes को गतः 'Who (is) gone ?'

✕ a. An initial अ following औ so formed is rejected, but its place is marked by the sign ऽ. See rule 6. f.

b. मनस् changed by rule 37. to मनः becomes by this rule मनो in such compounds as मनोज, मनोभव, 'mind-born ;' मनोरम 'mind-delighting.'

✕ 42. After the short vowel अ, and before any vowel except अ, Visarga may be changed to य्, which by rule 24. may be rejected ; as, देवः and आस्ते become देवयास्ते or देव आस्ते 'a god sits ;' देवः and इन्द्र become देवयिन्द्रः or देव इन्द्रः 'the god Indra ;' नलः उवाच, 'Nalah spoke,' makes नलयुवाच or more commonly नल उवाच.

✕ 43. After the long vowel आ, and before any vowel or soft consonant, य् is substituted for Visarga ; it is optionally rejected before the vowels, absolutely before the consonants ; as, देवाः अत make देवायत or देवा अत 'the gods (are) here ;' देवाः and नम्याः make देवा नम्याः 'the gods are to be reverenced ;' देव्याः अभिहितं, 'said of Devī,' makes देव्यायभिहितं or देव्या अभिहितं ; श्रियाः माला, 'the garland of Śrī,' makes श्रिया माला.

a. After the interjections भोस्, भगोस्, अघोस्, the Visarga, to which the final is changed, is said to be again changed to य्, which is ejected before a vowel or soft consonant ; as, भो इन्द्र 'O Indra !' भगो देव 'O god !'

44. Visarga substituted for a radical final र may become र again before a vowel or a soft consonant; as, प्रातः for प्रातर् + अत्न becomes प्रातरत्न 'the dawn (is) here.'

a. Such a Visarga may also optionally become र again before a hard consonant; as, गीः for गिर् before एति may make गीर्येति 'lord of speech,' or, by rule 38, गीर्यति, Visarga being changed to स.

b. Visarga substituted for the final of अहर् for अहन् 'a day,' becomes र again before any consonant except र and भ; as, अहर्येति 'lord of day;' अहर्गण 'a number of days.' Before र and भ, ञ is substituted for it; as, अहोरात्र 'day and night;' अहोभिः 'by days.'

× 45. Visarga is substituted for a final न, except in the word प्रशान्, before a hard consonant of the palatal, cerebral, and dental classes, if followed by a vowel, a semivowel, or a nasal. Anuswāra is prefixed to the sibilant to which by rule 38. Visarga is changed; as, शार्ङ्गिन् + छिन्धि becomes शार्ङ्गिंश्छिन्धि 'O bow-armed, cut!' राजन् + त्र = राजंस्त्र 'O king, cross!' but प्रशान् चिनोतु 'let the quiet man collect.'

a. Before प the substitution is optional, and the Visarga does not become a sibilant, as by rule 38 c, but may or may not substitute the Arddha-visarga: नृन् पाहि, 'cherish men,' is therefore written नृन्पाहि, नृः पाहि, or नृं × पाहि, also with a mark denoting the Visarga to be nasal, as नृँः पाहि or नृँ × पाहि.

b. सम् in combination with कृ and its derivatives, the word कान् repeated, and पुम् derived from पुंस् prefixed to a word beginning with a hard consonant, insert the augment स्; in which case Visarga is said to be substituted for their proper finals, preceded by Anuswāra, and changed before स् to स. सम् before कार therefore becomes संस् स्कार; कान् before कान्, कांस् स्कान्; and पुम् before कोकिल, पुंस् स्कोकिल. By clause a. of rule 34, however, one of the sibilants is rejected, leaving संस्कार 'initiation;' कांस्कान् 'whom! whom!' and पुंस्कोकिल 'a male koil (Indian cuckoo).'

46. The Visarga which is the sign of the masculine nomi-

native of the pronouns तद् and एतद्, or सः 'he,' एवः 'that person,' is commonly dropped before any consonant; as, स वरति 'he goes;' स ददाति 'he gives;' एव विष्णुः 'that Vishṇu;' but not if the negative च is prefixed, as अचः शिवः 'not that Śiva.'

a. In verse, for the convenience of the metre, स not only rejects the Visarga, but allows the final च to be conjoined with a following vowel, by the rules of vowel-Sandhi; as, सेन्द्रो राजा जयति, 'that Indra the king conquers,' for स इन्द्रः; so सैव दाशरथी रामः, 'that very Rāma, the son of Daśaratha,' for स एवः.

CHAPTER III.

DECLENSION.

SECTION I.

General Rules.

47. Most nouns in the Sanskrit language are declinable in one or more of three genders. They admit, with very few exceptions, of three numbers, singular, dual, and plural; and of seven cases in each number; 1. the nominative, 2. accusative, 3. instrumental, 4. dative, 5. ablative, 6. genitive, 7. locative: of these it may be remarked, that the third or instrumental has the sense of 'by' or 'with;' the ablative, 'from;' and the locative, 'in' or 'on:' the rest have the usual powers.

48. Inflexion, whether of declension or conjugation, is contrived by the Sanskrit grammarians on the same principle. It consists of two parts; 1. the Anga, 'body,' or inflective base, that is, the word itself; and, 2. of certain particles, which, being attached to the base, complete the inflected word. The inflectional terminations of conjugation will be hereafter specified. We are concerned at present with those of declension only.

49. The inflectional terminations of nouns are twenty-one;

some of them are repetitions: they are attached to the inflective base in each of the seven cases of the three numbers, and are as follows:

* nom.	सि	सौ	जस्
acc.	सम्	सौ	जस्
instr.	टा	भ्यां	भिस
dat.	हे	भ्यां	भ्यस्
abl.	ऊसि	भ्यां	भ्यस्
gen.	ऊस्	सोस्	जान्
loc.	डि	सोस्	मुप्

si - au - pas.
 au - au - sad
 ta - hyam - this
 he - hyam - hyas
 na - hyam - hyas
 na - os - am
 hi - os - up

The vocative has no separate termination, being considered as a modification only of the nominative.

✕ 50. Now of these inflectional terminations it is to be remarked, that some of the letters serve only to form syllables, and facilitate enunciation: they are rejected, therefore, when those letters which are essential are applied to the base. These auxiliary letters are the इ of सि; the ज् of जस्; the झ् of जस्; the ट् of टा; the ऊ of the terminations हे, ऊसि (in which also इ is subordinate), ऊस्, and डि; and the प् of मुप्. It is also to be recollected, that by rule 37. a final स् is changed to Visarga. The actual terminations therefore will be,

• nom. :	सौ	जः
acc.	सौ	जः
instr.	भ्या	भिः
dat.	ह	भ्यः
• abl.	जः	भ्यः
• gen.	सोः	जान्
loc.	डि	मु

✕ 51. In applying these terminations to the final letter of the inflective base, recollection must be preserved of the modifications which that final letter must undergo, whether it be a vowel or a consonant, before the initial letters of the terminations; as in the following example:

	नौ 'navis,' 'a ship.'		
nom.	नौः	नावी	नावः
acc.	नावं	नावौ	नावः
instr.	नावा	नौभ्यां	नौभिः
dat.	नावे	नौभ्यां	नौभ्यः
abl.	नावः	नौभ्यां	नौभ्यः
gen.	नावः	नावोः	नावां
loc.	नावि	नावोः	नौषु

It will be observed, that before the consonants the word नौ is unchanged ; before the vowels, नौ becomes नाव् by rule 5. The ष of नु is changed after नौ to ष by rule 29.

It is worth while to pause for a moment upon this scheme of inflectional terminations, and to understand it fully, as it furnishes a useful clue to all the varieties of nominal inflexion which follow. If it were rigidly applied, nothing would be so simple as Sanskrit declension ; and even as it is, we are authorised to affirm that there is but one general declension in Sanskrit grammar. There are however various modifications, both of the bases and of the terminations, in the individual nouns, which render it convenient to divide them into classes : and no arrangement admits of more ready reference than that which classes them according to their final letters ; first, as they are vowels or consonants ; and secondly, according to the letter or class of letters in each of those divisions.

SECTION II.

Nouns ending in vowels.

CLASS I. Nouns ending in ञ and ञा.

52. Nouns ending in ञ form by far the most numerous class of nouns, and commonly admit of three genders, forming the feminine by adding ञा ; as, masc. शिव Śiva, the god ; fem. शिवा the goddess Śivā.

53. In forming the inflexions of all nouns, such changes as may occur are of two descriptions; 1. those affecting the base, 2. those affecting the termination.

* 54. Nouns ending in **अ** substitute in the base, **आ** for the final before **य** substituted for **ए** in the dat. sing.; before the dual termination **भ्यां**; and before the augment **न**, in the genitive case plural, and in the nominative and accusative plural neuter. They substitute **ए** for their final **अ** before **जोस्** in the dual, and **भ्यस्** and **भु** in the plural. They insert **न** before the signs of the genitive case plural, and the nominative and accusative plural neuter. The feminine noun changes **आ** to **ए** before the **आ** of the instrumental case singular, the **जोस्** of the dual, and in the vocative case sing.; and inserts **या** before the four last cases of the singular, and **न्** before **आन्** in the gen. plural.

* 55. After nouns in **अ** other terminations are substituted for those of the scheme, in some of the cases: thus,

	Singular.	Plural.	
acc.	म् for अम्	न् for अ	“
instr.	इन् — टा	हेस् — भिस्	
dat.	य — ऊ		
abl.	आत् — ऊसि		
gen.	स्य — ऊस्		

* a. After the feminine noun **सि** is rejected, and **इ** is substituted for **जौ** in the nom. and acc. dual, and **आन्** for **ङि** in the locative case sing.

* b. The neuter substitutes in the three numbers of the nom. and accus. severally **म् ई इ**, the latter with **न** prefixed, as **नि**, in place of the terminations of the masculine: in all the other cases it adopts the terminations of the masculine.

56. We are now prepared to understand the construction of the following forms of **शिव**, bearing in mind the alterations dependent upon the laws of combination, in joining the inflectional terminations to the inflective base.

Masc. शिव Siva the deity.

nom.	शिवः	शिवौ	शिवः	Siva, &c.
acc.	शिवं	शिवौ	शिवान्	Siva, &c.
instr.	शिवेन	शिवान्	शिवैः	By or with Siva, &c.
dat.	शिवाय	शिवान्	शिवेभ्यः	To Siva, &c.
abl.	शिवात्	शिवान्	शिवेभ्यः	From Siva, &c.
gen.	शिवस्य	शिवयोः	शिवानां	Of Siva, &c.
loc.	शिवे	शिवयोः	शिवेषु	In or on Siva, &c.
voc.	शिव	शिवौ	शिवः	O Siva! &c.

Fem. शिवा the goddess Siva.

nom.	शिवा	शिवे	शिवाः	<i>Siva. Sive. Siva</i>
acc.	शिवां	शिवे	शिवः	<i>Sivām. " 8 "</i>
instr.	शिवया	शिवान्	शिवभिः	<i>Sivayā. Sivabhi. 24</i>
dat.	शिवायै	शिवान्	शिवभ्यः	<i>Sivāyāi. - 24</i>
abl.	शिवायाः	शिवान्	शिवभ्यः	<i>Sivāyāḥ. 24</i>
gen.	शिवायाः	शिवयोः	शिवानां	<i>" 24</i>
loc.	शिवायां	शिवयोः	शिवानु	<i>Sivāyām. " 24</i>
voc.	शिवे	शिवे	शिवाः	<i>Sive. Sive. 24</i>

Neuter शिव 'auspicious.'

nom. and accus.	शिवं	शिवे	शिवानि
voc.	शिव	शिवे	शिवानि

The rest as the masculine.

a. Other nouns declinable on the above models are the following: they are given with the inflection of the nominative case.

Masculine.	Feminine.	Neuter.
अश्वः a horse	अङ्गना a woman	अण्डं an egg
आकाशः the sky	आशा hope	आसनं a seat
उष्ट्रः a camel	इच्छा wish	इन्द्रियं an organ of sense
काकः a crow	कन्या a girl	कुलं a family
गुणः a quality	श्रीवा the neck	गृहं a house
चन्द्रः the moon	चन्द्रिका moonlight	छत्रं an umbrella

ज्वरः fever	मरः decay	जलं water
तर्कः reasoning	नारा a star	तीरं a shore
देवः a god	दोला a swing	दुःखं pain
धर्मः virtue	धारा an edge	धनं wealth
नखः a nail	नासा the nose	नृत्यं dancing
पर्वतः a mountain	पूजा worship	पत्रं a leaf
मत्स्यः a fish	भाष्या a wife	मूलं a root
यज्ञः sacrifice	माला a garland	यौवनं youth
रसः flavour	रक्षा preserving	रक्तं blood
लोहः iron	लज्जा modesty	लवणं salt
वक्रः a crane	वीणा a lute	वर्णं a wood
शृगालः a jackall	शोभा beauty	शास्त्रं a scripture
समुद्रः the ocean	सभा an assembly	सूत्रं a rule
हस्तः the hand	हिंसा injury	हिमं frost.

b. Many adjectives and participles declinable in the three genders belong to this class.

c. The feminine nouns अम्मा, अम्मा, अम्मा, signifying chiefly in poetic language 'mother,' make their vocatives अम्मा, अम्मा, अम्मा. If the penultimate be not a conjunct consonant, other synonymes follow the usual form, as हे अम्माके, अम्माले, अम्माहे, 'O mother!'

57. Besides those nouns which are formed from masculine nouns in अ, by adding, as it is said, the feminine ending टाप्, that is, आ, there are nouns derived immediately from verbs ending in आ, as पा, ना, भ्रा, and the like, in which the final आ is an essential, not an accidental letter. Such nouns admit of a variety of gender. The declension of the masculine and feminine noun is the same. In the neuter the final is made short, and the word is declined like शिवं.

58. Nouns in आ, then, in which the final is a radical letter, combine with the terminations of the nominative case, and with those of the singular and dual accusative, agreeably to the laws of Sandhi. In the accusative plural and the following cases the final आ is cut off before the vowel terminations,

and they are affixed at once to the word, as if it ended in a consonant: before the consonantal terminations there is no change; as,

Masc. and fem. विष्मया 'all-preserving.'

nom.	विष्मयाः	विष्मयी	विष्मयाः
acc.	विष्मयां	—	विष्मयः
instr.	विष्मया	विष्मयाभ्यां	विष्मयाभिः
dat.	विष्मये	—	विष्मयाभ्यः
abl.	विष्मयः	—	—
gen.	—	विष्मयोः	विष्मयां
loc.	विष्मपि	—	विष्मयासु
voc.	विष्मया &c.		

So सोमया 'who drinks the Soma juice;' शङ्खया 'a shell-blower.'

59. The word हाहा, the name of an inferior divinity, a Gandharba, is considered as a primitive, and is inflected therefore throughout without any elision of the final, which combines with the vowel terminations agreeably to the rules of Sandhi, and is consequently in every way regularly declined.

nom.	हाहाः	हाहौ	हाहाः
acc.	हाहां	—	हाहाः or हाहान्
instr.	हाहा	हाहाभ्यां	हाहाभिः
dat.	हाहै	—	हाहाभ्यः
abl.	हाहाः	—	—
gen.	—	हाहौः	हाहां
loc.	हाहे	—	हाहासु
voc.	हाहा &c.		

CLASS II. Nouns ending in इ and उ.

60. Nouns ending in these two vowels may be conveniently classed together, as they are analogously inflected; recollecting only that the semivowels to which they are changeable before other vowels are respectively य् and व्.

* 61. In the masculine gender the changes of the base are, the substitution of the long vowel for the final in the dual nom.

and accus., and in the accus. and gen. plural; the Guña letter र or ओ is substituted for the final before इत्, हे, इसि, and इस्, and in the vocative singular; and the final is dropped before the termination of the locative case singular: न् is inserted before the terminations of the instrumental case singular and the gen. plural.

62. In the same gender the dual termination औ is rejected; न् is substituted for अन्, and न् for the अस् of इत्; the vowel of अस् in the ablative and genitive is dropped; and औ is substituted for ङि; as follows:

अग्नि 'fire.'			भानु 'the sun.'		
nom. अग्निः	अग्नी	अग्नयः	भानुः	भानू	भानवः
acc. अग्निं	—	अग्नीन्	भानुं	—	भानून्
instr. अग्निना	अग्निभ्यां	अग्निभिः	भानुना	भानुभ्यां	भानुभिः
dat. अग्नये	—	अग्निभ्यः	भानवे	—	भानुभ्यः
abl. अग्नेः	—	—	भानोः	—	—
gen. —	अग्न्योः	अग्नीनां	—	भान्वोः	भानूनां
loc. अग्नौ	—	अग्निषु	भानौ	—	भानुषु
voc. अग्ने &c.			भानो &c.		

63. There are some anomalies among nouns in इ. Thus सखि, 'a friend,' substitutes खा for the final in the first five inflexions, and inserts य before their vowel terminations. In the other cases of the singular, and in the gen. and loc. dual, it is more regular than अग्नि, the final इ becoming य before a vowel. In the nom. singular सि is rejected, and in the abl. and gen. इस् is substituted for इसि and इस्.

सखि 'a friend.'

nom. सखा	सखायौ	सखायः
acc. सखायं	—	सखीन्
instr. सख्या	सखिभ्यां	सखिभिः
dat. सख्ये	—	सखिभ्यः
abl. सख्युः	—	—
gen. —	सख्योः	सखीनां
loc. सख्यौ	—	सखिषु
voc. सखे &c.		

a. In composition this word may be inflected regularly in all the cases, or in all except the two first; सुसखिः or सुसखा 'a good friend'; सुसख्ये or सुसख्ये 'to a good friend,' &c.

b. पति, 'a master,' is declined like सखि in the five last cases singular; as, पत्या, पत्ये, पत्युः, पत्युः, पत्यौ. In the rest like अग्नि. पतिना and पतौ sometimes occur.

पति in composition is declined like अग्नि; as, भूपति 'a king,' (lord of the earth,) भूपतिः, भूपती, भूपतयः, भूपतये, &c.

64. Feminine nouns in इ and उ differ from the masculine in the accus. plural, and in the third and following cases singular. They do not substitute न् for the Visarga of शस्, nor insert न् before टा. In the dative and following cases singular they have two forms, one like the masculine: in the other they insert आ before the affixes of the dative, ablative, and genitive cases; and, like feminine nouns in आ, substitute आत् for the sign of the locative ङि; as,

Fem. मति 'Mind.'			धेनु 'a milch cow.'		
nom. मतिः	मती	मतयः	धेनुः	धेनू	धेनवः
acc. मतिं	—	मतीः	धेनुं	—	धेनूः
instr. मत्या	मतिभ्यां	मतिभिः	धेन्वा	धेनुभ्यां	धेनुभिः
dat. मतये or मत्यै	—	मतिभ्यः	धेनवे or धेन्यै	—	धेनुभ्यः
abl. मतेः or मत्याः	—	—	धेनोः or धेन्वाः	—	—
gen. —	मत्योः	मतीनां	—	धेन्योः	धेनूनां
loc. मतौ or मत्यां	—	मतिषु	धेनौ or धेन्वां	—	धेनुषु
voc. मते &c.	—	—	धेनो &c.	—	—

65. Neuter nouns in इ and उ reject the terminations of the nom. and accus. singular, substitute ई and इ for the dual and plural terminations, and insert न् before them and all other terminations beginning with a vowel. They lengthen the final before न् in the plural.

वारि 'water.'			मधु 'honey.'		
nom. } वारि -	वारिणी -	वादीणि -	मधु	मधुनी	मधूनि
acc. }	—	—	—	—	—
instr. वारिणा	वारिभ्यां	वारिभिः	मधुना	मधुभ्यां	मधुभिः
dat. वारिणे	—	वारिभ्यः	मधुने	—	मधुभ्यः

abl.	वारिखः	वारिखां	वारिखः	मधुनः	मधुन्यां	मधुभ्यः
gen.	—	वारिखोः	वारिखां	मधुनः	मधुनोः	मधूनां
loc.	वारिखि	—	वारिखु	मधुनि	—	मधुनु
voc.	वारि or वारे &c.			मधु or मधो &c.		

66. There are a few neuter nouns in इ which before the vowel terminations of all the cases except the two first, and optionally before ङि, drop the final vowel; as,

अस्थि 'a bone.'

nom.	} अस्थि		
acc.		अस्थिनी	अस्थीनि
instr.	अस्थिना	अस्थिभ्यां	अस्थिभिः
dat.	अस्थिने	—	अस्थिभ्यः
abl.	अस्थिनः	—	—
gen.	—	अस्थिनोः	अस्थीनां
loc.	अस्थिनि or अस्थनि	—	अस्थिषु
voc.	अस्थि &c.		

a. अक्षि 'an eye,' दधि 'ghee,' and ^{शु}श्रुक्षि 'a thigh,' are similarly declined: the fact being, in all probability, that as nouns in इ they are defective, and their deficiencies are supplied before the vowel terminations by analogous but obsolete nouns ending in न्, as अस्थन्, अक्षन्, दधन्, ^{शु}श्रुक्षन्.

b. Other nouns in इ and उ, declinable on the above models, are,

Masc. in इ.

Fem. in इ.

Masc. in उ.

✱ अस्त्रिः a sword	✱ कृषिः agriculture	✱ आयुः life
ऋषिः a sage	आनिः patience	इक्षुः sugar cane
कविः a poet	गतिः going	ऋतुः a season
गिरिः a mountain	जातिः caste, sort	गुरुः a teacher
मणिः a jewel	दीप्तिः light	बन्धुः a relation
रविः the sun	धृतिः firmness	भानुः the sun
राशिः a heap	प्रकृतिः nature	मृतुः death
विधिः an ordinance	बुद्धिः understanding	विष्णुः Vishṇu
सारथिः a charioteer	वृष्टिः rain	वेणुः a bambu
✱ हृदि a name of Vishṇu	✱ स्मृतिः remembrance	✱ शत्रुः an enemy.

c. There are not many feminine substantive nouns in उ, and but few neuter either in इ or उ. Adjectives of course, or substantives used attributively, may, with few exceptions, be declined in three genders.

d. When a noun in इ or उ, whether substantive or attributive, is used in the neuter gender in the same sense in which it is employed in the masculine, it is optionally declinable in all the cases of which the terminations begin with vowels, except the two first, either after the masculine or neuter form; as अनादि 'eternal:' neuter nom. and acc. अनादि, अनादिनी, अनादीनि; instr. अनादिना; dat. अनादये or अनादिने; abl. and gen. अनादे: or अनादिनः; loc. अनादौ or अनादिनि; gen. and loc. dual अनाद्यो: or अनादिनो:. If the sense differs, the neuter form only is admissible: पीलु masc. 'a kind of tree;' neut. 'the fruit of the Pīlu tree:' dat. पीलुने, abl. and gen. पीलुनः, loc. पीलुनि, &c.

e. Other neuter nouns in इ and उ are derived from nouns terminating in the long vowels ई and ऊ.

CLASS III. Nouns ending in ई and ऊ.

67. The chief peculiarity affecting the inflective base, or the word itself, in nouns terminating in ई and ऊ, regards the substitution in some cases of the syllables इय् and उय् for the finals ई and ऊ before those inflective terminations which begin with vowels. When these syllables are substituted, the nouns are inflected before the vowel terminations as if they ended with the semivowels य् and व्. When those syllables are not substituted, the final vowels combine with the vowels of the terminations, agreeably to the laws of Sandhi, with very few exceptions.

68. After the syllables इय् and उय् the inflective terminations undergo no changes; after the finals ई and ऊ they undergo a few, chiefly after feminine nouns, analogous to those already observable in feminine nouns of the preceding classes, and depending on the same conditions.

69. इय् and उय् are severally substituted for the final ई and

ऊ of masculine nouns, when they are monosyllabic verbal derivatives, or when the finals are preceded by a conjunct consonant; as, धी (for ध्ये) 'to think,' लू 'to cut,' श्री 'to serve.'

Masc. धी 'who understands.'			Masc. लू 'who cuts.'		
nom. धीः	धियौ	धियः	लूः	लुघौ	लुघः
acc. धियं	—	—	लुघं	—	—
instr. धिया	धीभ्यां	धीभिः	लुघा	लूभ्यां	लूभिः
dat. धिये	—	धीभ्यः	लुघे	—	लूभ्यः
abl. धियः	—	—	लुघः	—	—
gen. —	धियोः	धियां	—	लुघोः	लुघां
loc. धिनि	—	धीषु	लुघि	—	लूषु
voc. धीः &c.			लूः &c.		

a. Nouns of this description are not considered as ceasing to be monosyllabic by having particles prefixed to them, which merely qualify their application; therefore सुधीः 'a man of good understanding,' परमधीः 'a man of excellent understanding,' and the like, substitute इय् for the final; सुधीः, सुधियौ, सुधियः. So स्वयम्भूः 'self-existent,' from स्वयं 'self,' and भू 'being,' a name of Brahmá, makes स्वयम्भूः, स्वयम्भुवौ, स्वयम्भुवः.

b. They are considered as polysyllabic if derived from a compound verb, as प्रधी 'a man of superior understanding,' which is a derivative, not from the simple verb धी, but the compound verb प्रधी, and therefore is declined प्रधीः, प्रधौ, प्रध्यः, &c., the final becoming य् before a vowel, by rule 4: and they are also considered as polysyllabic if the first member of the compound is a subordinate term, or one not in opposition, as वर्षाभूः 'born in the rains,' 'a frog.' There are also certain compounds of भू which are by special rule excepted from substituting उव्; as, पुनर्भू 'born again,' हन्भू 'a snake,' काराभू 'born in a prison,' करभू 'produced from the hand:' these are all declined, as, वर्षाभूः, वर्षाभुवौ, वर्षाभ्यः, वर्षाभ्यं, &c.

70. Masculine nouns ending in ई or ऊ, when consisting of more than one syllable in consequence of being compounded with another noun as a subordinate term, or being derived

from a modification of the verb, merely follow the rules of combination ; that is, ई becomes य्, and ऊ, व्, before a vowel affix.

सेनानी 'a general' (from सेना 'an army,' and नी 'who leads').

nom.	सेनानीः	सेनान्यौ	सेनान्यः
acc.	सेनान्यं	—	—
instr.	सेनान्या	सेनानीभ्यां	सेनानीभिः
dat.	सेनान्ये	—	सेनानीभ्यः
abl.	सेनान्यः	—	—
gen.	—	सेनान्योः	सेनान्यां
loc.	सेनान्यां	—	सेनानीषु
voc.	सेनानीः	&c.	

सलपू 'a sweeper,' (सल 'a place,' & पू 'who cleans').

सलपूः	सलपूषी	सलपूषः
सलपूषं	—	—
सलपूषा	सलपूष्यां	सलपूषिभिः
सलपूषे	—	सलपूष्यः
सलपूषः	—	—
—	सलपूषोः	सलपूषां
सलपूषि	—	सलपूषु
सलपूः	&c.	

a. नी, 'to lead,' and its compounds substitute ज्ञान् for कि in the locative.

b. यपी 'who drinks (moisture),' i. e. the sun, derived from पा 'to drink;' ययी 'a road,' from या 'to go;' वातप्रणी 'an antelope,' from वात 'the wind' and प्रणी 'who outstrips;' and हूह् a demigod so named ; differ from सेनानी in three cases :

acc. sing.	यपीं	acc. plur.	यपीन्	loc. sing.	यपी
—	ययीं	—	ययीन्	—	ययी
—	वातप्रणीं	—	वातप्रणीन्	—	वातप्रणी
—	हूह्	—	हूह्न्	—	हूहि

They may, however, be also regularly declined in these cases, as ययं, ययः, ययि, &c.

c. लू in composition, as यवलू 'who cuts barley,' makes either यवलां or यवलूनां in the gen. plur., and यवलां in the loc. singular.

71. Feminine nouns in ई and ऊ, like masculine nouns, are declined in two ways : if they are monosyllables, or contain a conjunct consonant, they substitute इय् and उव् for their finals ; if polysyllabic, they change the finals, agreeably to the laws of Sandhi, to य् and व् before the affixes commencing with vowels.

72. Feminine nouns of the first description optionally prefix **ञा** to the affixes marked by a mute **ऊ**, like feminine nouns in the short **इ** and **उ**.

73. They optionally prefix **ञ्** to **जाम्** in the gen. plural, and substitute **जाम्** for **कि** in the loc. singular; as,

श्री 'prosperity.'			भू 'the earth.'		
nom. श्रीः	श्रियो	श्रियः	भूः	भुवौ	भुवः
acc. श्रियं	—	—	भुवं	—	—
instr. श्रिया	श्रीभ्यां	श्रीभिः	भुवा	भूभ्यां	भूमिः
dat. श्रिये or श्रियै	—	श्रीभ्यः	भुवे or भुवै	—	भूभ्यः
abl. श्रियः or श्रियाः	—	—	भुवः or भुवाः	—	—
gen. —	श्रियोः	श्रियां or श्रीणां	—	भुवोः	भुवां or भूनां
loc. श्रियि or श्रियां	—	श्रीषु	भुवि or भुवां	—	भूमि
voc. श्रीः &c.			भूः &c.		

74. Feminine nouns of the second description, having more than one syllable, and being derivative nouns from masculine nouns by the substitution of the terminations **ई** and **ऊ** for the masculine final, insert **ञा** before the terminations having a mute **ऊ**, make the vowel short in the voc. singular, and prefix **ञ** to the termination of the gen. plural.

The **ञ्** of the nominative is rejected after such nouns in **ई**, but not after **ऊ**. After both, **ञ्** is substituted for **जम्**, **ञ** for the **जस्** of **जस्**, and **जाम्** for **कि**; as,

नदी 'a river.'			वधू 'a wife.'		
nom. नदी	नद्यौ	नद्यः	वधूः	वध्यौ	वध्यः
acc. नदीं	—	नदीः	वधूं	—	वधूः
instr. नद्या	नदीभ्यां	नदीभिः	वध्वा	वधूभ्यां	वधूमिः
dat. नद्यै	—	नदीभ्यः	वध्ये	—	वधूभ्यः
abl. नद्याः	—	—	वध्वाः	—	—
gen. —	नद्योः	नदीनां	—	वध्योः	वधूनां
loc. नद्यां	—	नदीषु	वध्वां	—	वधूमि
voc. नदि &c.			वधु &c.		

a. The rejection of **ञ्** after a feminine noun ending in **ई** depends upon that **ई** being the feminine termination, or sign

of the feminine gender. If it is part of the word itself, the sibilant becomes Visarga, as usual; as, लक्ष्मी: 'the goddess Lakshmi,' तल्ली: 'a lute,' तली: 'a boat.'

b. स्त्री, 'a woman,' is inflected in the nom. and voc. like नदी, and optionally so in the accus. singular and plural: in the other cases like श्री. But the insertion of न् before the gen. plural, and of चा before the terminations with a mute ऊ, and the substitution of चान् for ऊि are absolute, not optional as in श्री.

nom.	स्त्री	स्त्रियो	स्त्रियः
acc.	स्त्रियं or स्त्री	—	स्त्रियः or स्त्री:
instr.	स्त्रिया	स्त्रीभ्यां	स्त्रीभिः
dat.	स्त्रिये	—	स्त्रीभ्यः
abl.	स्त्रियाः	—	—
gen.	—	स्त्रियोः	स्त्रीणां *
loc.	स्त्रियां	—	स्त्रीषु
voc.	स्त्रि &c.		

c. Feminine nouns in ई and ऊ, when compounded so as to form attributes, are to be declined like nouns masculine, when used in the sense of a masculine noun, as सुश्री, 'a prosperous man,' takes, in the dative, ablative, genitive, and locative cases, only one form, viz. सुश्रिये, सुश्रियः, and सुश्रियि. If the compound is only a qualification of the substantive, the feminine form may be followed, as सुश्री, 'good fortune,' makes सुश्रिये or सुश्रिये, &c. If the noun is a word invariably feminine, it retains its feminine terminations, although used as an attribute of a male, as बहुश्रेयसी 'a man of many good qualities,' makes बहुश्रेयस्ये, बहुश्रेयस्याः, बहुश्रेयस्यां.

d. Feminine nouns formed from verbal roots, and compounded with subordinate terms, however, when used in a sense analogous to that of the masculine, take exactly the same form, as ग्रामणी 'a female head of a village,' खलपू 'a female sweeper,' make, accus. sing. and plur. ग्रामण्यं, ग्रामण्यः,

* Wilkins has स्त्रीणां or स्त्रियां, but the Kaumudī expressly excepts स्त्री from the alternative.

सलम्, सलम्; dat. ग्रामस्ये, सलम्बे; abl. and gen. ग्रामस्यः, सलम्बः; gen. plur. ग्रामस्यां, सलम्बां; loc. ग्रामस्यां (see rule 70. a.), सलम्बि; voc. ग्रामणीः, सलम्बूः.

e. So पुनर्भू 'twice-being,' if it be applied to man or woman indifferently, is declined in the same manner; mf. पुनर्भवे, पुनर्भवेः, पुनर्भवि; but if it mean 'a woman twice married,' it is declined like वधू; पुनर्भवे, पुनर्भवेः, पुनर्भव्यां, पुनर्भव्यां.

f. The object of these rules, and of others affecting nouns ending in ई and ऊ, is to intimate that a word which may be applied to an object either male or female is declined in a form common to both; that is, with the masculine terminations: when it is limited to a distinct female object, it is declinable only with the feminine terminations, as in the instance of पुनर्भू. So also वधू for instance, being 'a male' or 'female frog,' is declined alike, वधूबे, -भ्यः, -भ्यि, -भ्यू; but the same word being the name of a plant, in which sense there is no male, is declined only, वधूब्यै, वधूब्याः, वधूब्यां, वधूब्यु.

75. Nouns in ई and ऊ which are susceptible of the neuter gender, substitute the short vowels इ and उ for their finals. If the word is an attributive, and the sense of the neuter is analogous to that of the other genders, the word is declined in all the cases of which the affixes begin with vowels, except the two first, optionally, as if it were a noun ending in ई or ऊ long; that is, the final becomes य् or व् before the vowel: otherwise न is inserted, as after चारि. Thus ग्रामणी 'who leads or is chief over a village;' ग्रामणीः ब्राह्मणः 'a head-man Brāhman;' ग्रामणीः ब्राह्मणी 'a Brāhman woman, head of a village;' ग्रामणि कुलं 'a family, chief over a village.' The inflexion of the latter is,

nom.	ग्रामणि	ग्रामणिनी	ग्रामणीनि
acc.			
instr.	ग्रामस्या or ग्रामणिना	ग्रामणिभ्यां	ग्रामणिभिः
dat.	ग्रामस्ये or ग्रामणिने	—	ग्रामणिभ्यः
abl.	ग्रामस्यः or ग्रामणिनः	—	—
gen.	—	ग्रामस्योः or ग्रामणिनोः	ग्रामणीनां
loc.	ग्रामस्यां	—	ग्रामणिषु

a. Nouns ending in ई and ऊ as derived from simple verbal roots are not numerous, the roots not being in any number ; but they admit of being multiplied as compounded with other words. Feminine nouns formed by the affixes ई and ऊ, and especially the former, are more frequent.

प्रणीः m. a leader, a guide.	प्रतिभूः m. a surety.
कुमारी f. a damsel.	बन्धूः f. an army.
पृथिवी f. the earth.	धूः f. the eyebrow.
भगिनी f. a sister.	ससूः f. a mother-in-law.
विपणी f. a shop.	सुधूः f. a woman with good eyebrows.

CLASS IV. Nouns in ऋ and ॠ, ~~अ~~

76. Masculine nouns in ऋ substitute अन् for the final, and, according to the analogy of nouns in अन्, form the nominative in आ ; as, पितृ 'a father,' nom. पिता.
77. In one class of nouns in ॠ, the Guṇa form अर्, in another the Vriddhi अर्, is substituted for the final before the vowel terminations of the nominative dual and plural, and of the accusative sing. and dual. Before the accus. and gen. plur. the vowel is made long. न् is inserted before आन्. Before the vowel terminations of the instr. and dat. singular, and gen. and loc. dual, ॠ is changed by Sandhi to the semivowel र्; it is changed to अर् in the locative and vocative cases sing.
78. The only changes in the affixes are, the rejection of स् in the nominative sing.; the substitution of न् for शस् in the accus. plural, and of उस् for अस् in the abl. and gen. singular; स् is rejected; and the उ of उस् is prefixed to the semivowel र्, which as a final is changed to Visarga.

पितृ 'a father.'			कर्तृ 'a doer.'		
nom. पिता	पितरौ	पितरः	कर्ता	कर्तारौ	कर्तारः
acc. पितरं	—	पितृन्	कर्तारं	—	कर्तृन्
instr. पित्वा	पितृभ्यां	पितृभिः	कर्त्वा	कर्तृभ्यां	कर्तृभिः
dat. पित्ते	—	पितृभ्यः	कर्त्वे	—	कर्तृभ्यः

abl.	पितुः	पितृभ्यां	पितृभ्यः	कर्तुः	कर्तृभ्यां	कर्तृभ्यः
gen.	—	पितोः	पितृणां	—	कर्तोः	कर्तृणां
loc.	पितरि	—	पितृषु	कर्तरि	—	कर्तृषु
voc.	पितः &c.			कर्तः &c.		

a. Most masculine nouns implying affinity are declined like पितृ; as, भ्रातृ 'a brother,' जामातृ 'a son-in-law,' देवृ 'a husband's brother:' but नप्तृ, 'a grandson,' makes नप्ता, नप्तारौ, नप्तात्, नप्तरं, नप्तारौ, in the first five inflexions.

b. Feminine nouns of affinity are declined also like पितृ, except in the accus. plural; as मातृ, 'a mother,' makes माता, मातरौ, मातात्, मातरं, मातरौ, मातृः; so दुहितृ 'a daughter:' but स्वसृ, 'a sister,' is declined like नप्ता; स्वस्रा, स्वसारौ, &c.; acc. plural, स्वसृः.

c. नृ, 'a man,' is declined like पितृ, except in the gen. plural, where the vowel is optionally short, as नृणां or नृणाम्.

d. Nouns formed from roots by the addition of the particles कृष् or कृन् (in which the finals are used merely to distinguish them from each other) are nouns of agency, and are declined like कर्तृ. They are also declinable in three genders.

e. The feminine is formed with the affix ई, before which the semivowel र् is substituted for ऋ: thus कर्तृ becomes कर्त्री in the feminine, and कर्त्री is declined like नदी.

f. The neuter is formed analogously to neuter nouns in इ and उ; and as there are no substantive neuter nouns in ऋ, the neuter of attributives being mostly usable in the same sense as the masculine, then by a similar analogy the neuter nouns in ऋ admit also of two forms before the vowel terminations of all the cases except the two first; either inserting न before them, or taking the same form as the masculine: thus, nom. and accus. कर्तृ, कर्तृणी, कर्तृणि; sing. instr. कर्तृणा or कर्तौ; dat. कर्तृणे or कर्तै; abl. and gen. कर्तृणः or कर्तुः; loc. कर्तृणि or कर्तरि; gen. and loc. dual, कर्तृणोः or कर्तौः. Before the other terminations the forms are the same as in the masculine.

g. कोट्ट, 'a jackal,' has lost some of its cases, and they are in part supplied by the inflexions of कोट्ट, which are those of nouns in उ. Some of the cases belong to both nouns.

not again wishing to be

nom.	कोहा	कोहारी	कोहाट
acc.	कोहारं	—	कोहान्
instr.	कोहा or कोहुना	कोहुभ्यां	कोहुभिः
dat.	कोहे or कोहवे	—	कोहुभ्यः
abl.	कोहुः or कोहोः	—	—
gen.	—	कोहोः or कोहुः	कोहूनां
loc.	कोहरि or कोही	—	कोहुषु
voc.	कोहः or कोहो &c.		

h. To the preceding examples of nouns in क् may be added कृत्, 'a man of the military caste;' जेतृ m. 'a conqueror,' or mfn. 'victorious;' दातृ m. 'a donor,' or mfn. 'liberal;' धातृ m. 'a creator;' mfn. 'cherishing;' योद्धृ 'a warrior,' mfn. 'warlike;' and होतृ m. 'a priest.'

79. There are a few roots ending in क्, from which verbal nouns may be formed; as, from कृ, 'scatter,' comes कृत् 'who or what scatters.' These are usually inflected by substituting इर् for the radical; agreeably to which, कृ becomes क्तिर्, and is then declined like nouns ending in र्; as विर्, nom. कीः, किरौ, क्तिर्, &c. If this change does not take place, the noun is regularly declined, substituting the semivowel र् before the vowel terminations; as कृ 'who injures;' nom. कृः, क्रौ, क्रः, &c. These forms are of rare occurrence.

80. The same may be said, with still greater truth, of nouns ending in लृ and लृ; but grammarians admit the possibility of their occurrence: thus गम्, the root गम् 'to go,' with the affix लृ, may be declined analogously to nouns ending in क्; as, गमा, गम्लौ, गम्लः. In the ablative and genitive उ is substituted for the अ of अस्, and prefixed to the final semivowel; स् is rejected, as being the last member of a conjunct consonant: the form is therefore गमुल्. This is of little practical value.

CLASS V. Nouns in ह्.

81. There are no simple nouns ending in ह्, but compounds are exhibited to illustrate the declension of nouns so terminat-

ing ; as **સે**, which is compounded of **સ**, 'with,' and **ઈ**, 'love ;' 'one who loves.' The declension is regular, except in the abl. and gen. singular, where the initial of **જસ** is rejected ; as, sing. nom. **સે**., acc. **સયં**, instr. **સયા**, dat. **સયે**, abl. and gen. **સે**., loc. **સયિ** ; dual nom. and acc. **સયૌ**, instr. dat. and abl. **સેભ્યાં**, gen. and loc. **સયો** ; plural nom. and acc. **સયઃ**, instr. **સેભિઃ**, dat. and abl. **સેભ્યઃ**, gen. **સયાં**, loc. **સેષુ**.

CLASS VI. Nouns in **હે**.

82. Nouns ending in **હે** are declined regularly, the terminations are unchanged ; the inflective base substitutes **જા** for its final before the consonantal terminations, and is changed to **જાય્**, agreeably to the laws of Sandhi, before the vowels ; as **રૈ** mf., 'wealth,' makes

nom.	રાઃ	રાયૌ	રાયઃ
acc.	રાયં	—	—
instr.	રાયા	રાભ્યાં	રાભિઃ
dat.	રાયે	—	રાભ્યઃ
abl.	રાયઃ	—	—
gen.	—	રાયોઃ	રાયાં
loc.	રાયિ	—	રાયુ

83. The neuter of nouns in **હે** is formed by changing the final before the vowel terminations to **ઈ**, and inflecting it like neuters in **ઈ**. Before the consonants, **જા** is substituted for the final ; as **ઘરૈ** 'wealthy ;' n. **ઘરિ** ; sing. nom. and acc. **ઘરિ**, instr. **ઘરિજા**, dat. **ઘરિજે**, abl. and gen. **ઘરિજઃ**, loc. **ઘરિજિ** ; dual nom. and acc. **ઘરિજૌ**, instr. dat. and abl. **ઘરાભ્યાં**, gen. and loc. **ઘરિજોઃ** ; plural nom. and acc. **ઘરિજિ**, instr. **ઘરાભિઃ**, dat. and abl. **ઘરાભ્યઃ**, gen. **ઘરીજાં**, loc. **ઘરાયુ**.

a. Some grammarians affirm, that, when it is used attributively, a neuter noun ending in **હે**, like those ending in **ઈ** or **ઝ** &c. (see rule 75), may take also the masculine form before the vowel terminations ટા &c., as **ઘરિજા** or **ઘરાયા** ; but this is denied by the best authorities.

CLASS VII. Nouns in जो.

84. Nouns in जो, both masculine and feminine, substitute the Vṛiddhi letter जो for the final before the three terminations of the nominative case and that of the accusative dual. They substitute जा for the final before the terminations of the accusative singular and plural. Before the other vowel terminations जो becomes ज् by rule of Sandhi 5, except before ऊस्ति and ऊस्, which reject the initial ज् of जस्, and consequently the final of the base is unchanged.

गो 'a cow.'

nom. गौ:	गावौ	गावः
acc. गां	—	गाः
instr. गवा	गोभ्यां	गोभिः
dat. गवे	—	गोभ्यः
abl. गोः	—	—
gen. —	गवोः	गवां
loc. गवि	—	गोषु

85. In the neuter the final is changed to उ, as उपगु नृषं 'pasture near the cow;' which is declined like neuters in उ.

a. Here also authorities differ as to the alternative of inflecting the neuter optionally as the masculine in the instrumental and other cases singular, उपगुना or उपगवा &c.: the former is to be preferred.

CLASS VIII. Nouns in जौ.

† 86. Nouns in जौ, masculine and feminine, are strictly regular, as in the example already given of नौ 'navis,' 'a boat.' In the neuter the final becomes उ; as अतिनु जलं 'the water beyond the boat;' अतिनु, अतिनुनी, अतिनूनि, &c.

a. The nouns that end in diphthongs are not numerous. To the preceding may be added जौ mf. 'heaven,' and ग्लौ m. 'the moon.'

SECTION II.

Nouns ending in consonants.

87. Nouns ending in consonants may also be conveniently arranged according to the classification of the letters by analogy of articulation ; distinguishing further those ending with the nasals, semivowels, sibilants, and with ः , as constituting separate classes.

88. Nouns ending in consonants modify their finals before the inflectional terminations, agreeably to the rules of Sandhi : thus a hard consonant is optionally changed to a soft when it is final, that is, in the nominative singular : absolutely, before the terminations of the dual and plural beginning with नः . A soft consonant must be changed to a hard consonant before ङः . Before the terminations beginning with vowels they are unchanged, as they are then no longer considered final letters.

89. Whatever other special modifications the inflective base may undergo, they are, with a few exceptions, confined to the first five inflections ; that is, to the nominative in the three numbers, and the accusative in the singular and the dual. Whatever form the word assume before the termination of the accusative plural, is preserved before all subsequent terminations beginning with vowels.

90. The inflectional terminations are attached unchanged to the final consonant of the base : the only seeming irregularity is the rejection of ः as the termination of the nominative singular ; but this is the result of the rule, that of a final conjunct consonant the last member shall be rejected. (See rule 35.)

91. As the inflectional terminations are unchanged, there is of course but one form for both masculine and feminine nouns. In the neuter gender the terminations of the two first cases dual and plural are changed, as after nouns ending in vowels, to ः and ः , and नः is prefixed to the last consonant of the base.

CLASS I. Nouns ending in the gutturals क, ख, ग, घ.

92. There is no peculiarity in the declension of these nouns : their inflexion is conformable to the rules of Sandhi. The final of the nominative may be either of the unaspirated letters, क or ग् ; thus सर्वशक्, 'omnipotent,' makes सर्वशक् or सर्वशग् ; and चित्रलिक्, 'a painter,' makes also चित्रलिक् or चित्रलिग्. Before the vowels the termination of the base is unchanged, as सर्वशक्नौ, चित्रलिखौ. Before भ the final must be the unaspirated soft consonant, सर्वशग्भ्यां, चित्रलिग्भ्यां. Before the स of सु the unaspirated hard consonant must be placed, सर्वशक्सु, चित्रलिक्सु ; or the sibilant being changeable after a guttural to च, the form may be सर्वशक्चु, or in the compound letter, सर्वशक्षु.

In the neuter, the nominative and accusative forms are,

सर्वशक् or ग्	सर्वशक्नी	सर्वशक्षि
चित्रलिक् or ग्	चित्रलिखी	चित्रलिक्खि

CLASS II. Nouns ending in the palatals च, छ, ज, ञ.

93. Nouns ending in a palatal commonly substitute क् for the final before the inflectional terminations beginning with consonants ; which again is subject to the usual euphonic changes.

वाक् 'speech.'			भुक् 'who eats.'		
X nom. वाक् or वाग्	वाची	वाचः	भुक् or भुग्	भुजी	भुजः
acc. वाचं	—	—	भुजं	—	—
instr. वाचा	वाग्भ्यां	वाग्भिः	भुजा	भुग्भ्यां	भुग्भिः
dat. वाचे	—	वाग्भ्यः	भुजे	—	भुग्भ्यः
abl. वाचः	—	—	भुजः	—	—
gen. —	वाचोः	वाचां	—	भुजोः	भुजां
loc. वाचि	—	वाक्सु or वाक्षु	भुजि	—	भुक्षु
voc. वाक् &c.			भुक् &c.		
n. वाक् or वाग्			वाची	वाचि	
भुक् or भुग्			भुजी	भुजि	

94. There are several anomalies in this class, as regarding, not the inflectional terminations, but the inflective base.

a. Derivatives from the roots वृश् 'cut,' भश्ज 'fry,' वृज्

'create,' मृज् 'rub,' यज् 'worship,' राज् 'shine,' भाज् 'shine,' व्रज् 'go,' substitute ज् for their final in the nom. sing., and before the terminations beginning with भ and स; that is, they are declined like nouns ending in ज, which in those cases substitute ट before a hard, and ड before a soft consonant.

b. भृज् is further changed to भृज्, 'who fries,' and वृज् to वृज्, 'who cuts,' before the terminations beginning with consonants; they are changed to भृज् and वृज् before those beginning with vowels.

nom.	भृट् or भृड्	भृज्भौ	भृजः
acc.	भृज्	—	—
instr.	भृज्भा	भृज्भ्यां	भृज्भिः
dat.	भृजे	—	भृज्यः
abl.	भृजः	—	—
gen.	—	भृजोः	भृज्यां
loc.	भृजि	—	भृजसु

c. So वृज्, 'who cuts,' makes वृट् or वृड्, वृज्भौ, वृजः, वृज्भ्यां, वृजसु. विश्वसृज्, 'creator of the universe,' makes, nom. sing. विश्वसृट् or -सृड्, nom. dual विश्वसृज्भौ, nom. acc. plur. विश्वसृजः, instr. dual विश्वसृज्भ्यां, loc. plur. विश्वसृजसु; but सृज्, 'a garland,' derived from the same root, makes, nom. सृक् or सृग्, सृजौ, सृजः; instr. dual सृज्भ्यां, loc. plur. सृजसु; and सृज्, 'blood,' is differently inflected, as will be noticed below. परिमृज्, 'who cleanses,' makes, nom. sing. परिमृट् or -मृड्, nom. dual -मृज्भौ, instr. dual -मृज्भ्यां, &c. देवेज्, (इज् being substituted for यज्,) 'a worshipper of the gods,' makes देवेट् or देवेड्, nom. dual देवेज्भौ, instr. dual देवेज्भ्यां, &c.; but क्षत्रिज्, 'a ministering priest,' which is also derived from इज् for यज्, 'to worship,' is regular; nom. sing. क्षत्रिक् or क्षत्रिग्, nom. dual क्षत्रिज्भौ, instr. dual क्षत्रिज्भ्यां, &c. राज्, 'a ruler,' makes, nom. sing. राट् or राड्, nom. dual राजौ, instr. dual राज्भ्यां; but विश्वराज्, 'a universal ruler,' has this peculiarity, that when the final of राज् is changed, the short final vowel of विश्व is made long; as, nom. sing. विश्वाराट् or -राड्, nom. dual विश्वराजौ, acc. sing. विश्वराजं, instr. dual विश्वराज्भ्यां, &c. विभाज्, 'who shines much,' makes, nom. sing. विभाट् or -भाड्, nom. dual

विभाजी, instr. dual विभाज्यां; but this is a derivative from the root, which is marked in the lists of radicals, as दु-भाज्. There is another root, भाज् 'to shine,' without the prefix दु, and its derivatives are regular; as, nom. sing. विभाक् or विभाग्, nom. dual विभाजी, instr. dual विभाग्यां, &c. परित्राह्, 'a mendicant,' 'an errant,' makes, nom. sing. परित्राह् or -इ, nom. dual परित्राजी, instr. dual परित्राज्यां, &c.

95. Derivatives from roots ending in ञ् or ज्ञ्, formed by adding the affix technically termed क्तिन्, insert a nasal before the final in the first five inflexions; as, युज्, 'who joins,' from युज्, 'join,' makes, nom. युक्, युज्जी, युज्जः; acc. युज्जं, युज्जी; in the rest it is regular, acc. plur. युजः, instr. sing. युजा, instr. dual युग्मां, loc. plur. युज्जु. It is regular throughout in composition; as अश्वयुज्, a constellation so named, makes, nom. अश्वयुक् or -ग्, अश्वयुजी, अश्वयुजः. युज् also, if derived from युजिर्, is regular; as युज् 'one who meditates;' nom. युक् or युग्, &c.

a. कृक्, 'a curlew,' retains the nasal throughout: as, nom. कृक्, कृक्जी, कृक्जः; instr. कृक्जा, कृक्ज्यां, कृक्भिः; loc. plur. कृक्जु or कृक्ज्जु.

96. Derivations of अच् in the sense of 'going,' compounded with prepositions and with certain other words, are very irregular. They are,

प्राच् eastern.	विश्वप्राच् moving all round.
प्रत्यच् western.	सम्यच् moving equally.
उदच् northern.	सम्प्रच् moving with.
अवाच् southern.	द्विष्यच् moving crookedly.

Which are thus inflected:

प्राच् 'eastern.'			प्रत्यच् 'western.'		
nom. प्राक्	प्राची	प्राचः	प्रत्यक्	प्रत्यची	प्रत्यचः
acc. प्राचं	—	प्राचः	प्रत्यचं	—	प्रतीचः
instr. प्राचा	प्राच्यां	प्राग्भिः	प्रतीचा	प्रत्यग्यां	प्रत्यग्भिः
dat. प्राचे	—	प्राग्भ्यः	प्रतीचे	—	प्रत्यग्भ्यः
abl. प्राचः	—	—	प्रतीचः	—	—
gen. —	प्राचोः	प्राचां	—	प्रतीचोः	प्रतीचां
loc. प्राचि	—	प्राक्षु	प्रतीचि	—	प्रत्यक्षु

a. They form the feminines by dropping the nasal, and adding the termination ई, as प्राची, प्रतीची, and are declined like नदी. The neuters are regular; as, nom. and acc. प्राक्, प्राची, प्राचि; प्राक्, प्रतीची, प्रत्यचि; the rest like the masculine. अवाक् is declined like प्राक्. उदक् substitutes ई for the antepenultimate before the accus. plur. and following vowel terminations; as, उदक्, उदचौ, उदचं, उदीचः, उदीचा, &c. Those derivatives also in which the semivowel च occurs, change it to ई, analogously to the similar change in प्राक्. तिर्यक् is changed to तिरिक् before the vowel terminations beginning with the accus. plur.

nom. तिर्यक्	तिर्यचौ	तिर्यचः
acc. तिर्यचं	—	तिरिचः
instr. तिरिचा	तिर्यग्भ्यां	तिर्यग्भिः
dat. तिरिचे	—	तिर्यग्भ्यः
abl. तिरिचः	—	—
gen. —	तिरिचोः	तिरिचां
loc. तिरिचि	—	तिर्यक्षु

b. When the derivatives are from a similar root, but which has a different meaning, namely, अच् 'to worship,' they follow the rules of Sandhi only; that is, च is rejected when final, and before a consonant, when also the palatal nasal becomes the guttural; as, प्राच् 'who worships:' sing. nom. प्राक्, acc. प्राचं, instr. प्राचा, dat. प्राचे, abl. and gen. प्राचः, loc. प्राचि; dual. nom. and acc. प्राचौ, instr. dat. and abl. प्राक्ष्यां, gen. and loc. प्राचोः; plur. nom. and acc. प्राचः, instr. प्राक्षिः, dat. and abl. प्राक्ष्यः, gen. प्राचां, loc. प्राक्षु. Fem. sing. nom. प्राची, प्राची, प्राचः; neut. nom. and acc. प्राक्, प्राची, प्राचि.

97. There are not many nouns ending in छ, but they follow the model of व्रश्च &c. before the consonants, and optionally change छ to श before the vowels: thus सर्वप्राश्च, 'who asks all,' makes,

nom. सर्वप्राश् or -इ	सर्वप्राक्षौ or -प्राशी	सर्वप्राचः or -प्राशः
acc. सर्वप्राश्चं or प्राशं	—	—

instr.	सर्वप्राज्ञा or -प्राज्ञा	सर्वप्राज्ञ्यां	सर्वप्राज्ञिभिः
dat.	सर्वप्राज्ञे or -प्राज्ञे	—	सर्वप्राज्ञ्यः
abl.	सर्वप्राज्ञः or -प्राज्ञः	—	—
gen.	—	सर्वप्राज्ञोः or -प्राज्ञोः	सर्वप्राज्ञां or -प्राज्ञां
loc.	सर्वप्राज्ञि or -प्राज्ञि	—	सर्वप्राज्ञु

98. यज्ञ, 'to sacrifice,' when compounded with the preposition अथ, lengthens its penultimate vowel before the vowel inflectional terminations, and is declined like a noun ending in स् before the consonants, as if it was an imperfect noun supplied in part by the obsolete noun अवयस्. Thus अवयज्, 'an inferior worshipper,' makes,

nom.	अवययाः	अवययाजौ	अवययाजः
acc.	अवययाजं	—	—
instr.	अवययाजा	अवयोभ्यां	अवयोभिः
dat.	अवययाजे	—	अवयोभ्यः
abl.	अवययाजः	—	—
gen.	—	अवययाजोः	अवययाजां
loc.	अवययाजि	—	अवययःसु
voc.	अवययः or अवययाः &c.		

99. खञ्ज, 'a lame man,' drops, agreeably to the rules of combination, the last member of its conjunct, when final, or when followed by a consonant: hence, sing. nom. खन्, instr. dual खन्यां; plur. खन्भिः, loc. plur. खन्सु. Before the vowels there is no change; खञ्जौ, खञ्जः, खञ्जा, &c.

100. ऊर्ज, 'strong,' may reject one ज before a pause or a consonant, but is in other respects regular: sing. nom. ऊर्क् or ऊर्ग, acc. ऊर्जं, instr. ऊर्ज्या; dual instr. ऊर्भ्यां; plur. instr. ऊर्गभिः, loc. ऊर्गु, &c. The neuter plural may be ऊर्जि or ऊर्जिः; but in composition with बहु, 'much,' the nasal, if inserted, must precede the final consonant; as, plur. nom. and acc. बहूर्जि or बहूर्जि 'very strong.'

101. रसज्, 'blood,' a neuter noun, optionally borrows its inflexions in the accus. plur. and following cases from an obsolete noun, असन्, which is inflected like other nouns in न्.

nom.	असृक्	असृजी	असृञ्जि
acc.	—	—	— or असानि
instr.	असृजा or अजा	असृग्भ्यां or असभ्यां	असृग्भिः or असभिः
dat.	असृजे or अजे	—	असृग्भ्यः or असभ्यः
abl.	असृजः or अजः	—	—
gen.	—	असृजोः or अजोः	असृजां or अजां
loc.	असृजि or असनि	—	असृजु or असनु

CLASS III. Nouns ending in cerebrals, or ट, ठ, ड, ढ.

102. Nouns terminating in these letters do not, as far as is yet known, occur; but ट and ड are used as the substitutes of nouns ending in च. The first, as a hard consonant, is changed optionally when final, and absolutely before the inflexions beginning with भ, to ड.

CLASS IV. Nouns terminating in the dentals, त, थ, द, ध.

103. Nouns terminating in consonants of the dental class are for the most part regular, being subject to no other changes than those which the laws of Sandhi require. The final in the nominative is either the unaspirated hard or soft letter त or द; before भ it is the soft द; and before सु the hard consonant त; as in the following paradigmas of हरित् 'green,' अग्निमथ् 'one who kindles fire,' ककुद् 'a bull's hump,' समिध् 'fuel.'

	हरित् mfn.	अग्निमथ् mfn.	ककुद् f.	समिध् f.
s. nom.	हरित् or -द्	अग्निमत् or -द्	ककुत् or -द्	समित् or -द्
— acc.	हरितं	अग्निमथं	ककुदं	समिधं
— inst.	हरिता	अग्निमथा	ककुदा	समिधा &c.
d. inst. &c.	हरिष्ठां	अग्निमथ्ठां	ककुष्ठां	समिध्ठां &c.
pl. inst.	हरिभिः	अग्निमभिः	ककुभिः	समिभिः
— loc.	हरित्सु	अग्निमत्सु	ककुत्सु	समित्सु

The neuter form of the two first is in the nom. and acc.; हरित् or -द्, हरिती, हरिनि; अग्निमत् or -द्, अग्निमथी, अग्निमन्यि; but वेभिद्, 'who cuts much,' and similar derivatives, do not insert the nasal in the plural; as, वेभित् or -द्, वेभिदी, वेभिदि.

harit

a. दन्त, 'a tooth,' and पृत्त, 'an army,' are considered as optionally substituted for दन्त and पृत्तना; as, sing. nom. दन्त or दह् or दन्तः, acc. दन्तं or दन्तं, instr. दन्ता or दन्तेन; dual instr. &c. दन्तां or दन्ताभ्यां, &c.

b. So पद्, 'a foot,' is the optional substitute for पाद् in all cases, and absolutely for पाद् in composition, but only in the accus. plur. and subsequent cases beginning with vowels; as, sing. nom. पद् or पद् or पाद्, acc. पदं or पादं, instr. पदा or पादेन; dual instr. &c. पदां, पादाभ्यां, &c.: but व्याघ्रपाद्, 'tiger-foot,' a plant so named, makes, nom. व्याघ्रपान् or -पाद्, व्याघ्रपादौ, व्याघ्रपादः; acc. व्याघ्रपादं, व्याघ्रपादौ, व्याघ्रपादः; instr. व्याघ्रपादा, व्याघ्रपादां, व्याघ्रपादि, &c. In like manner, हृद्, 'the heart,' is a substitute for हृदय; nom. हृत् or हृद्, हृदी, हृदि, &c.

104. यकृत्, 'the spleen,' and शकृत्, 'ordure,' neuter nouns, are declined analogously to असृज्; that is, they optionally substitute in the accusative plural and subsequent cases the inflexions of obsolete nouns ending in न्, as यकन् and शकन्.

nom. यकृत्	यकृती	यकृति
acc. —	—	— or यकानि
instr. यकृता or यकृता	यकृतां or यकृतां	यकृतिः or यकृतिः
dat. यकृते or यकृते	—	यकृतेः or यकृतेः
abl. यकृतः or यकृतः	—	—
gen. —	यकृतोः or यकृतोः	यकृतां or यकृतां
loc. यकृति or यकृति	—	यकृतसु or यकृतसु

So शकृति or शकृति, शकृता or शकृता, &c.

a. बुध्, 'who knows,' changes its initial to भ whenever it changes its final to the unaspirated letter, that is, in the nominative singular, and before the inflectional terminations beginning with a consonant.

nom.	भुद् or भुद्	बुधो	बुधः
instr.	बुधा	भुजां	भुजिः &c.
loc. plur.	भुजसु &c.		

105. Besides nouns of a general character ending in दन्त, there are certain declinable participles ending in च्च् and

यत्, and certain possessive nouns ending in यत् and मत्, which undergo some modification of the inflective base before the terminations of the nominative, and before the accusative singular and dual. In all the other cases they are regularly declined like other nouns ending in त्; that is, the vowel affixes are attached to the final; त् is unaltered before इ, and becomes द before भ.

106. These participial and possessive nouns prefix an न् to their final त् before the terminations of the five first inflexions: thus पचत्, 'cooking,' becomes पचन्. Those ending in यत् or मत् also make the penultimate long in the nominative, and accordingly कृतयत् becomes कृतवान् 'having done:' but by the rule that the second member of a final conjunct consonant is to be rejected, the final त् is thrown out, and the words remain in the nominative singular पचन्, कृतवान्. Before the vowels the compound is unchanged, पचन्तो, कृतवन्तो, &c.: thus,

	गच्छत् 'going.'			गतयत् 'having gone.'		
nom.	गच्छन्	गच्छन्तो	गच्छन्तः	गतवान्	गतवन्तो	गतवन्तः
acc.	गच्छन्	—	गच्छतः	गतवन्	—	गतवतः
instr.	गच्छता	गच्छद्वां	गच्छद्भिः &c.	गतवता	गतवद्वां	गतवद्भिः &c.

So धनयत् 'having wealth, wealthy;' masc.

nom.	धनवान्	धनवन्तो	धनवन्तः
acc.	धनवन्	—	धनवतः
instr.	धनवता	&c.	

and श्रीमत् 'having prosperity, prosperous;' masc.

nom.	श्रीमान्	श्रीमन्तो	श्रीमन्तः
acc.	श्रीमन्	—	श्रीमतः &c.

a. To form the feminine gender of these nouns, ई is added to the termination, and the noun is declined like नदी; as, गतवती, धनवती, श्रीमती. The neuter is regular; as, गतवत्, गतवती, गतवन्ति.

b. Participles of the present tense formed with यत् sometimes retain the nasal augment in the feminine noun throughout, and in the nominative and accusative dual of the neuter;



as गच्छत् makes गच्छन्ती, गच्छन्वी, गच्छन्वः, &c. in the feminine; and in the neuter, गच्छत्, गच्छन्ती, गच्छन्ति.

c. This insertion of the nasal is imperative in the present participles of all verbs of the first, fourth, and tenth conjugations, and optional in those of the sixth. It is optionally inserted after verbs of other conjugations, which either in their simple form or in their conjugational bases end with च or चा. It is not inserted after any others.

Verb.	Part. pres. masc.	Fem.
1st conj. भू to be	भवत्	भवन्ती
2d — { अद् to eat भा to shine	अदत् भात्	अदती भाती or भान्ती
3d — { हु to sacrifice; repeated, जुहु	जुह्वत्	जुह्वती
4th — दिव् to play	दीव्यत्	दीव्यन्ती
5th — { सु to bear; with increment सुनु	सुन्वत्	सुन्वती
6th — तुद् to torment	तुदत्	तुदती or तुदन्ती
7th — रुध् to obstruct	रुन्धत्	रुन्धती
8th — { तन to stretch; with increment तनु	तन्वत्	तन्वती
9th — { क्री to buy; with increment क्रीया	क्रीयत्	क्रीयती or क्रीयन्ती
10th — चुर to steal	चोरयत्	चोरयन्ती

So in the nominative and accusative dual of the neuter, भवन्ती; अदती, भाती or भान्ती, &c.

d. The participles of the present tense of verbs which take a reduplicate form, even though the crude verb originally terminates in च or चा, do not insert an न before their final त्, but are declined like nouns in general ending in that consonant; as दा 'to give;' part. pres. ददत्; masc. nom. ददत् or ददह्, ददती, ददतः; acc. ददतं, ददती, ददतः; instr. ददता, ददद्वां, &c.: fem. sing. nom. ददती; neut. nom. acc. dual ददती; plur. ददन्ति or ददति.

e. There are certain other verbs which are analogously inflected in their present participles; as, जख् 'to eat;' जखत्, जखती, जखतः, &c.: शास् 'govern;' शासत्, शासती, शासतः, &c.

f. भवत्, when a term of address, as 'Sir,' 'Your worship,' is declined amongst the pronouns.

g. पृषत् 'a deer,' जगत् 'the world,' and वृहत् 'great,' are declined like participles in the three numbers of the nominative and in the accusative singular and dual; in the rest they are regular.

	nom.	{ पृषन् जगन् वृहन्	{ पृषन्तौ जगन्तौ वृहन्तौ	{ पृषन्तः जगन्तः वृहन्तः
	acc.	{ पृषन्तं जगन्तं वृहन्तं	{ पृषन्तौ जगन्तौ वृहन्तौ	{ पृषतः जगतः वृहतः
	instr.	पृषता	पृषद्वां	पृषद्भिः &c.

107. महत् 'great,' makes its penultimate long before the first five inflexions of the masculine, and that of the two first cases plural of the neuter; as,

nom.	महान्	महानौ	महान्तः
acc.	महान्तं	—	महतः
instr.	महता	महद्वां &c.	

Fem. महती; neut. nom. and acc. महत्, महती, महानि.

a. Nouns of every description ending in dentals are numerous; of which the following are a few.

Substantives.

- उपनिषद् f. a sacred treatise
 ✕ कुमुद n. a lotus
 क्रव्याद् mf. a cannibal
 ✕ हृशद् f. a stone
 प्रतिपद् f. 1st day of lunar fortnight
 ✕ मरुत् m. wind *like harit*
 विद्युत् f. lightning
 शरद् f. autumn
 सम्पत् f. wealth
 संविद् f. agreement

Attributives.

- कृत् who or what cuts
 चित् who or what gathers
 पत् who or what falls
 वृत् who or what is or abides
 कश् who speaks
 मश् who or what churns
 तुद् what torments
 नुद् who sends or drives
 भिद् who or what breaks
 विद् who or what knows.

Possessives.	Participles.
आयुष्मत् long-lived	कुर्वन् doing
कुसुमत् abounding in lotuses	गच्छन् going
धीमत् sensible	चरन् going
परवत् dependant	जयन् conquering
X पुत्रवत् having children	जानन् knowing
मूर्तिमत् having form	तरन् crossing
भगवत् majestic, divine	दमन् taming X like <i>gnachhat</i>
यशस्वत् famous	धरन् holding
लक्ष्मीवत् prosperous	नदन् sounding
सरस्वत् having elegance	अवन् flowing.

uncommon

only one,
अ३ 'water'

CLASS V. Nouns ending in labials, प, फ, ब, भ.

108. These, which are few in number, are for the most part regular. The nominative ends in प् or ब्. The final remains before the vowel terminations, and is व before भ, and ष before सु; as गुप् 'who preserves:' nom. गुप् or गुब, गुपौ, गुपः; acc. गुपं, गुपौ, गुपः; instr. गुपा, गुब्ब्यां, गुब्भिः; loc. plur. गुप्सु. So ककुम् 'a quarter of the horizon:' nom. ककुप् or ककुब, ककुभौ, ककुभः; acc. ककुमं, ककुभौ, ककुभः; instr. ककुभा, ककुब्ब्यां; loc. plur. ककुप्सु.

109. There is one irregular noun in this class, अप् 'water,' declinable only in the plural number: plur. nom. आपः, acc. अपः, instr. अद्भिः, dat. and abl. अद्भ्यः, gen. अपां, loc. अप्सु.

In composition it may be declined like any other noun in प्; as, स्वप्, from सु 'good,' and अप् 'water,' 'having good water,' makes, nom. sing. स्वप् or स्वब, nom. dual स्वपौ, nom. plur. स्वपः, instr. dual स्वब्ब्यां, loc. plur. स्वप्सु, &c.

CLASS VI. Nouns ending in nasals, ङ, ञ, ण, न, म. *panis m.*

110. Of words terminating in nasals of the two first classes no instances are known, and but few are met with ending in ङ्. They are quite regular, but may optionally insert र before सु; as सुगण् 'of a good class:' nom. सुगण्, सुगणौ, सुगणः; instr. सुगण्य; &c. dual सुगण्य्यां; loc. plur. सुगणसु or सुगणरसु. See r. 17.

111. Nouns ending in न् are numerous, and present many peculiarities. They may be divided into two orders; one ending in जन्, the other in इन्.

Nouns ending in जन्.

112. When regularly inflected, nouns in जन् drop the final in the nominative singular, and before the terminations beginning with consonants; and in the masculine and feminine genders they make the penultimate letter long before all the terminations of the nominative, and those of the accusative singular and dual: the vocative singular is unchanged. Thus आत्मन्, 'soul,' is declined as follows:

nom.	आत्मा	आत्मानौ	आत्मानः
acc.	आत्मानं	—	आत्मनः
instr.	आत्मना	आत्मभ्यां	आत्मभिः
dat.	आत्मने &c.		loc. आत्मसु
voc.	आत्मन्		

In the neuter form the vowel is made long only, agreeably to general rule, in the plural; where however a nasal is not inserted before a nasal; ब्रह्मन् 'Brahma,' 'the Supreme;' nom. acc. ब्रह्म, ब्रह्मणी, ब्रह्मणि; nor is the vowel made long before a double consonant, as हृद् 'the heart,' plur. हृदि.

113. In these two examples, आत्मन् and ब्रह्मन्, the final जन् is preceded by a conjunct consonant, of which the final letter is न. If the last of such conjunct be च, the noun is similarly inflected; as यज्ञन् 'a sacrificer:' nom. यज्ञा, यज्ञानौ, यज्ञानः; acc. यज्ञानं, यज्ञानौ, यज्ञनः, &c.: but if no compound of which न or च is the final member precede, then in the accusative plural and following cases, of which the terminations begin with vowels, the penultimate ज is rejected, and the antepenultimate and final coalesce; as राजन् 'a king:' nom. राजा, राजानौ, राजानः; acc. राजानं, राजानौ, राजे; instr. राजा, राजभ्यां, राजभिः; voc. राजन्, &c. In the locative sing. the rejection is optional, as राजि or राजनि.

a. The same takes place before the feminine affix ई; as राजी

‘a queen:’ and optionally before the neuter dual; as **अ्योमन्** ‘the sky:’ nom. acc. **अ्योम**, **अ्योद्वी** or **अ्योमनी**, **अ्योमानि**.

b. When a noun ending in **ञन्** is derived from a root ending in **र** or **व्**, preceded by **इ**, **उ**, or **अ**, the vowel is made long before the conjunct consonant of the accusative plural, &c.; as **परिदिषन्** ‘who sports:’ nom. **परिदिषा**, **परिदिषानौ**, **परिदिषानः**; acc. **परिदिषानं**, **परिदिषानौ**, **परिदीन्ना**; instr. **परिदीन्ना**, **परिदिष्यां**, **परिदिषभिः**, &c.

c. **मघवन्**, a name of Indra, may substitute **त्** for its final, and be declined like a noun in **वत्**; as, nom. **मघवान्**, **मघवन्तौ**, **मघवन्तः**; acc. **मघवानं**, **मघवन्तौ**, **मघवतः**, &c.: but it is also declinable as a noun in **न्** when it changes its semivowel **व** to **उ** before the vowel terminations of the accusative plural and following cases, and **ओ** is substituted for **उ** and the **ञ** of **मघ**; in the other cases it is declined like **आत्मन्**; as,

nom. मघवा	मघवानौ	मघवानः
acc. मघवानं	—	मघोनः
instr. मघोना	मघवभ्यां	मघवभिः
dat. मघोने		loc. मघवसु
voc. मघवन्		

d. **श्वन्**, ‘a dog,’ and **युवन्**, ‘a youth,’ are declined so far analogously to **मघवन्**, that they change **व** to **उ** before the accusative plural and the following cases, of which the terminations begin with vowels. In **श्वन्** the **उ** is of course merely subjoined to the **श**; in **युवन्** it is preceded by the **उ** of **यु**, and consequently the two short vowels combine into one long one; they then follow the analogy of **राजन्**, as by rule 113, and reject the penultimate **ञ**; in consequence of which, **उ** or **ऊ** immediately precedes the final **न्**. **श्वन्**, **कुव्वन्**, ‘canis,’ ‘a dog:’ nom. **श्व**, **श्वानौ**, **श्वानः**; acc. **श्वानं**, **श्वानौ**, **शुनः**; instr. **शुना**, **श्वभ्यां**, **श्वभिः**; dat. **शुने**, **श्वभ्यां**, &c. **युवन्**, ‘juvenis,’ ‘a youth:’ nom. **युवा**, **युवानौ**, **युवानः**; acc. **युवानं**, **युवानौ**, **यूनः**; instr. **यूना**, **युवभ्यां**, **युवभिः**; dat. **यूने**, **युवभ्यां**, &c.

e. **अर्यमन्**, ‘the sun,’ is irregular in not making the penultimate long before the terminations of the nominative dual and

plural, and accusative singular and dual; in the rest it follows राजन्; its न् is changed to श् by virtue of the र in अय्य.

nom.	अय्यमा	अय्यमशौ	अय्यमणः
acc.	अय्यमं	—	अय्यमः
instr.	अय्यम्या	अय्यमभ्यां	अय्यमभिः
loc.	अय्यमिण्य or अय्यमणि	—	अय्यमसु
voc.	अय्यमन्		

f. Compounds with हन्, 'to kill,' follow the analogy of अय्यमन्, i. e. they do not make the vowel long in the nom. dual, &c. They also change ह् to ष before the vowel terminations of the accusative plural, and following cases, in which also the penultimate vowel is rejected, and accordingly the antepenultimate and final consonants combine.

ब्रह्महन्, 'the murderer of a Brahman.'

nom.	ब्रह्महा	ब्रह्महशौ	ब्रह्महणः
acc.	ब्रह्महं	—	ब्रह्महः
instr.	ब्रह्मया	ब्रह्मभ्यां	ब्रह्मभिः
dat.	ब्रह्मणे &c.		

g. पूषन्, 'the sun,' is inflected after the model of अय्यमन्; but in the accusative plural, and analogous cases, an imperfect noun, पूष, is optionally substituted.

nom.	पूषा	पूषशौ	पूषणः
acc.	पूषं	—	पूषाः or पूषः
instr.	पूषया or पूषा	पूषभ्यां	पूषभिः
dat.	पूषणे or पूषे &c.		

h. अश्वेन्, 'a horse,' belongs to nouns in अन् in one case only, the nom. sing.: in all the rest it is declined like a noun in त्, or अश्वेत्; as,

nom.	अश्वी	अश्विनी	अश्विनः
acc.	अश्विनं	—	अश्विनः
instr.	अश्विता	अश्विभ्यां	अश्विभिः
dat.	अश्विने &c.		

If compounded with a negative, and used attributively, it is declined regularly as a noun ending in अन् preceded by a

conjunct consonant, of which the last member is व; as अनङ्घ्रिन् 'one who has not a horse:' nom. अनङ्घ्री, अनङ्घ्रीनी, अनङ्घ्रानः; acc. अनङ्घ्रानं, अनङ्घ्रीनी, अनङ्घ्रिनः; instr. अनङ्घ्रीना, अनङ्घ्रिभ्यां, &c.

114. अहन् neut., 'a day,' is very irregular, substituting र् for the final in the nominative singular and locative plural, and उ convertible to ओ with the short vowel of अह before भ. In the other cases it conforms to अमन्; as,

nom. }	अहः	अह्री or अहनी	अहानि
acc. }			
instr.	अह्रा	अहोभ्यां	अहोभिः
dat.	अह्रे	—	अहोभ्यः
abl.	अह्रः	—	—
gen.	—	अह्रोः	अह्रां
loc.	अह्रि or अहनि	—	अहःसु or अहसु

a. Compounded with numerals, with वि, or with साय, अह् is substituted before all the terminations, and is declined like a noun ending in अ; as सायाह् 'the afternoon:' सायाहः, सायाह्री, सायाह्राः, &c.: but in the locative case singular these compounds take different forms; as सायाह्रे, सायाह्रि or सायाहनि.

b. Compounded with other words, अहन् is declined in the masculine and feminine like other nouns in अन्, except before the terminations of the dual and plural that begin with भ, where it substitutes उ for न्; as दीर्घाहन् 'a long day:' nom. दीर्घाहा, दीर्घाहानी, दीर्घाहानः; acc. दीर्घाहानं, दीर्घाहानी, दीर्घाह्रः; instr. दीर्घाह्रा, दीर्घाहोभ्यां, दीर्घाहोभिः; dat. दीर्घाह्रे, &c.; loc. sing. दीर्घाह्रि or दीर्घाहनि, plur. दीर्घाहःसु or दीर्घाहसु, voc. दीर्घाहः, &c.

Nouns in इन्.

X 115. Many possessive nouns are formed with the affixes इन्, विन्, and मिन्; as, धनिन् 'having wealth,' 'opulent;' दक्षिन् 'having a staff,' 'an ascetic;' तपस्विन् 'having devotion,' 'a devotee;' वाग्मिन् 'having speech,' 'eloquent:' all of which are declined on one model. They reject the न् before the consonants; retain it before the vowels; and make the penultimate of the base long in the nom. singular: in all the other cases

the inflectional terminations are added, without any change, to the final of the base : as धनिन् mfn. 'rich.'

masc. nom.	धनी	धनिनौ	धनिनः
acc.	धनिनं	—	—
instr.	धनिना	धनिभ्यां	धनिभिः
dat.	धनिने &c.		loc. धनिषु
voc.	धनिन्		

The feminine affixes ई, as धनिनी, and is declined like नदी. The neuter is regular ; nom. acc. धनि, धनिनी, धनीनि.

116. There are three irregular nouns of this class ; पथिन् 'a road,' मथिन् 'a churning stick,' and क्षुभुक्षिन् a name of Indra. These substitute क्षा for the final syllable before the affix of the nominative singular, and for इ before the other affixes of the nominative, and those of the accusative singular and dual. Before the vowel terminations of the accusative plural and other cases they reject the final syllable altogether : before the consonants they reject the न्. They retain the सि of the nom. sing.

The two first also prefix a nasal to the consonant प, before the first five inflexions ; viz. those of the nominative, and the singular and dual accusative ; as पथिन् 'a path,' 'a road.'

nom.	पन्थाः	पन्थानौ	पन्थानः
acc.	पन्थानं	—	पथः
instr.	पथा	पथिभ्यां	पथिभिः
dat.	पथे &c.		loc. पथिषु
voc.	पथिन्		

So मथिन् makes मन्थाः, मन्थानौ, मथा, मथिभ्यां, &c.

Compounded with other words, these are declined in the masculine in the same manner as the uncompounded word : in the feminine the final syllable is rejected, and the affix ई is added to the antepenultimate consonant : in the neuter न् is rejected in the singular and dual, and prefixed to प before the plural : as सुपथिन्, 'having a good road,' makes, masc. सुपन्थाः, &c. ; fem. सुपथी, सुपथ्यौ, &c. ; neut. nom. and acc. सुपथि, सुपथी, सुपन्थानि.

अभुविन् makes, nom. अभुवाः, अभुवाणी, अभुवाणः; acc. अभुवाणं, अभुवाणी, अभुवः; instr. अभुवा, अभुविभ्यां, &c.

117. Nouns ending in न् are few: before the consonantal terminations it is changed to न्; as प्रज्ञान् 'mild,' 'quiet,' 'makes,' nom. प्रज्ञान्, प्रज्ञानी, प्रज्ञानः; instr. प्रज्ञाना, प्रज्ञान्भ्यां, प्रज्ञान्भिः; loc. plur. प्रज्ञांसु or (r. 17.) प्रज्ञान्सु.

CLASS VII. Nouns ending in semivowels, य, र, ल, व.

118. Nouns ending in य् and ल् are of rare occurrence: if they occur, they are regular.

119. Nouns derived from verbal roots ending in र् or व् make a preceding vowel long before the inflectional terminations which begin with consonants. र् is changed to Visarga in the nominative singular; but not before the locative plural, if it be a radical letter. स followed by a vowel, as in सु, is not doubled after र्. Thus गिर् fem. 'speech:' nom. गीः, गिरी, गिरः; acc. गिरं, गिरौ, गिरः; instr. गिरा, गीर्भ्यां, गीर्भिः; loc. plur. गीर्षु.

Nouns ending in semivowels do not insert a nasal before the neuter plural. वार् n., 'water,' makes, nom. and acc. वाः, वारी, वारि; instr. वारा, वार्भ्यां, वारिभिः, &c.

a. दिव्, 'sky,' changes व to झी in the nominative, and to उ before the consonantal terminations. The इ of दि becomes व् by the rules of Sandhi. दिव् f. 'sky:' nom. झीः, दिवौ, दिवः; acc. दिवं, दिवौ, दिवः; instr. दिवा, दिव्भ्यां, दिवभिः; loc. plur. दिवसु.

b. Used attributively, as in सुदिव्, 'having a clear sky (a day),' the neuter form is, nom. and acc. सुदिव्, सुदिवी, सुदिवि; the rest like the masculine.

CLASS VIII. Nouns ending in sibilants, झ, ष, स.

झ.

120. Nouns formed from verbal roots ending in झ्, with the affix technically termed झिन्, substitute for the final the guttural letter क् before all the terminations beginning with consonants; as दिश् f. 'space.'

nom.	दिक् or दिग्	दिक्षौ	दिक्षः
acc.	दिक्षं	—	—
instr.	दिक्षा	दिग्भ्यां	दिग्भिः &c.
loc.	दिक्षि	दिक्षोः	दिक्षु

When formed with any other affix, it is said that क् is substituted for the final; and for क् the cerebral ट् is substituted in the same cases.

विश् (विक्) 'who enters.'

nom.	विट् or विह्	विक्षौ	विक्षः
acc.	विक्षं	—	—
instr.	विक्षा	विह्भ्यां	विह्भिः &c.
loc.	विक्षि	विक्षोः	विट्सु

neuter nom. and acc. विट् or विह्, विक्षौ, विक्षि.

a. नश्, 'who or what destroys,' takes either form.

nom.	नक्-नग् or नट्-नड्	नक्षौ	नक्षः
acc.	नक्षं	—	—
instr.	नक्षा	नग्भ्यां or नड्भ्यां	नग्भिः or नड्भिः
loc.	नक्षि	—	नक्षु or नट्सु

b. हश् 'who sees,' with its compounds ईहश्, ताहश्, सहश्, 'such-like,' 'similar,' take the guttural substitute: so do the derivatives of स्पर्श 'to touch;' ताहक् or ताहग्, ताहक्षौ, ताहक्षा, ताहग्भ्यां, &c.: so घृतस्पर्श 'who touches Ghee;' घृतस्पर्क or -ग्, घृतस्पर्क्षौ, घृतस्पर्क्षा, घृतस्पर्कभ्यां, &c.

c. निश् may be substituted for निशा 'night,' and is then declined like विश्; according to some, a palatal may be substituted for the cerebral before the consonants, except in the nominative singular; as निह्भ्यां or निक्ष्भ्यां, निट्सु or निष्सु.

घ.

121. Nouns ending in क् are inflected in one of three ways; 1. by substituting ट् for the final before the consonantal inflexions; 2. by substituting क् in the similar cases; and 3. by substituting before the same inflexions 'ru' or र्.

The substitution of *ट्* is considered the regular form of inflecting verbal derivative forms in *च्*; as *त्विच्* f., 'light,' from *त्विच्* 'to shine.'

nom.	त्विट् or त्विट्	त्विषौ	त्विषः
acc.	त्विषं	—	—
instr.	त्विषा	त्विष्यां	त्विषिभिः
dat.	त्विषे &c.	loc. त्विट्सु or त्विट्सु (r.17.)	

122. As in the case of nouns ending in *श्*, those in *च्* formed from verbs by the affix *क्लिन्* take the guttural substitute; as *दधृच्* 'arrogant,' from *धृच्* 'to be proud,'

nom.	दधृक् or -धृक्	दधृषौ	दधृषः
acc.	दधृषं	—	—
instr.	दधृषा	दधृष्यां &c.	

123. In the case of *सजुच्* 'a friend,' and some other words, particularly those in which the final is properly *श्*, but has become *च्* in consequence of being preceded by some other vowel than *अ* or *आ* (see rule 29), *ट्* is substituted for the final before the consonantal inflexions, and the nouns are declined like nouns ending in *ट्*.

	सजुच् 'a friend,'		
nom.	सजूः	सजूषौ	सजूषः
acc.	सजूषं	—	—
instr.	सजूषा	सजूष्यां	सजूषिभिः
dat.	सजूषे &c.	loc. सजूःषु or सजूष्यु	

a. *आशिच्* for *आशिश्* f. 'a benediction,' is similarly inflected,

nom.	आशीः	आशीषौ	आशीषः
acc.	आशीषं	—	—
instr.	आशीषा	आशीष्यां	आशीषिभिः
dat.	आशीषे &c.	loc. आशीःषु or आशीष्यु	

b. *दोच्* for *दोश्* 'the arm,' besides being declined in this manner, admits before the vowel terminations of the accusative plural and following cases the optional use of *दोषन्*, declined like nouns in *अन्*,

nom. दोः	दोबौ	दोबः
acc. दोषं	—	— or दोष्णः
instr. दोषा or दोष्णा	दोष्णीं	दोभिः
dat. दोषे or दोष्णे	—	दोष्बीः
abl. दोषः or दोष्णः	—	—
gen. —	दोषोः or दोष्णोः	दोषां or दोष्णां
loc. दोषि or दोष्णि	—	दोषु or दोष्णु

It is also neuter : nom and acc. दोः, दोबी, दोर्वि.

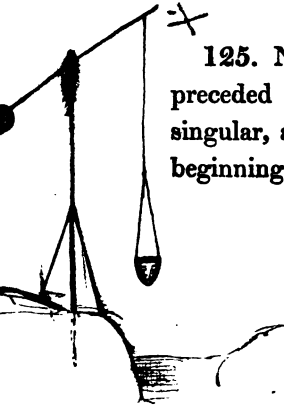
c. Neuter nouns with a penultimate इ or उ short, make the vowel long only before the nasal augment of the nominative and accusative plural ; as, धनुस् 'a bow,' चक्षुस् 'the eye,' रोचिस् 'light,' हविस् 'Ghee,' severally for धनुस्, चक्षुस्, &c. ; as, nom. and acc. रोचिः, रोचिबी, रोचिर्वि ; instr. रोचिषा, रोचिष्णीं, रोचिभिः, &c. : so, nom. and acc. चक्षुः, चक्षुबी, चक्षुर्वि ; instr. चक्षुषा, चक्षुष्णीं, चक्षुभिः.

d. Nouns derived from the desiderative form of the verb are declined after this manner ; as पिपठिस्, 'one who wishes to read,' makes, mf. पिपठिः, पिपठिबी, पिपठिष्णीं, &c. ; neuter nom. and acc. पिपठिः, पिपठिबी, पिपठिर्वि. It does not insert the nasal in the neuter plural. चिच्छिस्, 'one who wishes to do,' rejects the sibilant before a consonantal inflexion (see rule 35) ; as, चिच्छिः, चिच्छिबी, चिच्छिर्वि, चिच्छिष्णीं, &c.

124. Nouns formed from verbs ending in the compound letter च् reject before the consonantal inflexions either the first member of the compound or क्, and are then declined like nouns in क् ; or they reject the second member च्, and are declined as if ending in क्.

The same words, accordingly as they are said to be formed with different affixes, may take both modifications ; as तच् mf. 'who or what pares' or 'makes thin ;' nom. sing. तट् or तड्, तक् or तग् ; instr. dual &c. तड्भ्यां or तग्भ्यां ; loc. plur. तट्सु or तड्सु ; so गोरक्ष्, 'a cow-keeper,' makes, nom. sing. गोरट् or गोरड्, गोरक् or -रग् ; instr. dual &c. गोरड्भ्यां or गोरग्भ्यां ; loc. plur. गोरट्सु or गोरड्सु. Before the vowels the final is of course unchanged ; as तडौ, गोरडौ.

a. Nouns in **ञ्** formed from desideratives reject the sibilant only; as **पिपञ्**, 'who desires to cook,' makes, **पिपक्** or **-ग्**, **पिपक्षौ**, **पिपग्भ्यां**, **पिपक्षु**, &c. **विचञ्** 'who wishes to speak,' **दिधञ्** 'what desires to burn,' are similarly inflected.



(स.)

125. Nouns masculine and feminine ending in **स्**, when preceded by **ञ्**, make the penultimate long in the nominative singular, and substitute **उ** for the sibilant before the inflexions beginning with **भ**, which with a preceding **ञ्** makes **ञो** (r. 41).

वेधस् 'Brahmá.'

nom.	वेधाः	वेधसौ	वेधसः
acc.	वेधसं	—	—
instr.	वेधसा	वेधोभ्यां	वेधोभिः
dat.	वेधसे	—	वेधोभ्यः
abl.	वेधसः	—	—
gen.	—	वेधसोः	वेधसां
loc.	वेधसि	—	वेधःसु or वेधसु
voc.	वेधः &c.		

a. The vowel is not made long in the nominative, if the noun retain the form of the radical whence it is derived; as, **वस्** 'to clothe;' **सुवस्** 'who dresses well;' nom. sing. **सुवः**. So **पिच्छग्रस्** 'who takes a funeral cake,' from **पिच्छ** and **ग्रस्** 'to take;' nom. sing. **पिच्छग्रः**.

b. Three masculine nouns in **ञस्** are irregular, **अनेहस्** 'time,' **उज्ञनस्** 'the regent of the planet Venus,' and **पुरुदंशस्** a name of Indra. They are declined in the nominative singular as if ending in **अन्**; **अनेहा**, **उज्ञना**, **पुरुदंशा**. In the vocative the first and last are regular, **अनेहः**, **पुरुदंशः**; the second has three forms, **उज्ञनः**, **उज्ञन**, **उज्ञनन्**.

126. Neuter nouns in **ञस्** do not make the penultimate long in the nominative and accusative singular, but make it long in the plural; as **पयस्** 'water:' nom. and acc. **पयः**, **पयसी**, **पयांसि**; **पयसा**, **पयोभ्यां**, **पयोभिः**, &c.; **पयःसु** or **पयसु**.

127. Nouns ending in **स्** in conjunction with a consonant

drop the final (by rule 36) before the consonantal inflexions ; so हिम् mf., ' who or what injures,' becomes, nom. हिन्, हिम्सौ, हिम्सः ; acc. हिम्सं, हिम्सौ, हिम्सः ; instr. हिम्सा, हिम्सां, हिम्भिः, &c.

a. Derivatives from संस् and झस्, 'to fall,' with the affix क्तिन्, substitute ढ् for the final (which becomes ट् and ड्) before the consonants, and reject the nasal throughout. झस् 'who falls:' nom. झट् or झड्, झसौ, झसः ; acc. झसं, झसौ, झसः ; instr. झसा, झड्भ्यां, झड्भिः, &c.

128. पुंस्, 'a man,' drops the final sibilant before the consonantal inflexions ; and it is otherwise peculiar in the nominative, and in the singular and dual of the accusative ; as,

nom.	पुमान्	पुमांसौ	पुमांसः
acc.	पुमांसं	—	पुंसः
instr.	पुंसा	पुंभ्यां	पुंभिः
dat.	पुंसे	—	पुंभ्यः
abl.	पुंसः	—	—
gen.	—	पुंसोः	पुंसां
loc.	पुंसि	—	पुंसु or पुंसु
voc.	पुमन् &c.		

It may be declined in three genders as an epithet ; as सुपुंस् 'of a good man:' mf. सुपुमान् &c. ; neut. nom. and acc. सुपुन्, सुपुंसी, सुपुमांसि.

129. जरस् fem., 'decay,' is an imperfect noun, and its place is supplied before the consonantal terminations by जरा ; as, nom. sing. जरा ; dual instr. &c. जराभ्यां ; plur. instr. &c. जराभिः, जराभ्यः, जरासु. Before the vowel terminations it keeps its own final, जरसौ, जरसः, जरसं, जरसा, &c.

130. There are some participial nouns formed with वत्, which before the inflexions of the nominative, and of the singular and dual accusative masculine, prefix a nasal to the sibilant, and make the preceding vowel long. In the nominative singular the स् is rejected, as the final of a conjunct consonant. Before the accusative plural, and following vowel inflexions, व् is changed to व, as also before a feminine formed with ई, and

the dual neuter. The sibilant, when final (as in the neuter singular), and before the consonantal inflexions, is changed to *ह*, becoming *ह* before a soft consonant.

विद्वत् 'who is knowing, wise.'

masc. nom.	विद्वान्	विद्वान्सौ	विद्वान्सः
acc.	विद्वान्सं	—	विदुषः
instr.	विदुषा	विद्वद्भ्यां	विद्वद्भिः
dat.	विदुषे &c.		loc. विद्वत्सु
voc.	विद्वन्		
fem. nom.	विदुषी	विदुष्यौ	विदुष्यः
neut. n. acc.	विद्वत्	विदुषी	विद्वान्सि

a. If the termination *वत्* be preceded by *इ*, that vowel is rejected when the *व* is changed to *उ*; as *सेदिवत्* 'who was sitting:' nom. *सेदिवान्*, *सेदिवांसौ*, *सेदिवांसः*; acc. *सेदिवासं*, *सेदिवांसौ*, *सेदुषः*; instr. *सेदुषा*, *सेदिवद्भ्यां*, &c.; fem. nom. sing. *सेदुषी*; neut. nom. and acc. *सेदिवत्*, *सेदुषी*, *सेदिवांसि*.

Comparatives

131. *Superlatives* formed with the termination *ईयस्* are declined in the three numbers of the nominative, and in the singular and dual accusative, analogously to participles in *वत्*; in the other cases they follow the analogy of nouns in *वत्*; as *गरीयस्* 'more heavy.' *Greater, Weightier*

masc. nom.	गरीयान्	गरीयांसौ	गरीयांसः
acc.	गरीयांसं	—	गरीयसः
instr.	गरीयसा	गरीयोभ्यां	गरीयोभिः
dat.	गरीयसे &c.		loc. गरीयःसु or गरीयसु
voc.	गरीयन्		
fem. nom.	गरीयसी	गरीयस्यौ	गरीयस्यः
neut. n. acc.	गरीयः	गरीयसी	गरीयांसि

CLASS IX. Nouns ending in *ह*.

132. Nouns ending in *ह* substitute *ह* for it, agreeably to rule 32: *ह* undergoes the changes to which the rules of Sandhi subject it. *मधुलिह* 'a bee,' from *मधु* 'honey,' and *लिह* 'who or what sips,' is thus declined:

nom.	मधुलिट् or -लिह्	मधुलिहौ	मधुलिहः
acc.	मधुलिहं	—	—
instr.	मधुलिहा	मधुलिह्भ्यां	मधुलिहभिः
dat.	मधुलिहे	—	मधुलिहभ्यः
abl.	मधुलिहः	—	—
gen.	—	मधुलिहोः	मधुलिहां
loc.	मधुलिहि	—	मधुलिट्सु or -लिहसु
voc.	मधुलिट्		

The feminine is the same as the masculine. लिह् in the neuter makes, nom. and acc. लिट् or -इ, लिहौ, लिहि.

a. तुरासाह्, a name of Indra, is inflected like मधुलिह्, but has the peculiarity of changing स to ष when the final is changed; as तुरासाट् or -इ, तुरासाहौ, तुरासाह्भ्यां, &c.

133. Words formed with the affix क्तिन् substitute ष् for a final ह्, which becomes क् or ग्, agreeably to the rules of Sandhi, before the consonantal inflexions; as उष्णिह्, a metre of the Vedas.

nom.	उष्णिक् or -ग्	उष्णिहौ	उष्णिहः
acc.	उष्णिक्	—	—
instr.	उष्णिहा	उष्णिग्भ्यां	उष्णिग्भिः
dat.	उष्णिहे &c.		loc. उष्णिग्सु

a. Some other verbal nouns formed with the same affix substitute either a guttural or a cerebral for the final; as मुह् mf. 'one who is perplexed.'

nom.	मुट्-मुह् or मुक्-मुग्	मुहौ	मुहः
acc.	मुहं	—	—
instr.	मुहा	मुह्भ्यां or मुग्भ्यां	मुहभिः; or मुग्भिः
dat.	मुहे &c.		loc. मुट्सु or मुग्सु

So मुह् 'one who vomits;' मिह् 'one who is kind;' दुह् 'one who hates.'

b. But, monosyllabic verbal derivatives, ending in an aspirated soft consonant, change their initial, if it be any unaspirated soft consonant, except ज, to its corresponding aspirate, whenever the final is changed, as in the case of बुष्

already specified (r. 103. a.): by the same rule दुष् for दुह becomes, nom. sing. दुक् or दुग्, सुट or सुड; instr. dat. and abl. dual सुग्भ्यां or सुड्भ्यां; instr. plur. सुग्भिः; dat. and abl. plur. सुग्भ्यः or सुड्भ्यः; loc. plur. सुक्षु or सुट्सु; in the other cases, दुहौ, दुहः, दुहा, &c. So दह 'what burns:' धक् or धग्, धट or धड; धग्भ्यां or धड्भ्यां, &c. दुह, 'who or what milks,' takes the guttural substitute only, but, like the others, changes its initial.

nom. धुक् or धुग्	दुहौ	दुहः
acc. दुहं	—	—
instr. दुहा	धुग्भ्यां	धुग्भिः
dat. दुहे &c.		loc. धुक्षु

c. वाह, 'what bears or carries,' substitutes ऊ for the first two letters in several compound nouns before the accusative plural and subsequent vowel inflexions in the masc., and before the feminine termination ई; this ऊ (by rule 3. c.) makes, with a preceding च, चौ not चो; as विश्ववाह m. 'all-sustaining.'

nom. विश्ववाट् or -वाड्	विश्ववाहौ	विश्ववाहः
acc. विश्ववाहं	—	विश्वौहः
instr. विश्वौहा	विश्ववाड्भ्यां	विश्ववाड्भिः
dat. विश्वौहे &c.		loc. विश्ववाट्सु
fem. nom. sing. विश्वौही		

If the preceding vowel be not च or चा, the ऊ to which वा is changed combines with it, according to rule: thus भूवाह 'earth-sustaining;' nom. भूवाट्, भूवाहौ, भूवाहः; acc. plur. भूहः; instr. sing. भूहा, &c.

d. श्वेतवाह, 'Indra,' (he who is borne on a white horse,) presents several anomalies. In the nominative and vocative singular, and before the consonantal inflexions, it is declined as if ending in चस्; as श्वेतवस्. In the accusative plural and following cases with vowel inflexions it retains its final, but substitutes ऊ for वा optionally; as,

nom. श्वेतवाः	श्वेतवाहौ	श्वेतवाहः
acc. श्वेतवाहं	—	श्वेतौहः or श्वेतवाहः
instr. श्वेतौहा or श्वेतवाहा	श्वेतवोभ्यां	श्वेतवोभिः

dat. चेतौहे or चेतवाहे	चेतवोभ्यां	चेतवोभ्यः
abl. चेतौहः or चेतवाहः	—	—
gen. —	चेतौहोः or चेतवाहोः	चेतौहां or चेतवाहां
loc. चेतौहि or चेतवाहि	—	चेतवःसु or चेतवसु

c. उपानह् f., 'a slipper,' substitutes ष् for the final before the consonantal inflexions; making उपानत् or उपानद्, उपानङ्गां, उपानङ्गिः, उपानङ्गः, उपानसु; before the vowels, उपानही, &c.

f. अनडुह्, 'an ox,' is very anomalous. In the nominative and vocative singular न् is substituted for the final; and in all the numbers of the nominative, and in the accusative singular and dual, आ is prefixed to the final; before which, उ regularly becomes ष्. Before the consonantal inflexions ह् is changed to द्.

nom. अनडान्	अनडाही	अनडाहः
acc. अनडाहं	—	अनडुहः
instr. अनडुहा	अनडुङ्गां	अनडुङ्गिः
dat. अनडुहे &c.		loc. अनडुसु
voc. अनडन्		

Compounded so as to form an epithet, this word may become feminine and neuter; as खनडुह्, 'having good cattle,' makes, fem. nom. खनडुही, neut. nom. and acc. खनडुत्, खनडुही, खनडांहि.

SECTION III.

Adjectives.

134. Adjective or attributive nouns are inflected in the same manner as substantive nouns; admitting the three genders, and varying as to their inflectional terminations according to their proper finals, agreeably to the rules already given for the inflexions of nouns.

✕ 135. Adjectives admit the variations of degree common in other languages, as comparatives and superlatives. When regular, they are formed by adding to the crude noun the

terminations **तर** and **तम** (technically called **तरप्** and **तमप्**) : in the former of which we have the Greek *τεpos*, and in the latter an approximation to *τατος* and the 'timus' of the Latin. Thus,

पुस्व holy	पुस्वतर more holy	पुस्वतम most holy.
पटु eloquent	पटुतर more eloquent	पटुतम most eloquent.

a. Before these affixes a final **न्** is rejected, and the final **स्** of the participial affix **वस्** is changed to **त्**; as,

युवन् young	युवतर younger	युवतम youngest.
विद्वस् wise	विद्वत्तर wiser	विद्वत्तम wisest.

b. The same affixes, with a like import, are added to some particles; as **अति**, 'more than,' may make **अतितर** and **अतितम** 'still more' or 'most;' and although different etymologies are assigned to **उत्तर** and **उत्तम**, which, besides other meanings, denote degrees of excellence, or 'better,' 'best,' they are most probably formed from **उद्** 'up,' with the terminations of the comparative and superlative degrees.

c. The terminations are sometimes added to substantive nouns; as, **नृप** 'a king;' **नृपतर** 'more a king;' **नृपतम** 'most a king.'

d. When added to feminine nouns in **ई** or **ऊ**, the finals may be made short; as, **अतिर** or **अति** 'more fortunate;' **अतितम** or **अतितम** 'most fortunate.'

e. The same terminations, with the syllable **आन्** added, give a comparative and superlative force to the personal inflexions of verbs; as, **जल्पति** 'he talks;' **जल्पतितरान्** 'he talks more than he ought;' **जल्पतिताम्** 'he talks without stint or measure.'

136. Attributives formed with **तर** and **तम** are declined in three genders like other nouns in **अ**, and like them offer a marked resemblance to Latin attributives in 'us;' as **पुस्वतरः**, **पुस्वतरा**, **पुस्वतरं**, &c.

137. Attributives of comparison are also formed with the affixes **ईयस्** and **इह**, which are analogous to the *ίων* and *ιως*

of the Greek ; the former properly denoting the comparative, the latter the superlative ; although the distinction is not always carefully observed. Those which are formed with इह are declined like nouns in च; those with ईयस् in the manner explained under nouns ending in स् (see rule 131). They take the three genders ; as, बल 'strong;' बलीयस् 'stronger,' nom. बलीयान्, बलीयसी, बलीयः ; बलिष्ठ 'strongest,' बलिष्ठः, बलिष्ठा, बलिष्ठं, &c.

irregular
affixes

a. These affixes have the effect of causing, as in the example given, a final vowel to be dropped. बल rejects its own च, and consequently the vowels ई and इ are attached at once to the consonant ; so पटु, 'eloquent,' makes पटीयस् and पटिष्ठ. If the word be a monosyllable, however, the final च is not rejected, and the usual change by Sandhi takes place ; as प्र for प्रिय, 'dear,' with ईयस् and इह makes प्रेयस्, प्रेष्ठ ; and अ for अश्रय, 'excellent,' अश्रेयस्, अश्रेष्ठ. They also cause the elision of the possessive affixes मत्, इन्, भिन्, and of नृ when an affix forming nouns of agency ; so मतिमत्, 'having sense,' 'sensible,' becomes मतीयस् 'more sensible,' मतिष्ठ 'most sensible;' मेधाभिन्, 'possessed of intelligence,' makes मेधीयस् 'more intelligent,' मेधिष्ठ 'most intelligent;' धनिन्, 'having wealth,' 'rich,' धनीयस् 'richer,' धनिष्ठ 'most rich;' कर्तृ from कृ 'to do,' 'an agent,' 'active,' करीयस् 'more' or 'very active,' करिष्ठ 'most active.'

b. The affixes ईयस् and इह are attached, however, most commonly to modifications of the original noun, or to what are considered as substitutes for it, and which are never used singly, although possibly in some cases they are the proper originals become obsolete. The following is a list of the principal instances.

Primitive.	Substitute, when compounded.	Comparative.	Superlative.
अनिक near	नेद	नेदीयस्	नेदिष्ठ
X अल्प little, young	{ कथ कन	कथीयस् कनीयस्	कथिष्ठ कनिष्ठ
उरु large	वर	वरीयस्	वरिष्ठ

Handwritten notes at the bottom of the page, including the word 'Nana' and some illegible scribbles.

• कृश thin	क्रश	क्रशीयस्	क्रशिह
क्षिप्र quick	क्षेप	क्षेपीयस्	क्षेपिह
कुट्ट small or mean	कुट	कुटीयस्	कुटिह
X गुरु heavy	गर	गरीयस्	गरिह
X गुप्त content	तप	तपीयस्	तपिह
दीर्घ long	द्राघ	द्राघीयस्	द्राघिह
X दूर distant	दव	दवीयस्	दविह
दृढ firm	द्रुढ	द्रुढीयस्	द्रुढिह
परिवृह large	परिव्रह	परिव्रहीयस्	परिव्रहिह
पृथु large	प्रप	प्रपीयस्	प्रपिह
X प्रशस्त excellent	X { क्ष ज्या प्र	क्षेयस् ज्येयस् प्रेयस्	क्षेह ज्येह प्रेह
प्रिय dear	प्र	प्रेयस्	प्रेह
बहु much	बंह	बंहीयस्	बंहिह
भृश much	भश	भशीयस्	भशिह
मृदु soft.	सद	सदीयस्	सदिह
X युवन् young	{ यव कण कन	यवीयस् कणीयस् कनीयस्	यविह कणिह कनिह
वाढ heavy	साध	साधीयस्	साधिह
X वृद्ध old	{ वर्ष ज्या	वर्षीयस् ज्येयस्	वर्षिह ज्येह
वृन्दारक excellent	वृन्द	वृन्दीयस्	वृन्दिह
स्थिर firm, stable	स्थ	स्थेयस्	स्थेह
स्थूल gross, bulky	स्थव	स्थवीयस्	स्थविह
स्थिर much	स्थ	स्थेयस्	स्थेह
ह्रस्व short	ह्रस्	ह्रसीयस्	ह्रसिह

c. बहु, 'much,' may substitute भूय, and is anomalous in the first form, as भूयस्, भूयिह.

d. Occasionally the regular terminations are superadded to these superlatives to imply excess in a still greater degree; as, श्रेष्ठतर 'more excellent;' श्रेष्ठतम 'most excellent,' 'most best.'

Labia is declined like Shiva
9th — down in S.

SECTION IV.

138

Pronouns and Pronominal Nouns.

138. Pronouns and certain other nouns are classed together, as agreeing in some peculiarities of inflexion, by which they are distinguished from all other nouns. The list commences with the distributive pronoun सर्व्व 'all;' whence they are called सर्व्वदि or Sarva and others.

✕ 139. Besides the meaning 'all,' सर्व्व is a name of Siva, and in that sense it is declined like any other noun in च्; but when it is a pronominal noun it differs from its regular inflexion in the following respects :

nom. plur. ए	is substituted for चाः, as सर्व्वे	for सर्व्वीः
dat. sing. स्मै	—	हे — सर्व्वस्मै — सर्व्वीय
abl. sing. स्मात्	—	ऊसि—सर्व्वस्मात् — सर्व्वीत्
loc. sing. स्मिन्	—	किं — सर्व्वस्मिन् — सर्व्वे
gen. plur. स	—	न — सर्व्वेषाम् — सर्व्वीणां

140. After the feminine form सर्व्वी, स्य is prefixed to the terminations of the dative, ablative, genitive, and locative singular; and the final of the inflective base is made short. In the genitive plural स is prefixed to चान्.

(सर्व्वे 'all.') ✕

Masculine.

Feminine.

✕ nom. सर्व्वेः	सर्व्वी	सर्व्वे	सर्व्वी	सर्व्वे	सर्व्वीः
acc. सर्व्वं	—	सर्व्वान्	सर्व्वीं	—	—
instr. सर्व्वेण	सर्व्वीभ्यां	सर्व्वैः	सर्व्वया	सर्व्वीभ्यां	सर्व्वीभिः
dat. सर्व्वस्मै	—	सर्व्वेभ्यः	सर्व्वस्त्यै	—	सर्व्वीभ्यः
abl. सर्व्वस्मात्	—	—	सर्व्वस्याः	—	—
gen. सर्व्वस्य	सर्व्वयोः	सर्व्वेषां	—	सर्व्वयोः	सर्व्वीसां
loc. सर्व्वस्मिन्	—	सर्व्वेषु	सर्व्वस्यां	—	सर्व्वीसु

Neuter nom. and acc. सर्व्वे सर्व्वे सर्व्वीणि &c.

141. All the words of this class follow this model, as far as regards the inflectional terminations, with exception of the two first personal pronouns, which are altogether anomalous.

The class consists of the following pronouns and pronominal nouns.

1. Personal pronouns.

अहम् I.

तुम् thou.

तद् } that, or he, she, it.
तद् }

2. Demonstrative pronouns.

एतद् this or that.

इत्तद् this.

इदम् this.

3. Relative.

यद् who, which, or what.

4. Interrogative.

किम् who? or what?

5. Honorific.

भवत् your honour, your excellency.

6. Pronominal nouns.

1. Distributives.

सर्वे } all.
विष्वक् }

एक one.

एकतर one of two.

एकतम one of many.

अन्य other.

अन्यतर either.

इतर other.

✶ कतर which of two?

कतम which of many?

यतर whether of two.

यतम whether of many.

द्वय two, twofold.

उभ } both.
उभय }

द्वितीय } second.
द्वितीय }

तृतीय } third.
तृतीय }

प्रथम first.

अन्त last.

अर्ध half.

अल्प few.

कतिपय how many.

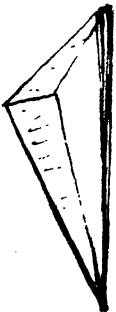
सम all.

सिन् whole.

नेम half.

सर्व all.

स्व own.



2. Locatives.

पूर्व prior, east.

पर after.

अपर posterior, west.

अपर inferior, other.

अपर inferior, west.

दक्षिण south, right.

उत्तर subsequent, north.

अनार outer.

142. The pronouns of the first and second persons are very anomalous, but their irregularities are of exceeding interest, as they present striking analogies to those of the pronouns of the same persons in the classical and teutonic languages.

	अहम् 'I.'	
nom. अहम्	आवां	वयं
acc. मां or मा	आवां or नौ	अस्मान् or नः
instr. मया	आवाभ्यां	अस्माभिः
dat. मत्स्यम् or मे	आवाभ्यां or नौ	अस्माभ्यम् or नः
abl. मत्	आवाभ्यां	अस्मात्
gen. मम or मे	आवयोः or नौ	अस्माकम् or नः
loc. मयि	आवयोः	अस्मासु

	युष्मद् 'thou.'	
nom. त्वं	युवां	यूयं
acc. त्वां or त्वा	युवां or वाम्	युष्मान् or वः
instr. त्वया	युवाभ्यां	युष्माभिः
dat. त्वभ्यम् or ते	युवाभ्यां or वाम्	युष्मभ्यम् or वः
abl. त्वत्	युवाभ्यां	युष्मात्
gen. त्वव or ते	युवयोः or वाम्	युष्माकम् or वः
loc. त्वयि	युवयोः	युष्मासु

143. The other pronouns are declinable in three genders, and follow more nearly the model of the class, सङ्घे, in their inflexions.

Those which end in ह्, as तद् &c., reject their final consonant before all the inflexions, except in the nominative singular of the neuter; and they thus become words terminating in अ.

Before the nominative masculine and feminine, तद्, तद्, and एतद् change their त् to स; becoming therefore स, सा, स्य, स्या, एष, एषा; as,

✕ sam तद् 'that,' or 'he, she, it.'

Masculine.

Feminine.

nom. सः	तौ	ते	सा	ते	ताः
acc. तं	—	तान्	तां	—	—
instr. तेन	ताभ्यां	तेः	तया	ताभ्यां	ताभिः
dat. तस्मै	—	तेभ्यः	तस्यै	—	ताभ्यः
abl. तस्मात्	—	—	तस्याः	—	—
gen. तस्य	तयोः	तेषां	—	तयोः	तासां
loc. तस्मिन्	—	तेषु	तस्यां	—	तासु

Neuter तद् or तत् ते तानि.

So तद् 'that,' makes,

and एतद्, 'this.'

masc. स्यः	तौ	ते	एषः	एतौ	एते
fem. स्या	ते	ताः	एषा	एते	एताः
neut. तद्	ते	तानि	एतद्	एते	एतानि

The other inflexions of एतद् are also like those of तद् ; but in the accusative singular, dual, and plural, in the instrumental singular, and the genitive dual, in the three genders, एन is sometimes used for एत ; as,

masc. acc.	एतं or एनं	एतौ or एनौ	एतान् or एनान्
instr. s.	एतेन or एनेन		
gen. d.	एतयोः or एनयोः		
fem. acc.	एतां or एनां	एते or एने	एताः or एनाः
instr. s.	एतया or एनया		
gen. d.	एतयोः or एनयोः		
neut. acc.	एनद् -नत्	एने	एनानि

a. The second form is employed in the subsequent member of a sentence in which the first has already been used ; as, एतेन व्याकरणधीतमेनं हितोपदेशं पाठय, 'The grammar has been studied by him ; now set him to read the Hitopadeśa.'

144. The other two demonstrative pronouns, अदम् 'this' or 'that,' and इदम् 'this,' undergo various modifications, chiefly of the inflective bases.

इदम् 'this' or 'that.'

Masculine.			Feminine.		
nom.	असौ	असू	अनी	असौ	असू
acc.	असुं	—	असून्	असुं	—
instr.	असुना	असूभ्यां	अनीभिः	असुया	असूभ्यां
dat.	असुभ्यै	—	अनीभ्यः	असुभ्यै	—
abl.	असुभ्यात्	—	—	असुभ्याः	—
gen.	असुभ्यः	असूयोः	अनीनां	—	असूयोः
loc.	असुभिन्	—	अनीषु	असुभ्यां	—

Neuter nom. and acc. इदम् असू असूनि.

इदम् 'this' or 'that.'

Masculine.			Feminine.		
nom.	अयं	इमौ	इमे	इयं	इमे
acc.	अयम्	—	इमान्	इमां	—
instr.	अनेन	आभ्यां	इभिः	अनया	आभ्यां
dat.	अस्यै	—	इभ्यः	अस्यै	—
abl.	अस्यै	—	—	अस्याः	—
gen.	अस्य	अनयोः	इनां	—	अनयोः
loc.	अस्मिन्	—	इषु	अस्यां	—

Neuter nom. and acc. इदम् इमे इमानि.

This pronoun also substitutes इन् for the base in the same cases as इदम्. See above, rule 143.

145. The relative pronoun इद्, 'who' or 'which,' is declined like इदम्; as, masc. nom. यः, यौ, ये; fem. nom. या, ये, याः; neut. nom. and acc. यद्, ये, यानि, &c.

146. किम्, 'who' or 'what?' interrogative, is also declined analogously to इदम्, substituting क् for its final consonant and preceding vowel, except in the nom. neuter, and thus becoming a noun in क्; as,

क् for किम् 'who?' 'which?'

Masculine.			Feminine.		
nom.	क्	कौ	के	का	के
acc.	क्	—	कान्	कां	—
instr.	केन	काभ्यां	कैः	कया	काभ्यां

dat.	कस्यै	काभ्यां	केभ्यः	कस्यै	काभ्यां	काभ्यः
abl.	कस्यात्	—	—	कस्याः	—	—
gen.	कस्य	कयोः	केषां	—	कयोः	कासां
loc.	कस्मिन्	—	केषु	कस्यां	—	कासु

Neuter nom. and acc. किम् के कानि.

X a. किम् to various of its inflexions may affix चित् or चन, giving to it a more general and indefinite signification; as, कश्चित् 'some one,' 'any one,' 'a certain one;' कस्यैचित् 'to some one;' केषां चित् 'some ones,' 'any ones;' किञ्चित् 'something,' 'any thing.' The neuter also occurs in the obsolete form of कत्; as कश्चित् 'any thing.' चन is also added to inflexions of किम् in a like sense; as, कश्चन 'some one;' किञ्चन 'any thing, something.'

b. The preceding pronouns may be compounded with हश्, हश्, or ह्य, derivatives from हश् 'to see,' to signify 'similarity:' when तद्, एतद्, यद्, &c. become ता &c., ई is substituted for अद् and इद्, and की for किम्; as,

ताहश्, ताहश्, or ताह्य, such like.

एताहश्, एताहश्, or एताह्य, this like.

याहश्, याहश्, or याह्य, how or what like?

ईहश्, ईहश्, or ईह्य, that or this like.

कीहश्, कीहश्, or कीह्य, how like?

These are declinable in three genders, forming the feminine in ई; mn. ताहक्, f. ताहशी; or as nouns ending in य, as ताहश्, ताहशी, ताहशं, &c.

b. To तद्, एतद्, यद्, may be added वत्, implying 'quantity,' when they are similarly changed; as, तावत् 'so much;' एतावत् 'so much;' यावत् 'how much?' which are declinable like nouns in वत्; as, तावान्, तावती, तावत्, &c.: they are also used in the neuter form as adverbs, as, यावत् 'how much?' तावत् 'so much;' and correlatively, as यावत् तावत् 'as much as.'

c. इद् and किम् in a similar sense have यत् joined to the vowel of the base; as, इयत् 'so much;' कियत् 'how much?' nom. इयान्, इयती, इयत्, &c.

d. To क substituted for किम् may be also added कित्, to form कति 'quot,' 'how much?' 'how many?' It is the same for all genders, and is declinable in the plural only; as, nom. and acc. कति, instr. कतिभिः, dat. and abl. कतिभ्यः, gen. कतिनाम्, loc. कतिषु. Similar derivatives may be formed from तद् and यद्, as तत्ति and यत्ति, but they are of very rare occurrence.

147. भवत्, an honorific term for युष्मद्, and which, like 'Your honour,' 'Vossignoria,' &c., although used for the second, is a pronoun of the third person: it is declined like other nouns in अत्; as,



masc. nom. भवान्	भवन्तौ	भवतः	} <i>decl. like nouns ending in</i>
acc. भवन्तं	—	भवतः	
instr. भवता	भवतां	भवतः	
dat. भवते &c.		loc. भवास्तु	
fem. nom. भवती	भवत्यौ	भवतः	
neut. nom. भवत्	भवती	भवति	

148. With respect to some of the following pronominal nouns, a few observations will be necessary.

a. एक, 'one,' 'some one,' is also the numeral 'one,' and will be again noticed. In this place it admits of three numbers; as, एक: 'one,' एकौ 'two ones,' एके 'some;' as एके वदन्ति 'some ones,' or 'some, say.'

b. अन्य and the six following words in the list of pronominal nouns, which are analogous to comparatives and superlatives, differ from them in being inflected like सर्व. They are also peculiar in forming the neuter in त्; as, अन्यत्, अन्यतरत्, कतरत्. The two terms preceding अन्य, एकतर and एकतम, make their neuters like other nouns in अ, as एकतरं, एकतमं.

c. उभ, 'both,' is declinable in the dual only; as, उभौ, उभाभ्यां, उभयोः.

d. उभय, 'both,' has no singular: nom. dual उभयौ, pl. उभये.

e. द्वितय and त्रितय have two forms in the nom. plural, द्वितये or द्वितयाः &c.; so have द्वितीय, तृतीय; and the two last have

also two forms in both the masculine and feminine before the inflexions of the dat., abl., gen., and loc. sing.; as, द्वितीयाय or द्वितीयस्यै, द्वितीयायै, द्वितीयस्ये, &c.

f. प्रथम 'first,' चरम 'last,' अल्प 'few,' कतिपय 'how many,' have two forms in the nom. plur., प्रथमाः or प्रथमे, चरमाः or चरमे, &c.

g. सम, when meaning 'equal,' 'same,' is not a pronoun : it is declined like nouns in स; nom. plur. समाः, dat. sing. समाय.

h. नेम has two forms in the nom. plur., नेमे, नेमाः.

i. स्व, when implying 'property,' is a noun; as a pronoun it has two forms in the abl. and loc. sing., स्वात् or स्वस्मात्, से or स्वस्मिन्.

j. पूर्व and the remaining terms have two forms in the abl. and loc. sing., and nom. plural, पूर्व्यात् or पूर्वस्मात्, पूर्वे or पूर्वस्मिन्, पूर्व्ये or पूर्व्याः; so परात् or परस्मात्, &c. They are pronouns only as signifying relation in time or space; 'before,' 'after,' 'east,' 'west,' and the like. In any other sense they are nouns; as दक्षिण 'clever:' nom. plur. दक्षिणाः, dat. sing. दक्षिणाय.

k. अनर is a pronoun in the sense only of 'outer,' and then takes two forms in the nom. plur.; as, अनराः or अनरे गृहाः 'outer houses;' अनरे or अनराः श्राटकाः 'outer garments;' but अनरस्याः शालायाः 'of the outer hall.' If a city be intended, it does not take the pronominal form in this sense; as अनरायां (not अनरस्यां) पुरि 'in the outer town,' the suburb or Pettah.

SECTION V.

Numerals.

149. The first ten numerals are, एक one, द्वि two, त्रि three, चतुर four, पञ्चन् five, षष् six, सप्तन् seven, अष्टन् eight, नवन् nine, दशन् ten.

150. The nine first are compounded with दशन्, 'ten,' to form the next nine, undergoing in some instances slight changes of termination; as,

Look over

एकादशन् eleven.	षोडशन् sixteen.
द्वादशन् twelve.	सप्तदशन् seventeen.
त्रयोदशन् thirteen.	अष्टादशन् eighteen.
चतुर्दशन् fourteen.	नवदशन् nineteen or
पञ्चदशन् fifteen.	अनविंशति one less than twenty.

151. With विंशति, 'twenty,' the simple numerals are combined on much the same plan; as,

एकविंशति twenty-one.	षड्विंशति twenty-six.
द्वाविंशति twenty-two.	सप्तविंशति twenty-seven.
त्रयोविंशति twenty-three.	अष्टाविंशति twenty-eight.
चतुर्विंशति twenty-four.	नवविंशति twenty-nine or
पञ्चविंशति twenty-five.	अनत्रिंशत् one less than thirty.

152. The rest of the series and its decimal subdivisions are composed analogously to विंशति and its subdivisions.

त्रिंशत् thirty.	सप्तति seventy.
चत्वारिंशत् forty.	अशीति eighty.
पञ्चाशत् fifty.	नवति ninety.
षष्टि sixty.	

Higher numbers have distinct denominations.

शतं a hundred.
सहस्रं a thousand.
अयुतः or अयुतं ten thousand.
लक्षं or लक्षा a lac, a hundred thousand.
नियुतः or -तं } one million.
प्रयुतः or -तं }
कोटिः a crore, ten millions.
अर्बुदः or -दं a hundred millions.
महार्बुदः or -दं a thousand millions.
पद्मं ten thousand millions.
महापद्मं a hundred thousand millions.
सङ्घः a billion.

a. Numerals, when declinable, are inflected upon the same principles as other nouns, but in some cases they undergo peculiar modifications of the base, which it is necessary to notice.

b. एक, 'one,' is declined as a numeral in the singular number only, in the three genders, एकः, एका, एकं. It retains the pronominal form of inflexion; as, एकस्मै 'to one;' एकस्मात् 'from one,' &c.

c. द्वि is declined in the dual only, substituting च for its final; as, nom. and acc. masc. द्वौ, fem. and neut. द्वे, instr. &c. द्वौभ्यां, gen. and loc. द्वयोः.

d. त्रि and the rest are declined in the plural only. त्रि substitutes ह for इ, becoming अह् before a vowel: it substitutes also तिसृ in the feminine gender, of which च becomes र before a vowel (r. 4).

	Masc.	Fem.
nom.	त्रयः	तिस्रः
acc.	त्रीन्	—
instr.	त्रिभिः	तिसृभिः
dat. }	त्रिभ्यः	तिसृभ्यः
abl. }		
gen.	त्रयाणां	तिसृणां
loc.	त्रिषु	तिसृषु

Learn

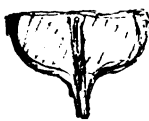
Neuter nom. and acc. त्रीणि. The rest as the masculine.

e. चतुर, 'four,' inserts चा before the final in the nom. masc. and nom. and acc. neuter, and substitutes तसृ for the last syllable before the inflexions of the feminine, च becoming र before a vowel.

	nom. चत्वारः	f. चतस्रः	n. चत्वारि
	acc. चतुरः	—	चत्वारि &c.
	instr. चतुर्भिः	चतसृभिः	
	dat. }	चतसृभ्यः	
	abl. }		
	gen. चतुर्थीनां	चतसृणां	
	loc. चतुर्थे	चतसृषु	

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f. The remaining numbers to twenty, declinable in the plural only, are the same in all genders. A final न् is rejected before all the affixes, and the terminations of the nominative



and accusative are dropped : अहन् substitutes औ for its final vowel in the two first cases, and optionally elongates it in the rest : thus पञ्चन्, 'five,' makes, nom. and acc. पञ्च, instr. पञ्चभिः, dat. and abl. पञ्चभ्यः, gen. पञ्चानाम्, loc. पञ्चसु. After which model are inflected सप्तन्, नवन्, दशन्, एकादशन्, &c.

षष्, 'six,' makes, nom. and acc. षट्, instr. षड्भिः, dat. and abl. षड्भ्यः, gen. षडां, loc. षट्सु.

अष्टन् 'eight,' nom. and acc. अष्टौ, instr. अष्टभिः or अष्टाभिः, dat. and abl. अष्टभ्यः or अष्टाभ्यः, gen. अष्टानां, loc. अष्टसु or अष्टासु.

g. विंशति 'twenty,' त्रिंशत् 'thirty,' &c. are declined like other nouns with similar terminations ; but they are confined to the feminine gender, and to the singular number, unless multiples of them be signified, when they take the other numbers ; as, sing. विंशतिः 'twenty,' dual विंशती 'two twenties,' plur. विंशतयः 'many twenties : ' otherwise the number does not vary with the substantive with which it may be connected ; as विंशत्या, त्रिंशता, चत्वारिंशता शरैः, 'with twenty, thirty, forty arrows,' &c. Instances however do occur where they take the plural number, to agree with a plural substantive ; as पञ्चाशद्भिर्हयैः 'with fifty horses,'

h. शतं 'a hundred,' and सहस्रं 'a thousand,' are both neuter nouns, and are usually limited to the singular, except when repetition of them is intended ; as, शते 'two hundreds,' सहस्रे 'two thousands.' शतानि 'many hundreds,' सहस्राणि 'many thousands.' In construction they are commonly employed with nouns in the genitive plural, as शतं दासीनां 'a hundred (of) female slaves ;' although they are also used attributively with plural nouns, as सहस्रं पितरः 'a thousand ancestors,' The other numerals are inflected, like nouns in general, according to their gender and termination.

153. Numerals in composition with nouns to form attributives are inflected, like other nouns, according to their finals ; as, प्रियन्निः त्रिभुवः 'a man having three friends ;' प्रियन्निः स्त्री 'a woman having three lovers ;' प्रियन्नि कुलं 'a family having three agreeable persons : ' but प्रियन्निस्, 'a man who has

three mistresses,' makes प्रियतिहा, प्रियतिहो, प्रियतिहः, प्रियतिसृभ्यां, &c. The same term may be used in the neuter; as प्रियतिसु कुलं 'a family with three beloved females;' nom. and acc. प्रियतिह or प्रियतिसु, प्रियतिसृहो, प्रियतिसृहि, &c. चतुर in such a compound becomes चत्वार in the nominative and in the accusative singular and dual; as, nom. प्रियचत्वाः, प्रियचत्वारो, प्रियचत्वारः; acc. प्रियचत्वारं, प्रियचत्वारौ, प्रियचतुरः; instr. प्रियचतुरा, &c.

a. Similar compounds of च् are inflected like nouns in च्, and those of the numerals ending with न् like nouns in जन्; but अहन् may in composition be inflected like a noun in जन् (p. 61), or like a primitive noun masculine in जा (p. 34), or in the plural number like the simple numeral; as, nom. प्रियाहा, प्रियाहानौ, प्रियाहानः, or प्रियाहाः, प्रियाहौ, प्रियाहाः or प्रियाहौ; acc. प्रियाहानं, प्रियाहानौ, प्रियाहनः, or प्रियाहां, प्रियाहौ, प्रियाहाः, प्रियाहाच् or प्रियाहौ; instr. प्रियाहना, प्रियाहभ्यां, प्रियाहभिः, or प्रियाहा, प्रियाहाभ्यां, प्रियाहाभिः, &c.

b. जन, implying 'less,' is only used, as above exhibited, to signify one less than the numeral to which it is prefixed; as, जनविंशतिः 'twenty minus one,' i. e. nineteen; जनत्रिंशत् 'thirty minus one,' i. e. twenty-nine. It may also be used with a definite number; as, एकोनविंशतिः 'twenty minus one;' पञ्चोन त्रिंशत् 'thirty minus five,' i. e. twenty-five; दशोनशतं 'a hundred minus ten,' i. e. ninety. The term अधिक, 'more,' but which is declinable, is also compounded with numerals to denote addition, as पञ्चाधिकं शतं 'a hundred plus five,' or 'one hundred and five.'

Ordinals.

154. The ordinal equivalent of 'one,' or 'first,' is most commonly प्रथम, declinable in three genders, प्रथमः, -मा, -जं, and according to the rules of pronominal inflexion (p. 79). Other synonymes are, आदिः, आद्यः, आदिनः; the first is restricted to the masculine gender, the others are declinable in three genders.

155. In forming ordinals from the other cardinal numbers, certain terminations are either added to or are substituted for

their proper finals, and the word is declinable in the three genders. In the case of चतुर, 'four,' other words are optionally substituted.

द्वितीयः	-या -यं	second.	षष्ठः	-डी -डं	sixth.
तृतीयः	-या -यं	third.	सप्तमः	-मी -मं	seventh.
चतुर्थः	-यीं -यं	fourth.	अष्टमः	-मी -मं	eighth.
तृतीयः	-या -यं		नवमः	-मी -मं	ninth.
तुर्थः	-या -यं		दशमः	-मी -मं	tenth.
पञ्चमः	-मी -मं	fifth.			

156. The termination ष, derived from the technical affix ड्, being added to एकादशन् and the rest as far as twenty, is substituted for the final syllable, leaving एकादशः, -शी, -शं, 'eleventh ;' द्वादशः, -शी, -शं, 'twelfth,' &c.

157. The same affix, causing the elision either of the final syllable or final vowel, is also added to the numerals from twenty upwards. In another form they add तम to their finals ; as,

विंशतितमः or विंशः	twentieth.	सप्ततितमः or सप्ततः	seventieth.
त्रिंशत्तमः or त्रिंशः	thirtieth.	अशीतितमः or अशीतः	eightieth.
चत्वारिंशत्तमः or चत्वारिंशः	fortieth.	नवतितमः or नवतः	ninetieth.
पञ्चाशत्तमः or पञ्चाशः	fiftieth.	शततमः or शतः	hundredth.
षष्टितमः or षष्ठः	sixtieth.		

a. In these as in the cardinal numbers the decimal subdivisions are expressed by prefixing the numeral, as एकविंशतितमः or एकविंशः 'one and twentieth.'

b. There are other modifications of the numerals, declinable or indeclinable, in different shades of meaning ; as, द्वयम् 'a two,' 'a duad ;' त्रयम्, त्रयी, 'a triad ;' also द्वितयम् and त्रितयम् in similar senses. द्विः 'twice ;' त्रिः 'thrice ;' एककृत्वः or एकका 'once ;' द्विधा 'twice,' &c. : but these belong more especially to the subject of derivation.

CHAPTER IV.

INDECLINABLES.

158. THE indeclinable words of the Sanskrit language comprehend nouns used as nouns, and nouns or particles used as particles, that is, in some other sense than that which is expressed by a noun or verb.

159. I. Nouns which retain their character of the names of things or notions, but which are employed in one unalterable inflexion, whatever may be their relation to the other members of the sentence in which they stand, may be either simple monoptote nouns, or compounds of the indeclinable class : the latter will be noticed when treating of the different classes of compounds : the former are not numerous ; the principal are the following :

अस्तन् setting, decline, of the	wane.
sun or of fortune.	भुवर् sky, atmosphere.
अस्ति what is, existence.	भूर् earth.
आदि remainder, et cetera.	मिश्र a pair.
अन् water, head, happiness.	संवत् a year.
क्षमा patience, pardon.	सुदि the fortnight of the moon's
अनस् food.	increase.
नमस् reverence, salutation.	स्वर् heaven.
नास्ति non-existence.	स्वस्ति salutation, greeting.
वदि the fortnight of the moon's	

a. Besides अस्ति, as specified in the above list, there are a few other verbal inflexions which may be used in the sense of nouns ; as, भवति and विद्यते ' what is,' ' existence ;' स्यात् ' what may be,' ' scepticism ;' or of pronouns ; as, अस्मि ' I,' properly ' I am ;' असि ' thou,' properly ' thou art.' They are also used absolutely, or as particles ; as, अस्तु, भवतु ' so be it,' implying assent ; रहि ' come,' ' begin ;' पश्य and पश्यत ' see !' ' lo !' ' behold !' and a few others of rarer occurrence.

160. 2. The other division of Indeclinables, termed निपातः, comprises a variety of terms, the origin and character of which are sometimes of difficult determination, but which, from the functions they fulfil, may be considered as adverbs, prepositions, conjunctions, interjections, expletives; and particles properly so termed; that is, syllables which are affixed or prefixed to words to modify their meaning, although in themselves they are apparently insignificant.

Adverbs.

161. Adverbs are numerous, and are variously formed, but they are obviously in most instances, and very possibly in all, attributive nouns adverbially employed in some one or other unvarying inflexion. The prevailing form is that of the neuter accusative; offering in this respect an analogy to such Latin adverbs as 'facile,' 'difficile,' 'dulce,' 'ceterum,' 'multum,' and the like: but other inflexions, either regularly or irregularly constructed, are also in use as adverbs. Thus सत्यम्, 'truth,' means also 'truly'; सुखम्, 'happiness,' occurs as सुखम् 'happily'; कृतः, -ता, -तं, 'done,' furnishes कृतम् 'done with,' 'enough:' from स्थानं, 'place,' comes स्थाने 'in place,' 'suitably,' 'fitly'; and from बलं 'strength,' 'force,' बलात् 'by force,' 'forcibly,' 'violently.' It may be a question if every Sanskrit noun which is capable of being used attributively may not be employed as an adverb, to denote the variations of mode, circumstance, kind, degree, or those modifications which adverbs are intended to express. The following list furnishes some of those in most familiar use. The manner in which such are formed as differ from the inflexions of the nouns hitherto described, belongs to the head of derivation.

अकस्मात् suddenly, unexpectedly, without a wherefore.	अचिरम्	} without delay.
अग्रतस् before, preceding.	अचिरात्	
अग्रे before, in front of.	अचिरेण	
	अजस्रम् continuously, continually.	

अज्ञानतस् ignorantly.

अज्ज्ञसा quickly.

अतस् hence, hereafter, more-over.

अतीव very much.

अत्र here.

अथ so, thus.

अथकिम् how-else, yes.

अज्ञा rightly, truly, clearly.

अद्य to-day.

अद्यत्वे now, at present.

अध }
अधस् } down, downwards.

अधस्तात् below.

अपरम् moreover, further.

अपरेक्षुस् the day after.

अधुना now.

अनिशम् always, eternally.

अनतरम् }
अनतरा } without, except ;
अनतरे } within, among.
अनतरेण }

अन्यच्च moreover.

अन्यत् other, otherwise.

अन्यत्र elsewhere.

अन्यथा otherwise.

अभितस् quickly, entirely, around,
near.

अभीक्ष्णम् repeatedly, quickly.

अम् quickly, a little.

अमुत्र there, in the next world.

अरम् quickly.

अर्ध्वीक् behind in time or place.

अलम् enough; it is also a prefix.

अपस् without, outside.

असकृत् repeatedly, more than
once.

असम्पत्ति improperly, unfitly.

असाम्प्रतम् improperly, unseasonably.

अह्नाद् by day.

आनुषक् } successively, serial-
आनुषद् } tim.

आरात् near, afar.

आव्यहलम् forcibly, violently.

आविस् present, in sight.

इतस् hence, from hence.

इतस्ततस् here and there.

इति so, thus, ita.

इतरम् again, another.

इतरेक्षुस् either day.

इतिह traditionally.

इत्थम् thus.

इदानीम् now.

इज्ञा clearly, truly.

इव like, as, so.

इह here, in this place, in this
world.

ईषत् a little.

उच्चैस् high, loud.

उत्तरम् subsequently.

उत्तरेक्षुस् a subsequent day.

उपांशु secretly, privately, in a
whisper.

उभयतस् on both sides.

उभयक्षुस् } both days.
उभयेक्षुस् }

उषा dawn.

अतम् rightly, truly.

अधक् rightly, truly.

एकत्र at one place, together.

एकदा at one time.

एकमा once.

एकपदे at the same moment.

एतर्हि at this time.

एव also, verily, so.

एवम् thus, so, as.

ओम् yes, so be it: it is also
an inceptive mystical term
prefixed to prayers and
charms.

कचन } what if, how, if ever.
कश्चित् }

कथम् how.

कथञ्चन } some how.
कथञ्चित् }

कथन्नाम how then, how indeed.

कदा when.

कदाचित् some when, some time:
न कदाचित् never.

कहिं when, at what time.

कहिञ्चित् some when, at some
time.

किञ्चिद् what truly, what indeed.

किञ्च further, moreover.

किञ्चन } a little, something; as
किञ्चित् } with a negative न
किञ्चन nothing.

किन्तु but, also.

किन्तु but what, but how.

किम् what.

किमुत् what, what how.

किमुत् or what, or also.

किमुह what, how.

किंवा or, either, but how.

किञ्चित् or perhaps.

किल indeed, possibly.

किमु what then, how.

कुतस् whence, how.

कुत्र where.

कुत्रचित् somewhere.

कुचित् abundantly.

कुघत् excellently.

कूपत् excellently, well.

कृतम् enough.

क्व where.

क्वचित् somewhere; न क्वचित्
nowhere.

खलु certainly.

चिरम् a long time. Other cases
of this noun are used in the
same sense, as चिराय, चिरेह,
चिरात्, चिरस्य, चिरे.

चिरात्तत्राय for a long time.

जातु sometimes, some-when.

जोषम् silently, happily.

ज्योक् quickly, frequently.

क्वगिति } quickly.
क्वगिति }

तत् (तद्) therefore, then.

ततस् thence, from or after that.

तत्र there.

तदा then, at that time.

तदानीम् then.

तथा thus, so.

तथाहि thus, thus even.

तथैव in like manner.

तस्मात् therefore, from that.

तर्हि then, at that time.

तावत् so far, so much.

तिरस् } crookedly ; also dis-
 तिर्यक् } honestly.

तुम् thou-ing.

तूष्णीकम् silently.

तूष्णीम् silently.

तेन by that, therefore.

दिवा by day.

दिव्या fortunately, luckily.

दुःसमम् vilely, badly.

दुहु badly.

दूरम् far off, distant.

दोषा in the evening.

द्राक् } speedily.
 द्राक् }

नकिम् } no-what, nothing, ex-
 नकिम् } cept.

नक्तम् by night.

न } no, not.
 नम् }

नवरम् only.

नह } no, not.
 नहि }

नाना many, various.

नाम evidently, variously.

निकषा near.

निकामम् willingly, readily, very.

नुवा perhaps.

नूनम् certainly, truly.

नो no, not.

नै perhaps.

परम् after, afterwards.

परम्भस् day after to-morrow.

परितस् all round.

परेष्टवि } the morrow, the day

परेष्टुस् } after.

पर्याप्तम् sufficiently, abundantly.

पशु well, good, right.

पश्चात् after, afterwards, behind,
 east.

पुनर् again ; पुनः पुनर् again and
 again, repeatedly.

पुरात् } before either in place
 पुरस् } or time, in front,
 पुरस्तात् } formerly.

पुरा in the east, in front, for-
 merly.

पूर्वतस् formerly, in front.

पूर्वेष्टुस् day before, yesterday,
 forenoon.

पृथक् separately, distinctly,
 apart.

प्रगे in the morning.

प्रतान् widely.

प्रतान् } wearily, with fatigue.
 प्रशान् }

प्रतिदिनम् daily, day by day.

प्रत्युत on the contrary, otherwise.

प्रभाते early, in the morning.

प्रवाहिका } at the same time.
 प्रवाहुकम् }

प्रसस्य violently, forcibly.

प्राक् before in place or time,
 in front, formerly, in pre-
 sence of, east, hereafter.

प्रातर early, in the morning.

प्राश्चन् in a contrary way, con-
 tinuously.

प्रायस् mostly, for the most
 part.

प्राह्णे in the forenoon.

प्रेत after death, in the next world.	युगपत् (-यद्) at once.
बलवत् } violently, by violence	युत् bad, ill.
बलात् } or force.	येन wherefore, why, because.
बहिस् out, without, outside.	रात्रौ by night.
भाजक् speedily, quickly.	वाद् like, as.
भूयस् again, repeatedly ; much, abundantly.	वाच only.
भृशम् much, very much.	विभाषा in two ways, optionally, alternately.
मंक्षु speedily, quickly.	विश्वक् universally.
मनाक् a little, slowly, dully.	विभु many.
ना or नाक् } no, not ; prohibitive, 'do not.'	विहायसा aloft, in the air.
नाकिम् } no, not, except.	वृथा vainly, idly.
नाकिन् }	वे verily, indeed.
नाचिरम् without delay.	शनैस् slowly.
मियस् } together, mutually, in conjunction.	शाश्वत् eternally, continually.
मिथो }	शुकम् quickly.
मिथ्या falsely.	सकृत् once.
मुषा vainly, idly, unprofitably.	संक्षु speedily.
मुहुर् repeatedly.	सत् well, good, right.
मृषा falsely.	सततम् always.
यत् (यद्) what ; यत्, तत्, that-which.	सदा always.
यत्रस् whence, wherefore.	सद्यस् at the same time.
यत्र where.	सनत् } always, continually,
यथा as ; यथा, तथा, so-as.	सना } eternally.
यथाकथाच any how ; seldom.	सनात् }
यथाक्रमम् in order or succession.	सनुत् in concealment, privily.
यथातथा properly, rightly.	सपदि at once.
यदा when.	समस्तस् wholly, altogether, all about, all round, on every side.
यावत् as far as, as much as ; यावत्, तावत्, as much as, so much.	समम् together, equally.
युद् bad, ill.	समया near to.
युक्तम् fitly, properly.	समीपम् } near to, in the presence of.
	समीपे }
	समीचीनम् entirely, rightly.

समुपगच्छन् happily.

सम्प्रति now, at this time.

सम्मुखम् before, in the presence
or face of.

सम्यक् entirely, completely ;
rightly, properly.

सर्वत्र wholly, every way,
every where.

सर्वत्र every where.

सर्वदा always.

सहसा hastily, precipitately.

साक्षात् visibly, manifestly ; be-
fore or in sight.

सावि awry, indirectly.

सामि half, equally.

साम्प्रतम् now, opportunely, fitly.

सायम् evening.

सुकम् very, exceedingly.

सुचिरम् for a long time.

सुधा uselessly, idly.

सुहु good, excellent, very.

स्वयम् of one's-self.

हि verily, for, because.

हिरुक् without, except.

हेतोः } because, by reason or

हेतौ } on account of.

सस् yesterday.

The same difficulty that exists in other languages applies to various terms in the preceding list, and they may be sometimes thought to be rather conjunctions or prepositions than adverbs. Several, no doubt, fulfil either office, and in any case the embarrassment is that rather of denomination than of application, as the connexion of the sentence will readily point out the sense in which they are to be employed.

Prepositions.

162. The most important of these are used chiefly in combination with simple verbs, and form with them compound or derivative verbs, which, either in their own inflexions, or those of the nouns derived from them, constitute the bulk of the language. The verbs thus compounded sometimes retain the meaning of the original, or more frequently they have the sense of their component elements ; but in many instances they express significations which depart widely from those which they might be expected from their composition to convey. In all these respects they offer striking analogies to the compound verbs of the Greek, Latin, and German languages.

A preposition combined with a verb is termed an Upasarga (उपसर्गः). The name Gati (गतिः) is also given to it, as well as to other verbal prefixes. The Upasargas are twenty-one in number.

a. The principal or primary notion conveyed by these prepositions is in general sufficiently obvious, and may be rendered by equivalents in English or in the classical languages. Usage, convention, and metaphor, however, extend the primary notion through a variety of modifications, which can become familiar only by practice. The explanation of them all is the province of a dictionary, and in this place all that can be attempted is the explanation of, 1. the principal purport of each preposition; 2. the equivalents by which it is usually translated; and 3. its exemplification by nouns of frequent occurrence, derived from verbs compounded of a simple verb and a preposition; as in the following arrangement.

अति 1. Going beyond a real or imaginary limit: 2. 'over, beyond,' 'trans, ex:' 3. **अतिगमः** (1) 'going over or beyond;' (2) 'transgression;' **अतिशयः** 'excess.'

अधि 1. Being above in place or degree: 2. 'over, above, upon,' 'super:' 3. **अधिगमः** (1) 'going over or on;' (2) 'going over or through,' as a book; **अधिकारः** 'office, superintendence;' **अध्यात्मा** 'presiding spirit.'

अनु 1. After in order or manner: 2. 'after, like:' 3. **अनुचरः** 'a follower;' **अनुक्रमः** 'an index, a series;' **अनुकृतिः** 'imitation.'

अन्तः 1. Coming within a space or interval: 2. 'inner, within,' 'inter, unter:' 3. **अन्तर्द्धानं** 'disappearance;' **अन्तर्यामी** 'the pervading or inner soul.'

अप 1. Taking away in substance or kind: 2. 'from, away, off,' **ἀπὸ**, 'de, dis, ex:' 3. **अपहारः** 'carrying off;' **अपवादः** 'detraction,' 'censure.'

अपि 1. Affirming of a certainty: 2. 'verily, indeed' (but this is more frequently used alone, as an adverb or conjunction):

3. अपिधानं 'a covering:' it is read also पिधानं, the initial being rejected.

अभि 1. Being present, opposite, or near to; also, being above in place or degree: 2. 'to, unto,' 'ad; 'before, opposite,' 'ob; 'up,' 'super:' 3. अभिमुखं 'in front or in presence of; 'अभिगमः 'approach; 'अभिषारः 'a high land; 'अभिजनः 'a person of high rank.'

अव 1. Being below in place or degree; also, being separated: 2. 'down, off, from,' 'de, dis, ex:' 3. अवतारः 'coming down,' as from heaven to earth; अवकर्तनं 'cutting off, excision; 'अवगतः 'gone away, departed; 'अवगीतः 'despised.'

आ or आह् 1. Bounding or limiting; also 'reversing:' 2. 'to, unto, as far as,' 'ad, re:' 3. आकारः 'form; 'आकाशः 'sky; 'गमनं 'going; 'आगमनं 'coming; 'दानं 'gift or giving; 'आदानं 'taking.' It is also used conjunctively with nouns in the ablative case; as, आद्यामात् 'as far as to the village; 'आसमुद्रात् 'as far as to the ocean.'

उत् or उह् 1. Being high in place or excellent in kind: 2. 'up, above, superior,' 'super, valde:' उद्गूढं 'flying up; 'उत्कृष्टः 'excellent; 'उत्थनः 'great effort.'

उप 1. Being near or next to; whence also, being less than: 2. 'near, less,' ὑπὸ, 'sub, infra:' 3. उपगमः 'approach; 'उपवेदः 'a minor Veda or scripture.'

दुर् 1. Condition of badness, pain, difficulty, and the like: 2. 'in, un,' ὀυς, 'dis:' 3. दुराचारः 'wicked; 'दुःखं 'unhappiness, pain; 'दुस्सहः 'unbearable; 'दुर्ज्ञेयः 'difficult of access.'

नि 1. Being within, below, or under; also, being contrary or reverse: 2. 'in, on,' ἐν, 'in; 'down,' 'sub; 'un or in,' 're:' 3. निकेतः 'a dwelling; 'निचयः 'a heap; 'निपतनं 'coming down; 'निकृतिः 'iniquity.'

निर् 1. Being out or exempt from: whence also 'affirmation,' as excluding doubt: 2. 'out, without,' 'ex, ab, ne:' 3. निर्गमः 'going forth,' 'exit; 'निश्चयः 'certainty; 'निदोषः 'faultless.'

- पर 1. Being opposite or opposed to ; whence also 'reverse :'
 2. 'over, back,' *παρὰ*, 'ob, re, de :'
 3. पराङ् 'turned back ;' पराजयः 'defeat.'
- परि 1. Being all round or about ; whence also 'fulness, completeness :'
 2. 'about, around,' *περί*, 'per, circum :'
 3. परिधिः 'circumference ;' परिणामः 'maturity ;' परिष्कारः 'perfection of fabric.'
- प्र 1. Being before in time, place, or quality :
 2. 'fore, before, above,' *πρὸ*, 'pro, præ :'
 3. प्रभवः 'first birth ;' प्रवाहः 'going forth, proceeding ;' प्रभावः 'preeminence.'
- प्रति 1. Reverted, or reflected, or repeated action or condition :
 2. 'again, back,' 're :'
 3. प्रतिकारः 'retaliation, requital ;' प्रतिभाषा 'reply ;' प्रतिबिम्बः 'a reflected image ;' प्रतिदिनं 'day by day.'
- वि 1. Being several or separate ; whence also 'privation :'
 2. 'apart, away, without,' 'dis, de, se :'
 3. विकारः 'separate or new form, change of form ;' वियोगः 'disjunction, separation ;' विशेषः 'distinction ;' विकर्णः 'without ears.'
- सम् 1. Being conjoined with ; whence also 'completeness :'
 2. 'with, together with,' *σύν*, 'con :'
 3. सङ्गमः 'association ;' संयोगः 'union ;' संस्कारः 'perfect fabric or performance.'
- सु 1. The opposite of दुः, or condition of happiness, ease, and the like :
 2. 'good, well,' *εὖ*, 'bene :'
 3. सुखं 'happiness ;' सुहृदः 'handsome.'

b. Some of these prepositions may be used separately or without verbs, especially अति, अपि, अनु, अन्तर्, अप, अभि, आ, उप, परि, and प्रति ; and there are others which are not subject to be compounded with verbs ; as, अन्तरेण 'except,' अना 'with,' अतो 'except,' विना 'without' or 'except,' and सजुस्, सह, सहितम्, साकम्, or साङ्गे, 'with,' 'together with.' Some of the words given as adverbs may be considered as prepositions, as समीपं, समीपे, 'near to.'

c. Besides prepositions in the sense in which they are usually understood, a number of words which are actually or were

originally nouns, of which some are included in the above list of adverbs, are prefixed in one unvarying or uninflected form, analogously to particles, to the verbs **अस्** 'to be,' **भू** 'to be' or 'become,' and **कृ** 'to do.' To these, in native grammars, the term *Gati*, 'motion' or 'transition,' is extended; and a few of them may be conveniently specified here, as illustrative of the manner in which they are used with nouns derived from the verbs above specified.

अन्याने assisting the weak ;	अन्यानेकरणं giving such assistance.
अलम् ornament ;	अलङ्कारः decoration.
आविस् manifestation ;	आवीर्भूतः appeared.
उरी } उरी } अरी } अरी }	{ उरीकरणं &c., promising, making assent.
कवाली } केवाली } केवासी }	
} striking ;	
केवासी }	
ताली diffusion ;	तालीभूतः diffused.
नमस् reverence ;	नमस्कारः reverential salutation.
यशु an animal, a victim ;	यशुभूतः hurt, slain.
पाशौ in the hand ;	पाशौकरणं marriage.
प्रादुस् manifestation ;	प्रादुरस्ति appearance.
प्राध्वम् continuity ;	प्राध्वकृतं tied in regular order.
अज्ञा faith ;	अज्ञाकरणं believing, trusting.
सत् good ;	सत्कार treating kindly or hospitably.
साक्षात् manifestly ;	साक्षाद्भवः being manifest.

Most nouns may also be combined in this manner with the analogous verbs **भू** and **अस्** 'to be,' and **कृ** 'to do,' by the substitution of the technical affix **त्वि**, leaving the vowel **ई** for their finals; as, **कृष्ण** 'black;' **कृष्णीकरणं** 'blackening,' 'making black,' &c.: but this subject belongs rather to derivation.

Conjunctions.

163. The principal conjunctions are the following :

अथ {	inceptive, used to begin a sentence or a subject ;	किंवा but, or, moreover.
अथो {	' now, then, thus.'	किंलिख् or, perhaps.
अथि and, also.		अ and, or, but.
आह {		चेत् if.
आहो {	but, how.	चेव and also.
आहोतिस्त् inceptive, and implying doubt.		हु but.
इति conclusive, used to finish a sentence or a subject ;		है but how ; implying doubt.
' so it is,' ' finis.'		नहु but not.
उत्त also, or.		ननु but, if, is not, nonne.
उताह } whether ; implying		नवा or not, if not.
उताहो } doubt or interrogation.		नु if, how ; implying doubt.
एव also.		नुक्क् either, or.
किच्च but.		नुवा perhaps, or if.
किन्तु but.		नेत् if.
किन्तु but how ; implying doubt.		नोचेत् if not.
किन्तु how, but.		नै if, perhaps.
किन्तु or how, or also.		यदि if.
किन्तुह or how, or what.		वा or, either.
		वेद् if.
		हि for, because.

Interjections.

164. These are numerous : they are mostly sounds devoid of signification, other than the unpremeditated utterance of natural emotions : some are significant words, and of them some are capable in other senses of inflexion, although others appear to have become obsolete both in inflexion and meaning.

Of the simple exclamations the principal are the vowels, as अ, आ, इ, ई, उ, ऊ, ए, ओ, which may express 'surprise' or 'sorrow,' like ' ah ! ' ' eh ! ' and अयि, अह, अहह, अहो, अहोपत, ह, हा, हाहा, are exclamations of a similar kind. Others are, किन्

implying 'contempt;' **धिक्** importing the same, also 'grief,' 'alas!' 'ah me!' **बन्** implying 'grief;' **इक्** 'anger' or 'sorrow;' **हाहा** or **हाहो** 'grief;' **हिन्** 'alarm;' **हुन्** 'displeasure,' &c.

a. Vocative particles, used in speaking or calling to, are frequently employed; some of which are respectful, others disrespectful. Of the former class are, **ज्यो**, **जह**, **जहो**, **जहोवन**, **ह**, **हे**, **जो**, **जो**, **घाट**, **घाट**, **भगोस्**, **भोस्**, **हंहो**, **हे**, **है**, **हो**. Of the latter are, **जरे**, **जवे**, **रे**, **रै**. **जह** may be used in either.

b. Some ejaculatory syllables are mystical, like the monosyllable **जोन्**, which is typical of the three great deities of the Hindu mythology, **Brahmá**, **Vishnú**, and **Síva**, and of the three Vedas, and should never be uttered in the hearing of ears profane. Others are used with charms and mystical prayers peculiar to certain sects; as **हं**, **हुन्**, **हीं**, **फट्**. Others, again, of which some are significant words, are uttered in the act of pouring oiled butter on the sacrificial fire, as a libation to the manes or the gods; as **घाट**, **वेट्**, **वघट्**, **चौघट्**, **झौघट्**, **खधा**, and **खाहा**.

Expletives.

165. Syllables used mostly to complete the metre of a line are considered to be devoid of signification; they are, **किल**, **सलु**, **च**, **तु**, **नु**, **वै**, **स्व**, **ह**, **हि**; being identical, therefore, for the most part with the conjunctions.

Particles.

166. These are syllables added to words, either as prefixes or affixes, to qualify their purport. The specification of them properly belongs to derivation, but a few may be advantageously noticed here.

अ may be prefixed to nouns of any kind, to give them a contrary or negative sense; as, **धर्मे**: 'virtue,' **अधर्मे**: 'vice;' **सन्** 'being,' **असन्** 'non-existent.' Before a vowel it is changed to **अन्**; as, **अनन्त**: 'finite,' **अनन्तः**: 'infinite,' 'eternal.' **अद्** is a prefix implying 'surprise;' **अद्भुतं** 'wonderful!'

का prefixed to nouns gives them a depreciatory sense; as, पुरुषः 'a man,' कापुरुषः 'a contemptible man,' 'a wretch.' It also signifies 'diminution;' as, का + उष्ण = कोष्ण 'a little warm.'

कु is also a depreciatory prefix; कुकृत्यं 'wickedness.'

चन } These are added to pronouns and adverbs to give them
चित् } a more extended sense; as, कचन, कचित् 'any one,'
'some one;' कयचन, कयचित् 'any how;' कहिचित् 'any where,' &c.

कत् implies 'resemblance,' as ब्राह्मकवत् 'like a Brahman.'

स्व is usually an expletive, but when affixed to a verb in a present tense it gives it a past signification: as, भवति 'it is,' भवतिस्व 'it was.' It is also used with the prohibitive ना or माह; as, मास्व 'no,' 'not,' 'do not.'

क्षित् is added to particles to imply 'doubt and interrogation;' as, किंक्षित् 'How is it?' 'Is it so?' चहोक्षित् 'Whether?' 'Is it so?' and the like.

स्वी prefixed to कृ and its derivatives implies 'consent;' स्वीकारः 'assent,' 'promise.'

CHAPTER V.

CONJUGATION.

SECTION I.

Roots and indicatory letters.

167. THE धातु or 'radical' of the Sanskrit language, although in strictness it fulfils no specific grammatical function, and is equally the theme of a noun as of a verb, may be most conveniently considered as identical with the latter, or as the crude verb; in which condition it undergoes the usual modification of conjugation, and the varieties of voice, mood, and tense.

168. As arranged in the Dhātu-páthas (धातुपाठाः) or 'glos-

saries of roots,' the root is usually interpreted by an active or abstract noun in the locative case ; as, **वृक्ष-विभागे** 'in' division; **गम-गमौ** 'in' going; **भू-सत्तायां** 'in' being; **ज्ञा-ज्ञाने** 'in' knowledge; and the like; intimating one general and comprehensive idea to which the different modifications expressed by its derivatives may be referred.

169. All the roots, with a few doubtful exceptions, as **आन्दोल** 'swinging,' **अवधीर** 'ascertaining,' **हुमाल** 'playing,' **गवेष्ट** 'seeking,' are monosyllables: many of them are unliteral, as **इ** 'going,' **अ** 'injuring:' the greater number, however, terminate in consonants, as **तर्क** 'discussion,' **गम्** 'sounding,' **भास्** 'shining.' In all cases, however, the root has some vowel, most usually the short **अ**, attached to the final consonant, not as a radical letter, but for the sake of pronunciation or accentuation, and the mark of quiescence is therefore not always subjoined: the roots specified, although ending as radicals in consonants, are written **तर्के**, **गम्**, **भास्**. The whole number is about nineteen hundred.

170. In the original lists the roots have attached to them certain supernumerary letters or Anubandhas (**अनुबन्धाः**), which have one of two objects ; 1. Some of them denote the class or conjugation in which the verb is inflected ; 2. Others intimate those peculiarities to which each single verb is subject in its inflexions. It will be useful to specify the principal of either class for the sake of occasional reference.

1. General Anubandhas.

Sign.	Verb.	Conjugation.
ल	अद ल	second.
लि	हु लि	third.
य	दिष य	fourth.
न	सु न	fifth.
श	तुद श	sixth.
च	रुच च	seventh.
द	तन द	eighth.

ग	औ ग	ninth.
क	चुर क	tenth.
गृक	सुत गृक	{ a subdivision of the first conjugation, सुत and other verbs.
रे	यज रे	
		another subdivision.

2. *Special Anubandhas.*

अ is added to all roots not terminating in any other radical or indicatory vowel ; as रुध (रुध् + अ). This vowel should be accented, and the accents mark the voice in which the verb is conjugated. The grave shews that the verb takes the voice which is termed the *Ātmane-pada*, 'the reflective;' the acute accent indicates the *Parasmai-pada* or 'transitive;' and the circumflex denotes that the verb takes both voices. The accents, however, are no longer marked in manuscripts.

आ denotes the optional insertion of इ before the affix of one of the past participles, and its absolute insertion before another ; as, श्विदा (श्विद् + आ) 'to perspire;' indef. past part. सेदितः or स्वित्तः ; perfect past part. सिस्तिदिषस्.

इ indicates the insertion of a nasal after a radical vowel in all the tenses ; as, निदि for निद् 'to abuse;' निन्दति, निमिन्द, निन्दिता, &c.

इर indicates two modes of inflecting the indefinite past ; as, स्फुटिर् (स्फुट् + इर), 'to swell,' makes either अस्फोटीत् or अस्फुटत्.

ई prohibits the insertion of इ in the past participle ; as, उन्दी (उन्द् + ई) 'to wet;' past part. उन्नः.

उ marks the optional insertion of इ in the indeclinable past participle ; as, दमु 'to tame' (दम् + उ), दमिता or दान्वा.

ऊ indicates the optional insertion of इ in certain of the tenses ; as, विधू (विध् + ऊ) 'to succeed;' definite future सेज्ञा or सेषिता ; indefinite future सेह्यति or सेषिषति ; indef. past असेह्यीत् or असेषीत्.

च prohibits the substitution of a short vowel for a radical long one in the indefinite past of the causal verb ; as, शीक् (शीक् + च) 'to sprinkle,' अशिशीकत्.

शु denotes that this is optional; as, भाजू (भाज् + शु), 'to shine,' makes either अविभाजत् or अविभजत्.

ह restricts the indefinite past of the simple verb to one form; as, वक्ष् (वक्ष् + ह) 'to eat;' indef. past अवसत्.

ए prohibits the substitution of a Vṛiddhi letter in the indefinite past; as, कटे (कट् + ए) 'to encompass;' indef. past अकटीत् not अकाटीत्.

ओ indicates the change of the usual termination of the past participle, त् to न्; as, भङ्गो (भङ्ग + ओ) 'to break;' past part. भग्नः.

औ prohibits the insertion of इ in those tenses in which it might else be inserted; as, रभौ (रभ + औ) 'to begin;' def. fut. रभा; indef. fut. रप्स्यति; indef. past अरभ.

इ indicates the reflective voice; as, स्मिक् (स्मि + इ) 'to smile,' स्मयते.

ञ indicates both voices; as, शिञ् (शि + ञ्) 'to serve,' अयति or अयते.

त्रि indicates the optional employment of the past participle in the sense of the present; as, त्रिष्विद् 'to perspire;' त्रिष्वः 'perspiring,' 'perspired.' This is an instance of what is not uncommon, the annexation of more than one Anubandha to a verb. The present occurs in the lists, as त्रिष्विदा.

टु indicates that the verb may take the affix अद्यु to form abstract or active nouns; as, टुषेष् 'to tremble;' वेपयुः 'a trembling,' 'a tremor.'

डु indicates the formation of participial nouns with the affix क्लिप्त; as, डुपक् 'to cook' or 'ripen;' अक्लिप्त 'cooked,' 'ripened.'

ष indicates the formation of feminine derivatives with टाप, as in the case of the last quoted verb पक्, which occurs डुपक्, and therefore forms the derivative पक्वा 'cooking,' 'maturing.'

With regard to the roots themselves it may be added, that those which in the lists are marked as beginning with the cerebral nasal or sibilant, श or ष, change usually those letters in inflexion to the corresponding dentals; so शम्, 'to bow,' makes नमति 'he bows;' बह्, 'to bear,' सहते 'he bears.' There are a few exceptions.

SECTION II.

Classes or Conjugations of Verbs.

171. The conjugational inflexion of Sanskrit verbs is effected by a scheme similar to that which has been described under the head of the Declension of nouns. The verb in its inflected form is composed of two elements; 1. the Anga or 'base,' the modified verb to which the inflexions are subjoined; and 2. certain letters or syllables which constitute the inflectional terminations, and are subjoined to the base. These terminations, which will be presently specified, are subject to but few changes in themselves; but there is some variety in the manner of attaching them to the base. The crude verb, on the contrary, is liable to a greater number of modifications, most of which are special; that is, they are restricted to the individual instance; and, as not being reducible to general rules, they constitute the chief difficulty of Sanskrit grammar.

172. Certain changes, affecting a greater or lesser number of verbs alike, have the effect of distributing them into *ten* classes or conjugations. These changes regard the manner in which the base is fitted to receive the affixes, either immediately, or mediately through the intervention of a vowel or a syllable, accompanied in some instances by the substitution of a Guṇa vowel for the vowel either of the base or of the adjunct, when it is capable of such substitution.

a. Each conjugation is designated by a word compounded of the first verb of the conjugation with the term **आदि**, equivalent to 'et cetera,' added to it. They are severally, 1. **भ्वादि** or **भू** 'to be,' and other verbs; 2. **जदादि** or **जद** 'to eat,' and others; 3. **हुदादि** or **हु** 'to sacrifice,' &c.; 4. **दिषादि** or **दिष** 'to sport,' &c.; 5. **खादि** or **खु** 'to bear,' &c.; 6. **तृदादि** or **तृद** 'to tease,' &c.; 7. **रुधादि** or **रुध** 'to obstruct,' &c.; 8. **तनादि** or **तन** 'to stretch,' &c.; 9. **व्यादि** or **व्री** 'to buy,' &c.; 10. **चुरादि** or **चुर** 'to steal,' &c. The following are the characteristic peculiarities.

1. The first conjugation, **भ्वादि**, interposes **अ** between the

final of the verb and the inflectional termination, and requires the Guṇa change of the simple vowel. Thus before ति, the affix of the third person singular of the present tense, the verb भू 'to be' substituting Guṇa becomes भो, and ञ being inserted, जो with ञ becomes जय (r. 5); the entire form therefore is (भव-ति) भवति. Before the letters च, न of a termination this च is made long; as, भवामि 'I am.'

2. In the second conjugation, जदादि, the affixes are attached immediately to the base, with only such change as the rules of Sandhi require: जद्, 'to eat,' with ति makes (जत्-ति) जति.

3. The third conjugation, called जुहादि, requires the reduplication of the base, and the substitution of the Guṇa vowel before certain terminations: no vowel is interposed. हु, 'to sacrifice,' becomes जुहु; and with ति, (जुहो-ति) जुहोति.

4. The fourth conjugation, दिवादि, interposes य, and in some cases elongates a radical vowel: दिव्, 'to sport,' thus makes (दीय-ति) दीयति.

5. The fifth conjugation, खादि, is characterised by the addition of नु to the base; the उ of which substitutes the Guṇa letter जो before certain affixes; as खु, 'to bear young,' becomes खुनु, and in inflexion (खुनो-ति) खुनोति.

6. The sixth conjugation, तुदादि, like the first, interposes च; but it differs from the first in not substituting a Guṇa letter for the vowel of the base: तुद्, 'to torment,' makes तुद (तुद-ति) तुदति.

7. The seventh conjugation, रुधादि, subjoins न् to the last vowel of the base: रुध्, 'to obstruct,' becomes therefore रुध्न्. The vowel च is however inserted between the members of the conjunct consonant before certain affixes; and in combination with ति, changed to धि, the verb makes (रुधाद्-धि) रुधाद्धि.

8. The eighth conjugation, तनादि, adds उ to the final of the base; for which, before certain affixes, the Guṇa element जो is substituted: thus तनु for तन्, 'to stretch,' makes (तनो-ति) तनोति.

9. The verbs of the ninth conjugation, क्रीयादि, take ना after the final; as क्री 'to buy,' (क्रीयाना-ति) क्रीयानति.

10. The tenth conjugation, चुरादि, inserts चय before the

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affixes, and substitutes the Guṇa letter for a radical vowel: चुर, 'to steal,' becomes (चोरय-ति) चोरयति.

b. Of these conjugational distinctions it may be remarked, that their especial object is obviously, in every conjugation except the second and third, to interpose a vowel between the base and the terminations. In four of them the vowel is either mediately or immediately अ, and consequently an analogous mode of adapting the terminations to the base prevails in all of them; that is, in the first, fourth, sixth, and tenth. The vowel of the fifth and eighth classes is उ; of the ninth अ. The second and third dispense with any vowel. Professor Bopp has accordingly distributed the verbs into two principal conjugations; the first composed of the first, fourth, sixth, and tenth; and the second of the remaining conjugations. The first he considers as agreeing most nearly with Greek verbs in ω; the second with those in μ.

c. It is also to be borne in mind with regard to these conjugational characteristics, that they are limited to four tenses, the present, the first præterite, the imperative, and the potential, in all the conjugations except the tenth, in which the distinctive sign is preserved in most of the other tenses. In the other nine conjugations the tenses beyond the four above named have not the conjugational characteristic distinctions. Accordingly Dr. Wilkins has given the four tenses specified above alone under each conjugation, and has classed the other tenses promiscuously together. Professor Bopp has followed a similar distinction in regard to the same, under the denomination of "Tempora specialia" and "Tempora generalia." The inconvenience however of searching for different tenses of the same verb in different places, seems to be more than equivalent to any advantage resulting from the more distinct exhibition of conjugational peculiarities in the four special or conjugational tenses; and although the peculiarities of these will be noted in the following pages, yet the whole of the tenses of each verb, when particularised, will be kept together.

SECTION III.

Moods and Tenses.

173. The moods are not distinguished from the tenses by native grammarians, who arrange the inflexions of the verb under nine subdivisions. One of these, however, being again subdivided, we have ten divisions, tenses and moods, of which the verb consists. There is another, an imperative, peculiar to the Vedas ; which, not occurring in other books, need not be farther noticed in this place. Adopting, however, the principle of classification common in European grammatical systems, we shall arrange the Sanskrit verb in the following manner :

Indicative mood.

1. Present tense.
2. First præterite or imperfect tense.
3. Second præterite or perfect tense.
4. Third præterite, indefinite præterite, or aorist.
5. Definite future.
6. Indefinite future.
7. Imperative mood.
8. Potential mood.
9. Benedictive mood.
10. Conditional mood.

On which distinctions a few observations may be necessary.

174. The present tense requires no remark ; it is defined as denoting present action—action begun, and not completed : स करोति ' he does ' or ' is doing ; ' सा गच्छति ' she goes ' or ' is going . '

175. The first præterite corresponds in the adoption of the temporal augment, and apparently in application, with the imperfect of the Greek verb. It is defined as denoting action recently past—action only not of to-day. But it seems especially used to signify action past, but not perfected ; or it represents a past action continuing during another past action,

and accompanying it; as, **रिषयो मनुमभिगम्येहं वचनमब्रुवन्** 'The Rishis having gone to Manu, spake this speech.' What they said then follows; so that the act of speaking was not then perfected. Again; **न तानगच्छन् सञ्जीवनास्तन्दश्च रिपून् द्विषः** 'The hostile (Rakshasas) regarded not all those (omens), but attacked their enemies.' In both cases we have the action accompanying another action, and only begun, not done and past.

176. The second præterite is the absolute past; it relates to an action entirely out of sight, or concluded, and also agrees in purport, as well as construction by reduplication, with the Greek præterite; as, **जम्बुमाली जहो प्राणान् द्वाव्या मारुतिना हतः** 'Jambumáli abandoned life, slain by the son of the wind with a stone.'

177. The third præterite is the past of any period, but usually remote; as, **चासीद्वाजा** 'There was a king;' **अभूत्पुत्रो विबुधसहः** 'There was a prince, a friend of the gods;' that is, they were, at some time or other, in fact long ago; but how long, is undetermined. The application of this tense is both that of the Greek aorists and "plusquam-perfectum;" and in its forms it varies so as to correspond more or less with them, sometimes taking only the augment, and sometimes taking the reduplication and the augment also. It has hence been termed by Professor Bopp the "Præteritum augmentatum multiforme," and may be suspected of being an aggregate of more than one tense under a common denomination.

178. The first future is the definite future, denoting action which will be after a fixed period, not remote, although not immediate; as, **अयोध्यां च्यः प्रयातासि** 'Thou shalt depart to-morrow to Ayodhyá.'

179. The second future defines no limit to the commencement of the action; it will be at some future period, or it will be contingent on some future event; as, **रविस्तप्यति निःशङ्कं वास्तव्यनियतं मरुत्** 'The sun will shine without fear; the wind will blow unrestrained;' that is, when the power of the enemy Rávaṇa shall be overturned.

180. The imperative mood is defined as implying not simply command, but the various significations of the potential. In general, however, it denotes, in the second and third persons, injunction, advice, or command; as, हिंसा भवतु ते वृद्धिरेतासु क्रूरं निवृत्तं 'Let thy purpose be cruel, shew sternness, to these (thy guards).' In the first person, the senses are those of intention or volition, and the verb is commonly put interrogatively, as asking for acquiescence or command; as, किं कर्माणि मे 'What may I do for thee?' कर्वाणैतन्निव देवि वयं तव 'Let us do that which is agreeable to thee, O queen.'

181. The senses of the potential, which may be also expressed by the imperative, are said to be, 1. प्रेरणं 'commanding'; as, त्वं ग्रामं गच्छे: 'Thou mayest go (i. e. Go thou) to the village:' 2. निमन्त्रणं 'directing'; as, इह दौहित्रो भुञ्जीत 'Let the daughter's son eat in this place:' 3. आमन्त्रणं 'inviting'; as, भवतानिह आसीत 'Let your honour sit here:' 4. सप्रीति 'expression of wish'; as, गुरुः पुत्रमभ्यापयेत् 'Let the Guru teach the boy:' 5. सम्प्रश्नः 'interrogation' or 'inquiring'; as, वेदमधीयीय उत तर्कमधीयीय 'Shall I peruse the Veda? or shall I study logic?' and 6. प्रार्थना 'asking'; as, भो भोजनं लभेय 'O may I obtain (i. e. give me) food.' It is also very commonly used as the subjunctive mood with the conjunction 'if'; as, क्षियेय न स्यान्ननं यदि मे गतिः 'If thou be not my protector, then I may (or shall) die.'

182. The benedictive or optative mood is considered as a modification of the potential; as, भेमा धीरत्नमभ्युतं स्वेयाः कार्येभ्यु चत्पूना 'Mayest thou preserve unshaken firmness, and be steady in the affairs of thy friends.'

183. The last tense is the conditional, which is susceptible, like the moods, of all times, and is commonly used with the conjunctions यदि and चेद्; as, नाभविष्यदिद्यं शुद्धा यज्ञपात्यवहं न तं 'She (Sītā) would not have been purified, if I had not protected her;' यावज्जीवनं शोचिष्यो नाहास्यचेदिदं ततः 'You will grieve as long as you live, if you do not relinquish this error.'

SECTION IV.

Voices.

184. The preceding moods and tenses are common to the usual distinctions of active and passive voices ; but the Sanskrit verb, like the Greek, has two active voices, as well as one passive: they are called severally *Parasmai-pada* and *Ātmane-pada*, which terms are retained by Professor Bopp, and rendered by Dr. Wilkins 'common' and 'proper' forms.

185. The *Parasmai-pada* is that inflected word or verb (*pada*) the action of which is addressed to another than the agent (from *Parasmai*, dative of *Para*, 'another'). *Ātmane-pada* is a word or verb the action of which is addressed or reverts to the agent himself (from *Ātmane*, dative of *Ātman*, 'self'). These might be rendered therefore 'transitive' and 'reflective' verbs, but that it is in a peculiar sense that the action is said to affect either a different agent or the agent himself: it is the result rather than the action, and this is therefore compatible with an intransitive verb. Thus, 'Devadatta cooks:' in the one case he cooks for his master, the verb is then put in the *Parasmai-pada*, देवदत्तः पचति; but in another case he cooks for himself, the *Ātmane-pada* is then employed, and the phrase is देवदत्तः पचते. In ordinary usage, however, the distinction of import is little observed, and some verbs are conjugated in one voice, some in the other, and some in both, without much attention being paid to their signification or relations.

186. The passive voice takes the terminations of the *Ātmane-pada*, and prefixes य *ya* or in some cases य् to them before those of the four conjugational tenses. Before य the radical vowel takes neither Guṇa nor Vṛiddhi. In the other tenses the form is the same as in the active, with a few special changes to be hereafter noticed.

SECTION V.

Numbers and Persons.

187. The Sanskrit verb in its different tenses has three numbers, singular, dual, and plural; and three persons in each number. They are arranged in native grammars in an inverse order to that which we follow, the third person being placed first, and the first person last; but it may be more convenient to follow the European order. The terminations by which the persons are distinguished are shewn in the following scheme.

Indicative mood.

X Present tense. (C.)

Parasmai-pada.			Ātmane-pada.		
Pers. Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. मिय्	वस्	मस्	ए	वहे	महे
2. सिप्	यस्	य	से	आये	ध्वे
3. तिप्	तस्	अनि	ते	आते	अने

X First præterite or imperfect. (C)

1. अमिप्	व	म	इ	वहि	महि
2. सिप्	तं	त	यास्	आयां	ध्वं
3. दिप्	तां	अन्	तन्	आतां	अन्

X Second præterite or perfect. (h.C)

1. गप्	व	म	ए	वहे	महे
2. यप्	अयुस्	य	से	आये	ध्वे
3. गप्	अतुस्	उस्	ए	आते	इरे

Third præterite or indefinite past.

1. सन्	स्व	स्म	सि	स्वहि	स्महि
2. सीस्	स्तं	स्त	स्थास्	सायां	ध्वं
3. सीत्	स्तां	सुस्	स्त	सातां	सन्

First or definite future.

1. तास्मि	तास्वस्	तास्मस्	ताहे	तास्वहे	तास्महे
2. तासि	तास्यस्	तास्य	तासे	तासाये	तास्ये
3. ता	तारौ	तारस्	ता	तारौ	तारस्

(C.) *Comparative tense.*

Second or indefinite future.

1. स्यामिप्	स्यावस्	स्यामस्	स्ये	स्यावहे	स्यावहे
2. स्यसिप्	स्यथस्	स्यथ	स्यसे	स्येथे	स्यथे
3. स्यतिप्	स्यतस्	स्यति	स्यते	स्येते	स्यते

X Imperative mood. (C)

1. आनिप्	आवप्	आमप्	रेप्	आवहेप्	आमहेप्
2. हि	तं	त	स्व	आथां	ध्वं
3. तुप्	तां	चनु	तां	आतां	अनां

X Potential or subjunctive mood. (C)

1. यां	याव	याम	ईय	ईवहि	ईमहि
2. यास्	यातं	यात	ईयास्	ईयाथां	ईध्वं
3. यात्	यातां	युस्	ईत	ईयातां	ईरन्

Benedictive or optative mood.

1. यासं	यास्व	यास्व	सीय	सीवहि	सीमहि
2. यास्	यास्तं	यास्त	सीयास्	सीयाथां	सीध्वं
3. यात्	यास्तां	यासुस्	सीह	सीयास्तां	सीरन्

Conditional mood.

1. स्यम्	स्याव	स्याम	स्ये	स्यावहि	स्यामहि
2. स्यस्	स्यतं	स्यत	स्यथास्	स्येथां	स्यध्वं
3. स्यत्	स्यतां	स्यन्	स्यत	स्येतां	स्यन्त

Principles of Conjugation.

188. The inflexions of the verb are formed, like those of nouns, by adding the preceding terminations to a base modified from the root by conjugational or other peculiarities; requiring us therefore to consider the subject under the same heads, or changes of the terminations and changes of the base.

Changes of the Terminations.

189. Of the changes of the terminations, some relate to their structure, independently of any influence of the base, and arise from the rejection of the superfluous and indicatory letters which they comprehend: thus the letter प in मिप्, सिप्, तिप्, and

wherever else it occurs, is rejected, leaving *मि, सि, ति*, and the like, as the real terminations. But *च* is an indicatory letter, and serves to point out that, when there is no rule to the contrary, the vowel of the base, whether radical or derived from the conjugation, is to be changed to its Guña substitute: thus *इ*, 'to go,' makes *इमि* before *मिप्*, but before *मस्, इमः*; *सु* 'to extract,' in the base *सुनु*, before *तिप्* makes *सुनोति*, before *तस्, सुनुतः*; or the *प* serves to limit other changes of the vowel of the base to the persons in which it occurs; as, *क्री*, 'to buy,' before *सिप्* is *क्रीणासि*, before *यस्, क्रीणीयः*. In the *Ātmanepada*, it will be observed, an indicatory *प* occurs only in the first persons of the imperative, and accordingly before the rest of the terminations the changes which that letter is employed to indicate do not occur.

a. In the first präterite the *इ* of *अमिप्, सिप्, दिप्* is inserted only for the articulation of the syllable, and the real terminations are therefore *अम्, स्, ह्*, the latter changeable to *त्*: thus *वद*, 'to speak,' having a final *अ* in the base from the conjugation, makes *अवदम्, अवदः, अवदत्*. When the base ends in a consonant, *स्* and *ह्* as the finals of a conjunct consonant are rejected: thus *हन्*, 'to kill,' makes *अहनम्, अहन्, अहन*, not *अहन्स्, अहन्त्*. In the *Ātmanepada* the *न* of the termination *तन्* is superfluous, leaving *त* as the real termination, *अभवत्*.

b. The *ञ* of *अप्* in the first and third persons singular of the second präterite is an indicatory letter, and as *प* is so also, as well as in *यप्* of the second person, the real terminations are *अ, य, अ*; but *प*, as before, indicates the Guña change of the radical vowel, while *ञ* indicates its taking the Vṛiddhi form if it be final, or if it be a medial *अ*; as, *ग्री*, 'to guide,' makes *निनाय* (*ई* becoming *ऐ*, and *ऐ* becoming *आ*), by r. 5, before *अ*): so *अर्*, 'to go,' becomes *अचार्*, the medial radical *अ* taking the Vṛiddhi *आ*.

c. A final *स्* becomes of course Visarga by the rules of Sandhi (r. 37); so *अस्, तस्, &c.* make *अः, तः*, and the like.

190. Besides those changes of the terminations which are

independent of the influence of the base, the initial letters of the terminations are commonly modified according to the letter of the base which immediately precedes them. Some of these modifications are merely the changes of Sandhi, as when इ follows a base ending in च the substitute is ए (r. 2); as, भव and इ make भवे; भव and इतः, भवेतः; and dental letters following a cerebral final become, as being part of an affix, cerebrals also (r. 13); as द्विष्, 'to hate,' with ति forms द्विष्टि, the vowel being changed by virtue of the च of तिष्: so ज्ञे, ज्ञं, &c. of the *Ātmane-pada* become ज्ञे &c. after a cerebral. But besides these changes of Sandhi, there are some of a special character, of which the following are the most important.

a. After a base ending in च, that is, after a verb of the first, fourth, sixth, and tenth conjugations, the वा of the terminations of the potential mood in the *Parasmai-pada* substitutes in the first pers. sing. इय्, in the rest इ, as इय्, इय्; and in the third pers. plur. prefixes इ to बुय्. With the च of the base इ becomes ए, and we have therefore with भव, from भू 'to be,' भवेयं, भवेः, भवेत्, &c.

b. In the same conjugations in the *Ātmane-pada*, the ए of the first person sing. present tense, and the initial वा of the terminations of the second and third persons dual of the present, first präterite, and imperative, are changed to इ, which with the conjugational final च becomes ए, as इव 'to increase,' इवे, इवेये, इवेते. In the other conjugations the initials are unchanged, as वच् 'to speak,' second conj., वच्चे, वच्चाये, वच्चाते.

c. After verbs of the four conjugations which form their bases with च, the initial च of the terminations of the third person plural of the present, first präterite, and imperative in both *Padas* is rejected; as पक् 'to cook,' पक्वति, अक्वचन्, पक्वन्तु, not पक्वन्ति &c., as would else accrue from the concurrence of a final and an initial च. After any other vowel the initial remains, as सुनु, सुन्वन्ति; also after a consonant, अद्, अदन्ति.

d. After verbs which are polysyllabic, or become so by reduplication, the nasal of the third person plural of the

present, first præterite, and imperative is rejected; as, *दरिद्रा* 'to be poor,' *दरिद्रति*; *मा* 'to measure,' reduplicated, *मिमते*, *अमिमत्*, *मिमतां*. The nasal of the third person plural is also rejected in the same tenses in the *Ātmane-pada* after all verbs in all the conjugations except the first, fourth, sixth, and tenth; as, *ज्ञास*, 2d conj., 'to rule,' *ज्ञासते*, *अज्ञासत्*, *ज्ञासतां*; *कु*, 8th conj., 'to do,' *कुर्वते*, *अकुर्वत्*, *कुर्वतां*, not *ज्ञासन्ते*, *कुर्वन्ते*, &c.

e. After a base ending in *जा*, whether it be the radical vowel or derived from a diphthong, the *ज* left by *यप्* is changed to *जौ*, in which the final of the base is merged, as *दा* 'to give,' *ददौ*.

f. The initial *त* or *थ* of a termination, as *तस्*, *थस्*, &c., or when it has become the initial by rejecting a preceding *स*, as *त* from *स्त* (see next clause), is changed to *थ* after an inflective base ending in an aspirated soft consonant, which aspirate becomes of course the corresponding unaspirated letter (r. 8); so *ति* after *ह्यश्* makes *ह्यश्चि*, and *थस्* after *ह्यश्* makes *ह्यश्च*.

g. The initial *स* of the compounds *स्तं*, *स्त*, *स्तां*, *स्यास्*, and *स्त* of the third præterite is rejected after an inflective base ending in any short vowel except *अ*, or in any consonant except a nasal or a semivowel; so *कु*, 'to make,' before *स्तं*, *स्त*, &c. makes *अकृतां*, *अकृत*, &c.; *पच*, 'to cook,' before *स्तां*, Par. *pada*, *अपाक्तां*; before *स्त*, *Ātm. pada*, *अपक्क* (the *क्* having been changed to *क्*): so *दह*, 'to burn,' having made its final *च*, makes *अदाग्धां* with *स्तां*; the *स* being rejected, *त* becomes *थ* by the preceding clause, and *च*, *न* by Sandhi (r. 32).

h. The termination *हि* of the second person singular of the imperative is rejected altogether after a verb of the first, fourth, sixth, and tenth conjugations. In the other conjugations it remains unaltered after a base ending in a vowel, as *ब्रूहि* 'speak:' it is changed to *धि* after a consonant, *अद्धि* 'eat:' it is similarly changed after the verb *हु* 'to sacrifice,' as *ब्रुहिधि*.

Changes of the Base.

191. The inflective bases are modified in the conjugational tenses according to the rules already described (r. 172),

or the influence of the indicatory letters contained in the terminations affixed to them. But in affixing those terminations, the final of the base, whether a vowel or a consonant, will be further modified by the rules of Sandhi, which should always be borne in mind, as many seeming anomalies arise from no other cause, and admit of ready explanation. Most of the rules of Sandhi which are applicable to verbal inflexion, and some which scarcely belong to the subject of euphonic combination alone, have been already inserted; but it will be convenient to repeat some of those which are most useful, as immediately concerned in the principles of conjugation.

a. The final vowels of the inflective base take the changes required by Sandhi before other vowels. Monosyllabic bases ending in इ, ई, उ, ऊ, when not liable to Guṇa or Vṛiddhi, change them sometimes to इक् and उक्; as, अधी 'to study,' अधीयान्ते; यु 'to join,' युवन्ति; बू 'to bear,' as a child, ब्रूयान्ते. Final diphthongs in the non-conjugational tenses substitute आ; as, क्षी 'to decay,' first future, क्षाता; क्षो 'to destroy,' क्षाता, &c.

b. Final consonants in coming upon terminations beginning with consonants combine with them, according to the rules affecting hard and soft consonants: thus अद्, 'to eat,' changes इ to ण before ति &c., as अस्ति, अस्ति; before a soft consonant it is unaltered, as अस्मि. But before semivowels and nasals, although, as included in the class of soft consonants, they should require a change in the preceding letter, yet, in conjugation, hard consonants remain unaltered; as, वक् 'to speak,' वक्षः, वक्षः; pot. वक्ष्यात्.

c. A final palatal consonant followed by any consonant except a nasal or a semivowel is changed to its corresponding guttural; as, वक् before ति makes वक्ति; त्यक् 'to abandon,' 1st fut., त्यक्ता.

d. But there are certain verbs ending in palatals which in conjugation, as well as in declension, substitute च for the final (see r. 94, a) before any consonant except a nasal or a semi-

vowel: यज्, 'to worship,' is one of these; hence in the first future, यहा.

e. A final च before स becomes ञ, and forms with it ञ् (r. 27): whether therefore ञ be derived from the change of the palatal to a guttural, as in त्वञ्, making त्वग्, and before a hard consonant त्वक्, or from the change of the palatal to च, and thence to ञ, as in यञ्, making यच्, and then यक्, the formation with terminations beginning with स will be the same, as in the second future we have with स्यामि &c. त्वस्यामि, यस्यामि, and the like.

f. A final छ or झ may also be changed to च before any consonants except a nasal or a semivowel; as, प्रछ, 'to ask,' with ता makes प्रहा; लिङ् 'to be small,' लेहा; and with स्यति, प्रक्ष्यति, लेक्ष्यति.

g. A final द or ध may be optionally changed to र् (रु) before the स् of the second person sing. of the first präterite in the Parasmai-pada, when विद्, 'to know,' would become अवेर्स्; but स् as the final of a conjunct must be rejected (r. 35), leaving अवेर्; and as र् final is changed to Visarga, the form is अवेः; otherwise, the radical final being merely changed to its hard consonant before स्, we have अवेन्; so before त् or द् of the third person we have अवेन् or अवेह्, becoming, by rejection of the final of the conjunct, अवेत् or अवेद्.

h. A final च before स् and द् of the first präterite, and before थि of the second person imperative, and ध्व of the second person plural in all the tenses of the Atmane-pada, is changed to ट्. In the two first cases the finals of the conjunct are rejected, leaving ट् as the final; as, द्विष् 'to hate;' second and third persons first præter. अद्वेट्. In the latter the hard letter becomes the soft ड, and च after a cerebral is changed to the cerebral ढ, whence we have द्विड्ढि, द्विड्ढे, द्विड्ढं.

i. A final ञ before any consonant except a nasal or a semivowel rejects ञ, and is inflected like a verb ending in च; as, वञ्, 'to speak,' makes वचे, वच्चे, with ते, से, &c.

j. A final स may be changed to द् before the terminations

of the second and third persons of the first præterite, rejecting them as finals: चकास्, 'to shine,' makes अचकाः, अचकात्. Before a sibilant, स may be changed to न; as, वस, 'to dwell,' before सीत् makes अवासीत्, before स्यति, वस्यति. In the present tense of the indicative mood स may be rejected or retained before सि, से; as शास्, 'to govern,' makes शासि, शासे, or शास्ति, शास्ते. After अस्, 'to be,' it is rejected, making अस्ति only. Before धि and स्त it is rejected; as, from शास् we have शाधि, शास्त.

k. A final ह before any consonant except a nasal or a semivowel is changed either to च or ट. It is changed to च if the verb begins with द, followed by any vowel except ऋ; if it begins with the syllable ह, or with any other consonant than द, it is changed to ट, except in the verb बाह 'to bind,' when ह becomes ध. These several consonants combine with the initials of the inflectional terminations, agreeably to the rules of Sandhi: thus च before an aspirated soft consonant becomes ग; as, दुह, 'to milk,' with ति, becoming धि by r. 190, f, as above, and changing its vowel through the च of तिप्, makes दोग्धि; with यस्, दुग्धः; with ता, दोग्धा.

l. But च as a final, or before स, must be changed to the hard letter of its class, or क; before सि therefore it makes धोक्षि, क and स becoming eventually क्ष (r. 27). The स and ह of the second and third persons of the first præterite being rejected, the verb becomes अधोक् (स्), अधोक् (ह्); for the initial of a word being ग, ड, द, च, and the final being either of their aspirates or ह, the first are changed to their respective aspirates, or च, ट, ध, भ, when the latter undergo a change, as being the finals of the inflected term, or as coming before क्ष or स; hence दुह makes धोक्षि, भुग्धे, अधोक्.

m. When ह final is changed to ट, ति and च become (r. 190, f) धि, ध; but the dental is changed to the cerebral after a cerebral, and ध becomes ढ; when ढ is doubled, the first is rejected; लिह्, 'to lick,' becoming लेह् before डि from ति, makes therefore लेढि. Before स, ट becomes च, and that, as

before, क; whence in the second person singular present tense we have लेखि, and in the future लेख्यति, लेख्यतः, &c. In the two persons of the singular of the first præterite, which reject their स and द, the aspirate ह becoming final is necessarily changed to ट, when we have अलेट् (स्), अलेट् (ह). A few verbs, as दुह् and others, substitute either च or ङ for the aspirate, as do the nouns derived from them (see Declension, r. 133).

The changes prescribed by these rules will be rendered more familiar by their application, at the risk of some repetition, to the inflexions of different verbs in the paradigms that will be given under the several conjugations.

Formation of the Tenses.

192. Present tense. The changes of the terminations have been pointed out in the preceding rules: the subjoined scheme gives them as they are so modified.

Parasmai-pada.			Ātmane-pada.		
1. मि	वः	मः	इ or ए	वहे	महे
2. सि	यः	य	से	इये or जाये	जे
3. ति	तः	नि-अनि or अति	ते	इते or जाते	ने-अने or अते



The changes of the base are either conjugational, or result from the influence of general or special rules already noticed: they will be specified in their places.

193. First præterite. The modified inflectional terminations are,

अन् or न्	व	म	इ	वहि	महि
:	तं	त	याः	इयां or जायां	अं
त्	तां	न्-अन् or उन्	त	इतां or जातां	न्-अन् or अत्

Besides the special changes to which the base is subject in this tense, there is one modification which is universal, the prefixing of the temporal augment अ to a verb beginning with a consonant; thus अत् makes अवत् 'he went'; and आ to one beginning with a vowel: in prefixing the augment अ to a verb

beginning with a consonant, no change takes place, but for **जा** and the radical vowel the Vṛiddhi equivalent of the latter is substituted; as, **जद्** 'to go,' **जाट्** 'he went;' **ईद्** 'to wish,' **रेहत्** 'he wished.' If the verb be a compound with a preposition, the augment is inserted between the preposition and the simple verb: thus from **भाद्**, 'to speak,' comes **प्रतिभाद्** 'to speak again,' 'to reply;' first præterite, **प्रत्यभात्** 'he replied.'

194. Second præterite. The terminations as modified are,

अ	व	न	र	बहि	महि
य	जयुः	ज	से	जाये	खे
अ	जतुः	उः	र	जाते	इरे

After verbs in **जा**, or diphthongs converted to **जा**, **औ** is substituted for **अ** in the first and third persons singular.

The changes of the base are more numerous, and the most important may be conveniently noticed here. One of these, which may be regarded as universal, although subject to a few exceptions, is the reduplication of the root; in effecting which, certain substitutions for the radical letters sometimes take place.

a. If the verb commences with the vowel **अ**, the repeated vowel is **आ**, which combines with the radical **अ**; as, **अद्** 'to eat,' **आद्** 'he ate.' But if the verb contain a double consonant, **न** is inserted after the reduplication, and before the radical vowel; as, **अर्चद्** 'to worship,' **आनर्चद्** 'he worshipped.' It is also inserted before **अञ्** 'to spread;' as, **आनञ्जे** 'he spread;' but not before **अञ्** 'to eat;' as, **आञ्ज** 'he ate.'

b. If the verb begins with **इ** or **उ**, convertible to the Guṇa or Vṛiddhi elements, as before the terminations of the singular number, by virtue of their indicatory letters, the syllables of reduplication are **इय्** and **उय्**; thus **इ**, 'to go,' becomes **इयि**; and the radical **इ** becoming **रे** before **अप्**, forms with the **अ** of the termination **आय**, or altogether **इयाय**; before the **अ** of **अप्** the radical **इ** takes only Guṇa, making **इयेय**. The root **उञ्**, 'to wither,' takes Guṇa before **अप्**, making, when repeated, **उयोञ्**; before the other terminations of the same tense, not requiring a

change of the radical vowel, the reduplication of the initial produces a long vowel ; as, ईयतुः, जसतुः.

c. An initial च substitutes जा ; as, च 'to go,' जा 'he went:' followed by a consonant it inserts न ; as, चन्, 'to be straight,' makes जान्ने 'it was straight.'

d. A verb beginning with a single consonant, not a guttural nor an aspirate, is simply reiterated ; as, रद् 'to sound,' रराद् ; पच् 'to cook,' पपाच.

e. A guttural consonant is changed to the corresponding palatal, or क ख to च, and ग घ to ज ; as, कृ 'to make,' चकार ; खन् 'to dig,' चखान ; ग्रह् 'to take,' जग्राह ; बस् 'to eat,' जयास. ज is also substituted for ह ; as, हृ 'to take,' जहार. In some cases the reduplication of an initial semivowel is the corresponding vowel ; as, यज् 'to sacrifice,' ज्याज ; and वच् 'to speak,' उवाच.

f. The unaspirated is substituted for an aspirated consonant ; as, भञ् 'to whirl,' बभान.

g. When the initial is a double consonant, the first only is reduplicated ; as, क्षि 'to serve,' क्षिञ्चाय ; क्षिप् 'to throw,' क्षिप्सेय. If the compound be a sibilant and a hard consonant, the latter is reduplicated ; as, हु 'to praise,' हुहाय ; स्था 'to stay or stand,' तस्थौ. If the consonant is soft, the sibilant is repeated ; as, स्मृ 'to remember,' तस्मार. If a sibilant and hard consonant followed by य occur, the medial is repeated ; as, झुज् 'to ooze,' चुज्जोत.

h. ज्ञ is the reduplicate of a medial or final ज, जा, ज्, ज्ञ, and of a final ह, रे, जो ; as, कृ 'to make,' चकार ; भा 'to shine,' बभौ ; गै 'to sing,' जगौ ; also for the ज् of भू 'to be,' बभूच.

i. Any other short vowel, medial or final, is repeated ; as, मुह् 'to be pleased,' मुमुदे. A long vowel is made short ; as, झीक् 'to sprinkle,' झिझीके. For a medial diphthong the analogous short vowel is repeated ; as, गेल् 'to go,' गिपेल ; लोक् 'to see,' लुलोक.

k. Verbs which begin and end with a simple consonant, having a medial ज, and of which the first consonant is unal-

tered in the repetition (see cl. *d*), do not double the verb before the terminations of this tense beginning with a vowel, whether it be the vowel of the termination itself, or the inserted augment इ, to be presently noticed. Such verbs change the radical च to र; thus च्च makes, dual and plural in the third person, चेचतुः, चेचुः; and in the first, चेचिच, चेचिन; and in the second singular, before च, optionally चेचिच (r. 195, *g*).

195. Of those changes which affect the primitive or unduplicated syllable of the inflective base, some are special, and will be hereafter noticed: the most general are the following, and concern chiefly the vowels.

a. The terminations of the first and third persons singular having an indicatory च require, as observed above (r. 189 *b*), the substitution of the Vṛiddhi letter for final vowels and a medial च; as, जी 'to guide,' third pers. sing. निनाय; दृ 'to run,' दुद्राच (इ and उ becoming severally ऐ and औ, changeable before a vowel to चाय् and चाय्; see r. 5); गन् 'to go,' जगान्. The termination of the first person singular is sometimes considered to be optionally च, and the person has therefore two forms, जगन् or जगान्.

b. An initial short vowel, and a medial, except च, takes the Guṇa substitute before णप्; as, इष्, 'to wish,' makes इषेच; बुष् 'to know,' बुषोच. A vowel long either by nature or position, when initial, requires a different form of inflexion, as will be presently explained: when medial, it is unaltered; as, जीव् 'to live,' जिजीव; शिक्ष् 'to learn,' शिक्षिच.

c. The second person, चप्, requires the Guṇa change of any final vowel, and of a short medial vowel; as, जि 'to conquer,' जिगेच; द्विष् 'to hate,' दिद्वेच. The same if इ is inserted; as, जिगयिच, दिद्वेचिच; see cl. *g*.

d. Before the dual and plural terminations of this tense in the Parasmai-pada, and all those of the Ātmane-pada, that is, in all the persons not having an indicatory च् or च्, the radical vowel, if initial or medial, is unaltered; as, उष् 'to burn,' उचतुः (उ becoming ऊ by virtue of the reduplication only,

as above, r. 194, b); द्विष् 'to hate,' दिष्टिषतुः, दिष्टिवे. A final vowel is unaltered before the consonants; as, कृ 'to do,' चकृच, चकृत; and is changed before the vowels only according to the rules of Sandhi, चक्रतुः, चक्रे. A final जा is rejected before a vowel; as, दा 'to give,' ददतुः, ददे; and roots ending in diphthongs change them, with few exceptions, to जा, and are similarly inflected. इ and ई final undergo the changes of Sandhi, or are changed to य् before the terminations which begin with vowels, or which are preceded by the augment इ, as चि, 'to gather,' makes चिच्यतुः, चिच्यिष; except when the root consists of a single vowel, or when इ is preceded by a conjunct consonant, in which cases इय् is substituted; as, इ 'to go,' ईयतुः; सि 'to serve,' सिञ्चिषतुः. A final उ or ऊ substitutes उच्, as दृ 'to run,' दृदृषतुः, except भृ, which substitutes ऊच्, भभूषतुः. A final ऋ substitutes the Guṇa अर्, and so does ए when preceded by a double consonant; as, स्मृ 'to remember,' स्मरतुः, स्मरहः. There are some anomalies in regard to the changes of the radical vowels; but these will be pointed out as they occur.

e. Initial semivowels are sometimes changed to their corresponding vowels, and the verb is inflected as if commencing with them; as, वच् 'to speak,' उवाच, उच्यतुः, उचुः.

f. Some verbs having ज between two consonants, of which the latter is a nasal, reject the vowel before all the terminations except those of the singular in the Parasmai-pada; as, जन् 'to be born,' जजान, जज्ञतुः, जज्ञे; गन् 'to go,' जग्मतुः, &c.

g. Before यप् and the other affixes of the second præterite beginning with consonants, as च, न, वहे, महे, से, ज्ञे, all roots, except कृ 'to do,' वृ 'to go,' भृ 'to nourish,' वृ 'to surround,' दृ 'to run,' शृ 'to hear,' क्षृ 'to drop,' स्तृ 'to praise,' insert इ; as, पच makes पेचिष, पेचिष, पेचिम, पेचिवे, पेचिज्जे, पेचिवहे, पेचिमहे; but कृ, चकृच; दृ, दृदृष, &c. Before यप्, roots ending in vowels optionally insert the augment, as चि makes चिवेष or चिवयिष; and roots ending and beginning with consonants having a medial ज, and not inserting इ in the other tenses to which it is

usually applicable, may take it before च्, as ऐषिच or पपच. The च of ऐ may be changed to ङ after the augment इ, as ऐषिङ्गे or ऐषिङ्गे.

196. Besides the formation of the second præterite upon the principle of reduplication, there is another form of it, which may be regarded as a compound præterite tense, the radical verb being combined with the inflexions of the auxiliary verbs अस 'to be,' भू 'to be,' and कृ 'to make.' The syllable ज्ञाच् is interposed between the radical verb and the auxiliary inflexion: thus इध्, 'to increase,' becomes in this tense,

इधामास	इधामासिच	इधामासिच
इधामासिच	इधामासतुः	इधामास
इधामास	इधामासतुः	इधामासुः
इधांचभूच	इधांचभूचिच	इधांचभूचिच
इधांचभूचिच	इधांचभूचतुः	इधांचभूच
इधांचभूच	इधांचभूचतुः	इधांचभूचुः
इधाचक्रे	इधाचकृचहे	इधाचकृचहे
इधाचकृच	इधाचकृचाये	इधाचकृचु
इधाचक्रे	इधाचकृचाये	इधाचकृचि

a. Verbs of which the initial is any vowel except अ or आ, and which is long either by nature or position before two consonants (except गच्छ 'to go,' and ऋच्छ 'to cover'), also the roots जग् 'to go,' जाच् 'to sit,' and दग् 'to hurt'—verbs of more than one syllable—all verbs of the tenth conjugation—and all derivative verbs, as causals, frequentatives, desideratives, and nominals—take the compound form of the second præterite.

b. In inflexion, भू and अस always follow the Parasmai-pada; कृ takes either Pada, according to the voice of the primary verb.

c. काश् and काश् 'to shine,' दरिद्रा 'to be poor,' विद् 'to know,' जागृ 'to be awake,' and उग् 'to burn,' may be conjugated either in the reduplicate or compound præterite.

197. Third præterite or indefinite past. The inflexions of

this tense are so various, that it has been termed by Professor Bopp the "præteritum multiforme;" and Dr. Wilkins has specified eleven modes in which they are formed. In these latter, however, he comprises not merely changes of termination, but modifications of the base, and those affecting the terminations by the insertion of certain augments.

a. The alterations of the terminations are not many, but the terminations themselves are referrible to two classes. They are, 1. the terminations of the tense, as specified in the scheme, p. 116; or they are, 2. those of the first præterite, as found in the same place.

b. The changes of the first class are confined to the elision of the स् combined with त् or च (r. 190. g). The only change of the second class is the optional substitution of उस् for चत्, the termination of the third person plural.

c. But besides these forms, of which the first class may be regarded as regular, the tense is in different verbs inflected with various modifications of both classes, arising from prefixing certain augments to these terminations. To the terminations of the first class इ may be prefixed, either singly or with स, as सि; to those of the second class, in like manner, च is prefixed, either singly or with the sibilant, as स्र.

d. When इ is prefixed alone to the terminations of the first class, the स of सीस् and सीत् of the second and third persons singular of the Parasmai-pada is rejected. In the other persons the dental sibilant is changed, of course, to the cerebral after इ (rule 29). We have then,

	Parasmai-pada.			Atmane-pada.		
<i>removal</i>	इषं	इष्व	इष्	इषि	इष्वहि	इष्महि
<i>rem i</i>	ईः	इहं	इह	इहाः	इहायां	इह्यं or इहुं
<i>prepared</i>	ईत्	इहां	इषुः	इह	इहातां	इषते

In the Parasmai-pada only, स may be prefixed to these terminations, making सिषन्, सिष्व, सिष्म; सीः, सिहं, सिह; सीत्, सिहां, सिषुः.

e. The inflexions of the third præterite becoming those of

the first, the tense preserves an analogy throughout, and instead of inserting the augment इ, which cannot belong to the first præterite, inserts अ, which does belong to it in the first, fourth, sixth, and tenth conjugations. The terminations of the tense then become,

Parasmai-pada.			Ātmane-pada.		
अं	आव	आन	ए	आवहि	आवहि
अः	आतं	आत	अथाः	एषां	अथं
अत्	आतां	अन् or उः	अत	एतां	अन or अत

Here, agreeably to rules already specified, अ has become आ before व and न; the initial of अन्, अन्, अन् has been rejected after the vowel augment; अ is dropped before उस्; and the आ of आतां and आषां, having been changed to इ, form ए with the augment अ; so does the इ of the first person singular.

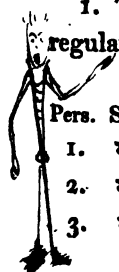
f. Sometimes, but rarely, and only after a verb ending in a vowel, the augment अ is rejected in the Parasmai-pada, when the terminations of the first præterite are attached directly to the base. It is more usual, however, to prefix स् to them in both voices; making therefore,

Parasmai-pada.			Ātmane-pada.		
अन्	आव	आन	मि	आहि	आहि
अः	आतं	आत	अथाः	आषां	अथं
अत्	आतां	अुः	अत	आतां	अन

Or, in order to have a convenient view of the whole at once, we may exhibit the scheme of the terminations together, both primitive and modified.

First class.

1. Terminations of the third præterite, according to the regular scheme.



Parasmai-pada.				Ātmane-pada.		
Pers.	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1.	अन्	अ	अ	सि	आहि	आहि
2.	सीः	आं (नं)	आ (नं)	अथाः (थाः)	आषां	अथं
3.	सीत्	आतं (तां)	अुः	अ (नं)	आतां	अत

2. Terminations of the scheme with इ prefixed, and the स् of the second and third pers. sing. Parasmai-pada omitted.

1. इवन्	इव्य	इव्य	इवि	इव्यहि	इव्यहि
2. ईः	ईहं	ईह	ईहाः	इवापां	इव्यं
3. ईत्	ईहां	इवुः	इह	इवातां	इवत्

3. The same with स् prefixed: Parasmai-pada only.

1. सिवन्	सिव्य	सिव्य
2. सीः	सिहं	सिह
3. सीत्	सिहां	सिवुः

Second class.

1. Terminations of the first præterite, omitting the indicative letters: Parasmai-pada only.

1. अन्	व	म्
2. स् (:)	तं	त्
3. त्	तां	अन् or उः

2. The same, and those of the *Ātmane-pada*, with अ prefixed, according to the usual forms.

1. अन्	आव	आम	ए	आवहि	आमहि
2. अः	अतं	अत्	अथाः	एषां	अव्यं
3. अत्	अतां	अन् or उः	अत	एतां	अन् or अत्

3. The same terminations with स् prefixed, without the Guṇa changes of the *Ātmane-pada*.

1. सन्	साव	साम	सि	सहि	समि
2. सः	सतं	सत्	सथाः	सायां	सव्यं
3. सत्	सतां	सुः	सत	सातां	सन्

g. Modifications of the base. These are for the greater part of a special description, and will best be adverted to under each particular case. A few of the most general ones may be here inserted.

h. The indefinite præterite prefixes the temporal augment, whether it retains its own terminations, or adopts those of the first præterite; as, या 'to go,' अयासीत्; भू 'to be,' अभूत्.

Combined with a vowel, the Vṛiddhi substitute is taken ; as, ईद् 'to see,' ऐदिह. In a few verbs, which take the terminations of the first præterite, the root is also doubled ; as, णि 'to serve,' अणिचियन्.

i. Before the terminations of the first class, or those which are its own, verbs having simple final vowels commonly substitute for them the Vṛiddhi element in the Parasmai-pada; and the Guṇa in the Ātmane-pada ; as, ली 'to take,' जनेलीन्, जनेह ; धु 'to shake,' जधावीन्, जधोह ; कृ 'to make,' जकावीन्. A short vowel is however sometimes unchanged before ल, when (r. 190. g) the sibilant is dropped ; as, कृ, third pers. sing. Ātmane-pada, जकृत्. A final च् is unchanged in the Ātmane-pada when the augment इ is not inserted. Verbs ending in diphthongs commonly change this to जा ; as, धो, 'to destroy,' makes जधासीन् or जधात्.

Of roots ending in consonants, those which take the augment इ, either with or without the sibilant, and have a medial च्, optionally substitute the Vṛiddhi जा in the Parasmai-pada ; but not if they end in न, य, ह, or a double consonant, or are distinguished by an Anubandha ह ; nor do the roots ज्ञ् and च्छ् admit of the alternative ; as, पठ्, 'to read,' makes जपादीन् or जपदीन् ; but भ्रम् 'to wander,' जभ्रनीन् ; यम् 'to restrain,' जयसीन्. If they end with र् or ल्, the vowel is invariably long ; as, चर् or चल 'to go,' जचारीन्, जचालीन्. So it is in वद् 'to speak,' and व्रज् 'to go,' जवादीन्, जव्राजीन्. In the Ātmane-pada the change does not take place ; as, त्वर् 'to hasten,' जत्वरिह.

j. Any other medial short vowel substitutes the Guṇa element in both voices, except in certain verbs. If the final is a double consonant, no change takes place, nor is a long vowel changed ; as, विद् 'to know,' जवेदीन् ; पुष्प् 'to flower,' जपुष्पीन् ; दीप् 'to shine,' जदीपिह.

k. Of those which do not take the augment इ, and which are marked in lists of roots by the Anubandha जी, the medial vowel substitutes the Vṛiddhi element in the Parasmai-pada, before the proper inflexions of the tense ; as, यज् 'to worship,'

अवासीत्; but not in the *Ātmane-pada*; as, मुक् 'to liberate,' अमुक्त; स of स being rejected (r. 190. g), and च becoming ऋ before ण (r. 191. c).

l. Before the terminations of the first präterite—and before which, it should be remembered, the augment इ cannot be inserted—verbs ending in vowels undergo the Gūṇa change when the affix begins with च; as, गृ, 'to go,' makes अगच्छत्; when the augment च is not inserted, they are unchanged; as, दा 'to give,' अदात्; and final diphthongs are changed to वा; so that पे, 'to drink,' makes अपेयत्. Medial short vowels are unchanged. The verbs that insert the sibilant before the terminations of the first präterite in the sense of the third, are those which end in झ, ञ, or ह, having any other penultimate than च or वा. There are a few exceptions. The final sibilant or aspirate is changed to ऋ before स (r. 191. e. k. l), making the compound च; as, दिश् 'to shew,' अदिच्छत्; कृष् 'to be thin,' अकृच्छत्. Verbs of the fourth conjugation of the class पुषादि are inflected with the terminations of the first präterite in the *Parasmai-pada* with the augment च, when the radical vowel is unaltered; as, पुर् 'to nourish,' अपुषत्. So are verbs of the class घृतादि of the first conjugation, अघृतत्; and verbs distinguished by an Anubandha ह; as, शक् 'to be able,' अशक्तत्. In the *Ātmane-pada* some of these verbs may be inflected with the terminations of the third präterite, prefixing इ, and may take the usual changes; as, शुर् 'to shine,' makes अशोतिह.

m. Verbs which have an Anubandha इर् are conjugated in the indefinite präterite with both classes of terminations; as, (चिदिर्) चिह्, 'to cut,' makes either अचिच्छीत् or अचिद्धत्.

n. Verbs having an Anubandha औ do not insert इ before the terminations of the third präterite; as, (रुषौ) रुष् 'to obstruct,' अरुषीत्, अरुषां, अरुषुः; or *Ātmane-pada*, अरुह, अरुहतां, अरुहन्.

o. Verbs with an Anubandha अ optionally insert इ; as, (विष्) विष् 'to be perfect,' असेषीत्, असेषां, असेषुः; or असेषीह, असेषिह, असेषिषुः.

p. All the verbs of the eighth conjugation, except कृ 'to do,' besides taking इ, and being inflected on the principle of cl. *d*, may dispense with the इ in the *Ātmane-pada*, before the terminations of the second and third persons singular; before which also they drop their own finals; as, तन् 'to stretch,' चतत, चतपा: (the स of त्त and स्थास् being rejected by cl. *b*.)

q. All verbs of the tenth conjugation, and causal verbs, are inflected with the terminations of the first präterite, with the augment च. The root is doubled before them, according to rules to be given when treating of the causal präterite; thus चुर, 'to steal,' makes चचूचुरत्.

Of the augment इ.

198. The insertion of this augment is not restricted to the cases in which it has already been pointed out in the second and third präterites, but is extended to the terminations beginning with consonants in the other tenses which are not comprised within those that take the conjugational distinctions, except the benedictive of the *Parasmai-pada*. The objects of the insertion and exception may be easily understood. In the former case it is intended to supply the place of the conjugational vowel; in the latter, the initial of the termination is the semivowel य, which may be united with a preceding consonant, and does not need the interposition of a vowel.

a. The augment इ does not form a long vowel with a preceding इ, nor does it ever take the Guña substitute: ङी, 'to guide,' becoming निनी in the second präterite, makes, with इ prefixed to च, न, निन्विच, निन्विम.

b. Although, however enjoined in most cases, there are many exceptions to the insertion of this augment. In the two futures, the conditional, and the benedictive *Ātmane-pada*, as in the third präterite, इ is not inserted after verbs distinguished by an indicative ङी; रभ-ङी 'to begin,' रभा 'he will begin:' and it is optionally inserted in verbs having an indicative उ; as, विभू, 'to be accomplished,' makes in the first

future सेना or सेधिना. In the tenses now named, however, a more general prohibition to the insertion of इ, and which is not applicable to the präterites, is when the vowel of a verb has the grave accent. These verbs are specified as follows.

c. Monosyllabic verbs ending in vowels: except those ending in अ and ए, and except also खु 'to sneeze,' हलु 'to whet,' डी 'to fly,' सु 'to praise,' यु (2d conj.) 'to join,' रु 'to weep,' ए 'to enclose,' झी 'to sleep,' सि 'to serve,' णि 'to increase,' णु 'to drop;' which verbs admit इ. Verbs ending in ए also insert इ before the terminations of the indefinite future.

d. The following verbs ending in consonants do not insert this prefix.

खद to eat.

खाप to obtain.

कृष to attract. (1. 6.)

क्रुष to be angry.

कुष to cry aloud.

क्षिप to throw.

खुद to pound.

खुष to be hungry.

खिद to be distressed.

गम to go.

खस to eat.

खिद to cut.

खुष to touch.

खम to bow.

खाह to tie.

खिज to cleanse.

खुद to send.

तप to inflame. (1. 4. 10.)

तिप to drop.

तुद to torment.

तुष to be satisfied.

तृष to be satisfied. (4.)

तख to abandon.

निष to shine.

दंश to bite.

दह to burn.

दिश to shew.

दिह to smear.

दुष to do wrong.

दुह to milk. (2.)

हप to be proud.

हस to see.

हिष to hate.

पष to cook.

पद to go.

पिष to grind.

पुष to cherish. (4.)

प्रख to ask.

बष to bind.

बथ to bind.

भज to serve.

भङ्ग to break.

भिद to break.

भुष to enjoy.

भस्म to fry.

मन to think.

मल्ल to merge.	वस to dwell. (1.)
मिह to urine.	वह to bear.
मुच to be free.	विच to differ.
मृश to perceive.	विज to differ.
यज to sacrifice.	विद to know. (4. 6. 7.)
यभ to copulate.	विश to enter.
यम to stop.	विष to pervade. (1. 3. 9.)
युज to join.	व्यध to pierce.
युध to fight.	शक to be able. (5.)
रज्ज to colour.	शद to wither.
रभ to begin.	शप to vow.
रन to sport.	शिश to hurt, to distinguish. (1. 7.)
राथ to accomplish.	शुध to be pure. (4.)
रिच to purge.	शुष to dry.
रिज्ज to hurt.	स्निच to embrace. (4.)
रुज to be sick.	वज्ज to embrace.
रुध to obstruct.	वद to wither.
रुश to hurt.	विच to sprinkle.
रुह to ascend.	विध to accomplish.
लभ to acquire.	व्यज्ज to embrace.
लिप to smear.	व्यप to sleep.
लिश to lessen.	साध to accomplish.
लिह to lick.	सृज to abandon.
लुप to disturb.	सृप to creep.
वच to speak.	स्कन्द to go.
वप to sow.	स्पर्श to touch.

The figures mark the conjugations in which the verbs are inflected without इ; in any others they may insert it. The same verb sometimes belongs to more than one conjugation, either with the same or with a different sense.

199. First future. The terminations of this tense undergo no other change than the substitution of Visarga for स, as वासः, तासः, and the change of त् to थ after an aspirated soft consonant (r. 190, f). The changes of the base are few and

simple. The final vowels इ, ई, उ, ऊ, ए, ओ, substitute the Guṇa elements, ए, ओ, अ, whether the augment इ be inserted or not; as, जि 'to conquer,' जेता 'he will conquer:' if inserted, the first two are changed by the rules of Sandhi to ज्य, ज्य; as, श्नी 'to sleep,' श्नीयता 'he will sleep;' रु 'to cry,' रयिता. A final ए and ऐ are changed to आ, and this vowel, as well as ओ, undergoes no change; as, दा 'to give,' दाता 'he will give;' धे 'to drink,' धाता; शो 'to sharpen,' शोता. The medial vowels इ, उ, ए, if followed by a single consonant, also substitute the Guṇa letters; as, बिष् 'to sprinkle,' सेक्ता; शुष् 'to be sad,' शोषिता; but ए is sometimes changed to र, as हृष् 'to see,' दृष्टा; long vowels are unchanged, as जीष् 'to live,' जीषिता. The final consonants when not separated by the augment इ from the dental त, which is the initial of all the terminations of this tense, combine with it, according to rules already given: थिष् पक् makes पक्ता; गन्, गन्ता; रुप्, रोक्ता.

200. Indefinite future. The terminations of this tense differ from those of the present only by prefixing स्य; like them, they reject प, and substitute Visarga for a final स; as, स्यामि, स्यावः, स्यामः, &c. After any vowel, except अ or आ, the स becomes ष; and after a consonant it takes such form as the rules of combination require.

a. The changes of the base are not numerous. A final vowel short or long, or a medial short vowel, the latter not being long by position, substitutes the Guṇa element, which before इ is changed to the form which the laws of combination require. Final consonants are also modified according to the same rules, and to others given above. A final palatal is changed before स to the hard guttural क, and the compound क् is formed; as, पक् 'to cook,' पक्ष्यति; शिजि 'to wash,' निंक्ष्यति. After a final cerebral sibilant the same change takes place; as, दृष् for हृष्, 'to see,' makes दृक्ष्यति; and a similar combination takes place after a final ह (r. 191, k): when the final is so changed, the initial is changed to its aspirate (r. 191, l); so दह, 'to burn,' makes धक्ष्यति; दुह 'to milk,' धोक्ष्यति.

201. Imperative. The terminations in the four conjugations ending in **ञ** are,

आनि	आव	आम	रे	आवहे	आमहे
—	तं	त	स्व	इषां	ध्वं
तु	तां	न्तु	तां	इतां	न्तां

In the other conjugations the terminations of the second sing. Parasmai-pada are **हि** or **धि**, and in the third plural **अन्तु** or **अन्तुः**. In the *Ātmane-pada* they are **आषां**, **आतां** in the second and third persons dual, and **अन्तां** or **अतां** in the third plural. **तात्** is substituted for the second and third persons sing. in a benedictive sense; as, **भवतात्** 'may thou' or 'may he be.'

a. The changes of the base are conjugational, and analogous to those of the present.

√ 202. Potential. The terminations may be those of the regular scheme, substituting Visarga for the final **ञ**; or they may be thus modified in the four conjugations ending in **ञ** in the Parasmai-pada: 1. **इयं**, **इष**, **इम**; 2. **इः**, **इतं**, **इत**; 3. **इत्**, **इतां**, **इतुः**. These with the **ञ** of the base make the initial **इ**; as, **भवेयन्**, **भवेः**, **भवेत्**. The **ई** of the *Ātmane-pada* likewise forms **इ** with **ञ**; as, **इषेत्**, **इषेयातां**. After the other conjugations the terminations of the scheme are unchanged; as, **अद्यात्**, **नुहुयात्**, **आसीत्**, **आसीयातां**, &c.

a. The changes of the base are conjugational.

203. Benedictive mood. The terminations are not liable to any other change than that of **स्** final to Visarga: **इ** may be inserted before those of the *Ātmane-pada*, when **स्** becomes **च**.

a. The following are the principal changes to which the inflective base is subject in the Parasmai-pada, and when **इ** is not inserted in the *Ātmane-pada*.

b. Of verbs ending in vowels, most of those which terminate in **आ**, either as a primitive or as derived from **इ** or **ऐ**, substitute **इ** in the Parasmai-pada; they are unchanged in the *Ātmane-pada*; as, **दा** 'to give,' **देयात्**, **दासीइ**. Some change

it optionally before य; as, गे 'to sing,' गायात् or गेयात्. Those in which जा is preceded by a conjunct consonant, except छा 'to stay,' do not change the जा; as, भा 'to blow,' भायात्. Those ending in इ or ई substitute ई in the Parasmai-pada, and the Guṇa letter ए in the Ātmane-pada; as, नी 'to take,' नीयात्, नेयीह. Those ending in उ and ऊ substitute ऊ and ओ; as, श्रु 'to hear,' श्रूयात्; सु 'to praise,' सूयात्, स्तोषीह. च short substitutes रि, and च long ईर, in the Parasmai-pada; as, कृ 'to make,' क्रियात्; तृ 'to cross,' तीर्यात्. Verbs ending in च, and beginning with a compound consonant, substitute the Guṇa च् for their final; as, स्फु 'to spread,' स्फुच्यीत्. In the Ātmane-pada the vowel is unchanged; as, कृ 'to make,' कृषीह. A final ओ is unchanged; as, शो 'to wither,' शोयात्.

c. Verbs ending in consonants change their finals according to the rules of Sandhi, or others of an analogous application, only before the sibilants of the Ātmane-pada; nor do their preceding vowels undergo any alteration; as, छिद् 'to cut,' छिद्यात्, छिल्लीह; पक् 'to cook,' पच्यात्, पक्षीह. If the final be a compound, of which a nasal is the first member, it is rejected in the Parasmai-pada, as दंश् 'to bite,' दश्यात्; not in the Ātmane-pada, as खञ् 'to embrace,' खञ्जीह; nor does this apply to roots inserting a nasal in consequence of an Anubhandha इ; as, नदि 'to rejoice,' नन्द्यात्.

d. Some verbs containing semivowels change them to their corresponding vowels in the Parasmai-pada; as, प्रच्छ 'to ask,' पृच्छयात्; पक् 'to speak,' उच्यात्; वप् 'to sow,' उप्प्यात्; यज् 'to worship,' इज्यात्; वह् 'to bear,' उह्यात्; वस् 'to dwell,' उष्यात्; वञ् 'to subdue,' उज्यात्. There are a few verbs containing the semivowel व, and ending in ए, which admit of a similar modification, and reject the diphthong; as, वे 'to weave,' जयात्; ज्ञे 'to conceal,' जीयात्; and ज्ञे 'to call,' हूयात्.

e. When इ is prefixed to the terminations of this tense in the Ātmane-pada, the changes of the base are analogous to those of the other tenses before the same augment.

204. Conditional mood. The terminations follow the analogy of those of the indefinite future (see p. 117).

a. The base prefixes the temporal augment, with the same modifications that occur in the first and third præterites: in all other respects it is analogous to the inflective base of the indefinite future; as, ind. fut. भविष्यति 'will be,' cond. अभविष्यत्; अत्स्यति 'will eat,' cond. आत्स्यत्.

SECTION VI.

Formation of the Verb.

205. From this general view of the formation of the tenses, we may now proceed to trace an entire verb through all its inflexions in the two active voices and in the passive voice. In following the example of Mr. Colebrooke, and offering भू, 'to be,' as an example, we select a verb of general usefulness, and frequent recurrence. भू is a verb of the first conjugation: it is properly confined to the Parasmai-pada, and in its character of a substantive verb cannot well admit of any other. With prepositions, however, it takes a transitive sense, and may then be both active and passive; as, अनुभवते 'he perceives;' अनुभूयते 'it is perceived.' We may, however, lay aside the preposition for the present, that the purpose for which the verb is exhibited, that of supplying a model of extensive application, may not be embarrassed by unnecessary complexity.

206. भू as a verb of the first conjugation changes its vowel to ओ before the sign of the conjugation ञ. It changes it to ओ also before the augment इ, which it admits: and before ञ and इ, ओ becomes अव्. The inflective base with the augments is therefore भव and भवि. In the second præterite व् is added to the radical vowel, and the verb being repeated, the base is बभूव्. In the third præterite in the Parasmai-pada the verb takes the terminations of the first præterite, without any antecedent vowel: in the Âtmane-pada the tense retains its own proper terminations with the augment इ.

भू 'to be.'

Indicative mood.

Present tense, 'I am,' &c.

Conjugation

Parasmai-pada.

Atmane-pada.

भवामि	भवावः	भवामः	भवे	भवावहे	भवामहे
भवसि	भवथः	भवथ	भवसे	भवेथे	भवध्वे
भवति	भवतः	भवन्ति	भवते	भवेते	भवन्ते

First præterite or imperfect, 'I was,' &c.

Ca.

अभवम्	अभवाव	अभवाम	अभवे	अभवावहि	अभवामहि
अभवः	अभवतां	अभवत	अभवथाः	अभवेथां	अभवध्वं
अभवत्	अभवतां	अभवन्	अभवत	अभवेतां	अभवन्त

Second præterite or perfect, 'I was or have been,' &c.

बभूव	बभूविथ	बभूविम	बभूवे	बभूविवहे	बभूविमहे
बभूविथ	बभूवथुः	बभूव	बभूविथे	बभूवाथे	बभूविध्वे (द्वे)
बभूव	बभूवतुः	बभूवुः	बभूवे	बभूवाते	बभूविते

Third præt., indefinite, or aorist past, 'I was or had been,' &c.

अभूवम्	अभूव	अभूम	अभविथि	अभविष्वहि	अभविष्महि
अभूः	अभूतां	अभूत	अभविष्ठाः	अभविषाथां	अभविध्वं (द्वं)
अभूत्	अभूतां	अभूवन्	अभविष्ट	अभविषातां	अभविषत

First or definite future, 'I will be,' &c.

भवितास्मि	भवितास्वः	भवितास्मः	भविताहे	भवितास्वहे	भवितास्महे
भवितासि	भवितास्यः	भवितास्य	भवितासे	भवितासाथे	भविताध्वे
भविता	भवितातौ	भवितात्	भविता	भवितातौ	भवितात्

Second or indefinite future, 'I will or shall be,' &c.

भविष्यामि	भविष्यावः	भविष्यामः	भविष्ये	भविष्यावहे	भविष्यामहे
भविष्यसि	भविष्यथः	भविष्यथ	भविष्यसे	भविष्येथे	भविष्यध्वे
भविष्यति	भविष्यतः	भविष्यन्ति	भविष्यते	भविष्येते	भविष्यन्ते

Imperative mood, 'May I be,' &c.

भवानि	भवाव	भवाम	भवै	भवावहे	भवामहे
भव	भवतां	भवत	भवस्व	भवेथां	भवध्वं
भवतु	भवतां	भवन्तु	भवतां	भवेतां	भवन्तां

Ca.

Can Potential or subjunctive mood, 'I may be,' &c.

भवेयं	भवेव	भवेम	भवेय	भवेवहि	भवेमहि
भवेः	भवेतं	भवेत	भवेयाः	भवेयापां	भवेय्यं
भवेह	भवेतां	भवेयुः	भवेत	भवेयातां	भवेरन्

Can Benedictive or optative mood, 'I wish I may be,' &c.

भूयासन्	भूयास्व	भूयास्त	भविषीय	भविषीवहि	भविषीमहि
भूयाः	भूयास्तं	भूयास्त	भविषीयाः	भविषीयास्यां	भविषीय्यं (दुं)
भूयात्	भूयास्तां	भूयासुः	भविषीह	भविषीयातां	भविषीरन्

Conditional mood, 'I shall be, if,' &c.

अभविष्यन्	अभविष्याव	अभविष्याम	अभविष्ये	अभविष्यावहि	अभविष्यामहि
अभविष्यः	अभविष्यतां	अभविष्यत	अभविष्ययाः	अभविष्येयां	अभविष्य्यं
अभविष्यन्	अभविष्यतां	अभविष्यन्	अभविष्यत	अभविष्येतां	अभविष्यन्त

Passive voice.

207. In this voice **य** is prefixed to the terminations of the conjugational tenses in the *Ātmane-pada*, as in the first conjugation, or preceded by **अ**. Before **य** a final vowel is not susceptible of a *Guṇa* or *Vṛiddhi* change. In the non-conjugational tenses the passive follows the form of the active voice in the *Ātmane-pada*; but verbs ending in vowels may also take the *Vṛiddhi* change in all the tenses except the reduplicate *præterite*. In the third person singular of the third *præterite* **इ** is substituted for **स्त**; and before it the radical vowel is changed to *Vṛiddhi*, with exception of **बुध्** 'to know,' **जन्** 'to be born,' and **वध्** 'to kill,' which make **अबोधि** 'he was known,' **अजनि** 'he was born,' **अवधि** 'he was killed.'

208. Before the conjugational tenses, however, several verbs ending in vowels undergo special changes. Roots ending in **आ** commonly substitute **ई** for the final; as, **दा** 'to give,' **दीयते**; **पा** 'to drink,' **पीयते**; **स्था** 'to stand,' **स्थीयते**. **पा**, 'to nourish,' preserves **आ**, as **पायते**. **दरिद्रा**, 'to be poor,' drops its final, **दरिद्र्यते**. **इ** and **उ** are severally changed to the corresponding long vowels; as, **वि** 'to gather,' **वीयते**; **यु** 'to join,' **यूयते**. A long **ई** is unchanged, but **शी**, 'to sleep,' forms **श्लय्यते**. A final

क्व generally becomes रि, as कृ, 'to make,' कियते; but if preceded by a conjunct consonant, it adopts, in exception to the general rule, गुफा, as स्मृ, 'to remember,' स्मर्यते. A final क्व, with some exceptions, becomes ईर, as दृ 'to tear,' दीर्यते. Diphthongs are changed to जा, and then follow the analogy of roots in जा, as सो, 'to destroy,' सीयते, &c. It is unnecessary to multiply examples, as the type of the passive voice is included in the paradigms given in the following pages. The following is the verb भू in the passive voice.

Present tense.

भूये	भूयावहे	भूयामहे
भूयसे	भूयेथे	भूयध्वे
भूयते	भूयेते	भूयन्ते

First præterite.

अभूये	अभूयावहि	अभूयामहि
अभूयथाः	अभूयेथां	अभूयध्वं
अभूयत	अभूयेतां	अभूयन्त

Second præterite.

बभूवे	बभूविषहे	बभूविमहे
बभूविषे	बभूषाथे	बभूविषध्वे
बभूवे	बभूवाते	बभूविरे

Third præterite.

अभवि- or अभविषि	अभवि- or अभविष्वहि	अभवि- or अभविष्वमहि
अभवि- or अभविष्यः	अभवि- or अभविष्यथां	अभवि- or अभविष्यध्वं
अभवि	अभवि- or अभविष्यतां	अभवि- or अभविष्यन्त

First future.

भवि- or भाविताहे	भवि- or भावितास्वहे	भवि- or भावितास्महे
भवि- or भावितासे	भवि- or भावितासाथे	भवि- or भाविताध्वे
भवि- or भाविता	भवि- or भावितातौ	भवि- or भावितातः

Second future.

भवि- or भाविष्ये	भवि- or भाविष्यावहे	भवि- or भाविष्यामहे
भवि- or भाविष्यसे	भवि- or भाविष्येथे	भवि- or भाविष्यध्वे
भवि- or भाविष्यते	भवि- or भाविष्येते	भवि- or भाविष्यन्ते

Imperative.

भूये	भूयावहे	भूयानहे
भूयस्व	भूयेषां	भूयध्वं
भूयतां	भूयेतां	भूयन्तां

Potential.

भूयेय	भूयेवहि	भूयेमहि
भूयेषाः	भूयेयाषां	भूयेध्वं
भूयेत	भूयेयातां	भूयेरन्

Benedictive.

भवि- or भाविषीय	भवि- or भाविषीवहि	भवि- or भाविषीमहि
भवि- or भाविषीष्टाः	भवि- or भाविषीयास्तां	भवि- or भाविषीध्वं
भवि- or भाविषीष्ट	भवि- or भाविषीयास्तां	भवि- or भाविषीरन्

Conditional.

अभवि- or अभाविष्ये	अभवि- or अभाविष्यावहि	अभवि- or अभाविष्यामहि
अभवि- or अभाविष्यताः	अभवि- or अभाविष्येतां	अभवि- or अभाविष्यध्वं
अभवि- or अभाविष्यन्त	अभवि- or अभाविष्येतां	अभवि- or अभाविष्यन्त

SECTION VII.

Derivative Verbs.

209. Before proceeding to any detail of individual verbs, it is desirable that some notion should be entertained of those secondary or derivative forms of which the simple verb admits. Some of these might perhaps be more correctly designated as moods; for causality, desire, frequency, or intensity, are but different modes or conditions of the same action; and the modifications by which they are expressed are no more to be regarded as distinct verbs because they take all the tenses of the simple verb, than are the moods of the Greek verb, of which the same circumstance may be predicated. As however the derivative forms have been hitherto given separately, and as their annexation to the simple verb as moods would present to the learner a rather formidable array of verbal inflexion, the distinct explanation of them may be here also observed.

Causals.

210. All verbs admit of a modification implying causality, as causing to be, to do, &c. In the language of the original grammarians, शिच् is added to the verb; that is, the vowel इ, which is convertible to ह, and becomes अच् before a vowel; the श्च in the affix indicates the substitution of the Vṛiddhi element for the radical vowel; भू therefore becomes भौ, which with इ makes भाषि, or before a vowel भाषच्.

a. The causal verb may be conjugated with the terminations of either voice; with those of the Parasmai-pada when it is strictly transitive; with the Ātmane-pada when it is reflective, or when the consequence of the action reverts to the causer or instigator. अच् is inserted before the terminations in the conjugational tenses, and इ in the non-conjugational; except in the third präterite, which takes the terminations of the first präterite. The second präterite is formed with the auxiliary verbs कृ, भू, अस्.

b. Verbs ending in आ, whether primitive or derived from the change of a final diphthong to आ, insert य, ल, or प, before the causal augment; as, पा 'to drink,' पाययति 'he causes to drink;' या 'to preserve,' यालयति 'he causes to preserve;' ज्ञा 'to know,' ज्ञापयति 'he causes to know,' 'he teaches.' In some instances the radical vowel is optionally made short; as, ज्ञा 'to sharpen' or 'kill,' ज्ञापयति or ज्ञपयति 'he causes to kill;' स्ना 'to bathe,' स्नापयति or स्नपयति 'he causes to bathe.'

c. Roots ending in इ or ई when substituting the Vṛiddhi element ऐ change the latter, of course, before the vowel of the causal form to आय्; as, चि 'to collect,' चाययति 'he causes to collect:' but य is sometimes replaced by प, and the vowel in both cases made optionally short; so that चि makes also चापयति, चययति, or चपयति. Roots ending with ई sometimes either change the radical to the Guṇa element, or preserve it unchanged, interposing a consonant before the causal augment; as, ह्री 'to be ashamed,' ह्रेपयति; प्री 'to be pleased,' प्रीणयति or

प्रीययति. Roots ending in उ, अ, ए, and ओ, mostly change their finals to the Vṛiddhi substitutes.

d. Roots ending in consonants usually change a medial अ to आ; and इ, उ and ए to ए, ओ and अर्. Long vowels are unchanged. There are exceptions, as in the class of roots called घटादि or घट् 'to endeavour,' with other verbs of the first conjugation, which do not make the vowel long, as घट्, घटयति. Of roots ending in न, some do and some do not make the vowel long; as, गन् 'to go,' गमयति; कन् 'to wish,' कामयति. हन्, 'to kill,' substitutes घात; as, घातयति 'he causes to kill.' रुह्, 'to ascend,' optionally substitutes ए for the final; as, रोहयति or रोषयति 'he causes to ascend or grow,' 'he plants.'

e. These general rules for the modification of the base are applicable to all the tenses except the benedictive in the Parasmai-pada, and the third präterite. In the former the causal augment is rejected, although the vowel of the base undergoes the change to which it is liable in this form, as भू becomes भाष्यात्. In the third präterite, which takes the terminations of the first, and the conjugational augment च before them, the root undergoes reduplication, with some peculiar modifications of the radical vowel. With very few exceptions the causal augment is rejected; as, याच्, 'to ask,' makes अययाचत्, not अययाचयत्. In general the radical vowel, if long, is made short; as, प्री 'to please,' अप्रीप्रित् 'he caused to please;' धू 'to shake,' अधूधुनत् 'he caused to shake.' There are some exceptions, as in the instance of याच्; so also ज्ञाच्, 'to govern,' makes अज्ञज्ञासत्. Some verbs take both forms; as, भाच् 'to speak,' अभिभाषत् or अभिभवत् 'he caused to speak.'

f. In doubling the root before the third präterite of the causal, the general rules are mostly to be observed (see p. 125); but there are also some peculiarities.

g. If the verb consists of a vowel followed by a consonant, the first member of the reduplication is the entire root, with the vowel modified by prefixing the augment आ; to this, इ is added, with the radical consonant; as, अट् 'to go,' आटिटत् 'he

sent,' or 'caused to go;' इल् 'to worship,' ऐलिलन् 'he caused to worship.'

h. If the verb begin with a consonant, the reduplicated consonant will conform to preceding rules (r. 194. *d* to *g*). The reduplicate vowel will be अ, इ, or उ.

i. अ is repeated for a radical अ prosodially long; as, लम्, 'to obtain,' makes अललम् 'he caused to obtain;' and for अ when it is preceded by a double consonant; as, अद् 'to trample,' अमअद् 'he caused to trample:' for आ medial, which is preserved in the inflexion; as, ज्ञास् 'to govern,' अज्ञज्ञासन्; and for अ and अ in some verbs; as, वृत् 'to be,' अववर्त्तन् 'he caused to be;' दृ 'to tear,' अददरन् 'he caused to tear.'

j. इ, becoming ई before a single consonant followed in its inflected form by a short vowel, and remaining unchanged before a double consonant, or before a single consonant if followed in its inflected form by a long vowel, is repeated—
1. for अ or आ when not followed by a double consonant; as, पक् 'to cook,' अपीययन्; क्षा 'to shake,' अषिक्षयन्; स्था 'to stand,' अतिष्ठयन् 'he caused to stand:' 2. for इ, ई, ए, ऐ; as, जि 'to conquer,' अजीययन्; वेष्ट 'to surround,' अविवेष्टन्: 3. for उ or ऊ preceded by ज, a labial, or a semivowel; as, जु 'to make haste,' अजीययन् 'he caused to make haste;' भू 'to be,' अवभूयन् 'he caused to be;' लू 'to cut,' अलीलयन्: 4. optionally for उ or ऊ preceded by the same consonants in composition with others; as, श्रु 'to hear,' अशिश्रयन् or अश्रुश्रयन्: 5. for अ, when that does not substitute अर्; as, वृत् 'to be,' अववृत्तन्, otherwise अववर्त्तन्; or in some cases where it does take Guṇa; as, कृ 'to make,' अचीकरन् 'he caused to make.'

k. उ, liable to be changed to ऊ by the same circumstances which require the alteration of इ to ई, is repeated for उ, ऊ, औ, औ; as, रुह् 'to grow,' अरुरुहन् 'he caused to grow,' 'he raised;' डीक् 'to seek,' अडुडौकन् 'he caused to seek;' अयप् 'to sleep,' असूयुपन् 'he caused to sleep.'

l. Some of the forms of this tense are apparently anomalous, although they arise out of previous rules: thus इ 'to go,' with

अधि prefixed, 'to read,' makes अध्यापयत् or अध्यनीगयत् 'he taught' or 'caused to read;' वा 'to smell,' वानिधायत् or वानिधयत् 'he caused to smell;' हन् 'to kill,' वनीधनत्; and या 'to drink,' वपीयत् 'he caused to drink.'

m. It is not necessary, either in the case of causal derivatives or those about to be described, to multiply examples under their several rules. In the succeeding pages paradigms will be given of many of the most useful verbs, and these will include examples of their derivative verbal inflexions.

Desideratives.

211. When the agent wishes, intends, or expects to do the action, or be in the condition, which the verb imports, स, technically called सन्, is added to the root. The स is rejected before the terminations of the non-conjugational tenses. The root undergoes reduplication, and is conjugated in the same voice in which the primitive is conjugated.

a. Before सन् the augment इ is very commonly prefixed. Its exclusion occurs for the most part after those roots which do not take the same augment before the non-conjugational tenses (see p. 136). This does not prevent the use of the augment before the personal terminations in those tenses in which it is enjoined in all derivative verbs. After इ the स of सन् is changed to ष.

b. The reduplication of the radical syllable follows the rules affecting consonants (r. 194, d to g). There are some peculiarities in regard to the vowels; इ being usually substituted for a radical medial or final अ, आ, इ, ई, अ, ए, ऐ; and उ for उ, ँ, औ. When the root begins with a vowel, the reduplication is the radical syllable itself, followed by the final consonant with इ prefixed; as, अश् 'to eat,' अशिश् 'to wish to eat.' Very commonly, however, there is no reduplication, but the initial letter or the whole syllable is changed; as, आप् 'to obtain,' ईप् 'to wish to obtain;' वृष् 'to increase,' ईर्त् 'to wish

to increase,' &c. The same occurs with verbs beginning with consonants; as, दा 'to give,' दित्, दित्सति 'he wishes to give;' मि 'to scatter,' and मी 'to kill,' मित्, मित्सति 'he wishes to scatter' or 'kill;' शक् 'to be able,' शित्, as शित्सति 'he wishes to be able,' 'he learns;' लभ् 'to obtain,' लिप्, as लिप्सति 'he desires to obtain;' गद् 'to go,' पित्सते 'he wishes to go;' पत् 'to fall,' पित्सति 'he expects to fall,' &c.

c. Besides the changes to which the radical vowels are subject in the syllable of reduplication, they are occasionally subject to the same or similar changes in the radical syllable also. When इ is not prefixed to सन्, a radical short इ and उ become long; as, जि, 'to conquer,' makes जिगीषति; यु 'to join,' युयूषति. The long vowels remain for the most part unaltered; as, ज्ञा 'to know,' जिज्ञासति 'he wishes to know;' भू 'to be,' बुभूषति 'he wishes to be.' च् and च् are commonly changed to ईर्; as, कृ 'to make,' चिकीर्षति 'he wishes to make:' but when preceded by a labial, the substitute is ऊर्; as, मृ, 'to die,' makes मुमूषति 'he wishes to die.'

d. When इ is prefixed to सन्, a final आ may be dropped; as, दरिद्रा 'to be poor,' दरिद्रिषति; otherwise दरिद्रासति. Other final vowels may substitute the Guṇa or Vṛiddhi elements, changed before इ agreeably to the rules of Sandhi. Thus श्रि, 'to serve,' makes श्रिश्रियति; otherwise श्रिश्रीषति. इ, 'to go,' substitutes गन्, which takes इ, and makes जिगमिषति; but not if अधि be prefixed, as अधिश्रिगांसते. पू, 'to purify,' substitutes इ for its radical, which becomes the Guṇa ए, and by Sandhi अय before the augment पिपयिषति. ऊर्णु, 'to cover,' takes different forms, ऊर्णुनुविषति, ऊर्णुनविषति, or ऊर्णुनूषति. Those verbs in च् or च् which prefix इ to स, change the radical letter to र; as, च् 'to go,' चरिषति 'he wishes to go.' नृ 'to cross,' with इ, is तितरिषति; without it, तितीषति.

e. Most roots ending with consonants prefix इ to सन्. When they do not, the finals combine with the sibilant, agreeably to the laws of Sandhi; as, पक् 'to cook,' पिपय् 'to wish to cook,' पिपयति; पठ्, which takes इ, makes पिपठिषति 'he wishes to

read.' तन् 'to spread,' and षन् 'to serve,' take both forms ; as, तितांसति or तितनिषति, सितांसति or सिसनिषति.

f. Verbs having a medial इ, ई, उ, ऊ, when इ is prefixed to ष, optionally substitute the Guṇa letter ; as, हृष् 'to please,' हृषिषति or हृरोषिषति. There are a few exceptions ; as, रुद् 'to weep,' रुद्विषति. When the final is ष, it is changed to उ, when इ is not inserted ; so दिष्, 'to play,' makes दिदूषति, दिद्विषति, or दिदेविषति 'he wishes to play.' A medial ष् or ष is usually changed to षर् when इ is inserted, but remains unchanged when it is not ; as, नृत्, 'to dance,' makes either निनर्षिषति or निनृत्सति.

g. Some verbs take the form of the desiderative, although they have the meaning only of the simple verb ; as, गुष् 'to blame,' जुगुप्सते 'he blames ;' क्ति 'to cure,' चिकसति 'he cures ;' मान् 'to investigate,' मीमांसते ; and a few others.

Frequentatives.

212. When repetition or intensity of the action or condition is signified, य्, technically called यङ्, is added to the verb. The nasal ङ intimates that it is to be conjugated in the Atmane-pada only. The root is doubled. Again, it is said that the affix is rejected ; when य् is not inserted, although the verb retains the reduplication. In that case the frequentative form may, according to some authorities, be conjugated in either voice, although others restrict it to the Parasmai-pada.

a. Verbs implying motion take the frequentative form in the sense of tortuous motion, and some others in an ill sense of the verb. With some exceptions, the frequentative form is restricted to verbs consisting of a single syllable beginning with a consonant.

b. When conjugated with य्, the verb follows the model of verbs of the first conjugation ; that is, it inserts ञ before the terminations of the four conjugational tenses. When य् has been rejected, it follows that of verbs of the second conjugation, or is inflected without the intermediate vowel ञ.

Frequentatives inserting य्.

213. In the reduplication initial consonants are repeated, agreeably to general rules (r. 194. *d* to *g*). A verb beginning with a vowel repeats the whole, and makes the vowel of the primitive syllable, if short, long; as, अट् 'to wander,' अटायते 'he wanders much.' A monosyllabic vowel is changed to its Guña representative in both syllables; as, अच् 'to go,' अरायते 'he goes often.'

a. A medial च or जा is represented in the reduplicate syllable by चा; as, पच् 'to cook,' पापयते; याच् 'to ask,' यायायते. If a root with a medial च ends in a nasal, the nasal is repeated; as, गन् 'to go,' गङ्गयते 'he goes frequently' or 'crookedly.' Some follow different forms; as, जन्, 'to be born,' makes either जङ्गयते or जाजायते; and हन् 'to kill,' जंहयते, जङ्गयते, or जेजीयते. Some verbs insert a nasal in the reduplicate syllable; as, जल्प् 'to speak,' जङ्गल्यते 'he talks much.' Some with a nasal in the primitive, retain it only in the reduplication; as, दंश् 'to bite,' दन्दयते 'he bites much:' and verbs ending in य, ल, व, insert a nasal optionally; as, चल् 'to go,' चंचल्यते or चाचल्यते 'he goes crookedly' or 'repeatedly;' फल्, 'to bear fruit,' has only one form, पंफल्यते. The verb अर्, 'to go,' also inserts a nasal, अचूयते. Some verbs, having a medial च, require जनी to be placed after the reduplicated consonant, and if they have nasals, drop them; as, पद् 'to go,' पनीपद्यते; or अस् 'to fall,' जनीश्रस्यते.

b. The simple vowels इ, ई, उ, ऊ, अच्, अच्, final or medial, and whether radical or derived from the changes to which a radical vowel or diphthong is subject in this form, substitute the Guña letter in the reduplication; as, विद् 'to know,' वेविद्यते; भू 'to be,' बोभूयते. दा 'to give,' becoming दी, makes देदीयते; and गै 'to sing,' first changed to गा, makes गी, and then जेगीयते. The vowel ई is put after the Guña substitute of अच्; as, नृन् 'to dance,' नरीनृयते.

c. The radical syllable is also subject to various modifica-

tions, affecting chiefly the vowels. A final **ञ**, whether primitive or substituted for a final diphthong, is changed to **ई**; as, **दा** 'to give,' **देदीयते**. **इ** and **उ**, when final, are made long; and if long, are unchanged; as, **वि** 'to gather,' **वेचीयते**; **हु** 'to coo,' **चोकूयते** or **कोकूयते**. **च्** preceded by a single consonant is changed to **री**; as, **कृ**, 'to make,' becomes **चेकीयते** 'he makes' or 'does incessantly.' If the initial is a double consonant, the vowel is changed to **अर्**; as, **स्मृ**, 'to remember,' makes **सास्मर्यते**. When medials, the radical vowels are for the most part unchanged.

d. Some verbs containing semivowels combined with consonants change them, and the vowels following them, to their analogous vowels: thus **चे**, 'to cover,' becomes **वी**; as, **वेचीयते** 'he hides repeatedly:' **श्चि**, 'to increase,' becomes **शु**, and makes **शोशुयते** 'he increases constantly:' **स्वप्**, 'to sleep,' becomes **सुप्**; as, **सोषुष्यते** 'he sleeps frequently' or 'soundly:' **स्यम्**, 'to make a noise,' becomes **सिम्**; as, **सेषिम्यते** 'he makes a great noise:' **गृ**, 'to swallow,' becomes **गिर्**, and again changes **र** to **ल**; as, **जेगिल्यते** 'he swallows voraciously.' In others, the changes are arbitrary; as, **अर**, 'to go,' changes its **अ** to **उ**: and **फल**, 'to bear fruit,' changes it to **उ**; as, **अचूयते**, **पंचुल्यते**.

Frequentatives rejecting य्.

214. The rules regarding reduplication are generally the same for this as for the preceding form of the frequentative verb.

a. The vowel of the reduplicate syllable is the Guṇa equivalent of that of the base; or **ए** for **इ**, **ई**; **ओ** for **उ**, **ऊ**; **अर्** for **च्**, **क्ष्**. The vowel **इ** or **ई** may be optionally subjoined to **अर्**; thus **कृ**, 'to make,' in its reduplication becomes **अरीकृ**, **अरिक्**, or **अर्कृ**; **गृ**, 'to go,' becomes **अर्गृ** or **अरिगृ**. The final **च्** of **गृ** 'to swallow,' and **तृ** 'to cross,' becomes **आ**; as, **जागृ**, **तातृ**. The changes of medial vowels, and the rules affecting the insertion or ejection of a nasal in the reduplicate syllable, are the same as those of the preceding class of frequentatives.

b. As being inflected in the second conjugation, no vowel is interposed between the terminations and the base: दा, 'to give,' therefore makes दादति, and पच 'to cook,' पाचति, in the third pers. sing. present tense. Optionally, however, ई may be prefixed to terminations containing a mute प्, and beginning with a consonant. Before the same terminations a final, and if short a medial vowel undergoes the usual Guṇa substitution; and when ई is inserted, the final combines with it, according to the rules of Sandhi; as, श्नी 'to sleep,' श्नेतेति or श्नेयीति; and भू 'to be,' बोधेति or बोधयीति.

c. Verbs ending in आ change the final to ई before the terminations of the conjugational tenses beginning with consonants not having a mute प्; as, हा 'to abandon,' जाहीवः, जाहीमः; but दा 'to give,' and धा 'to have,' before the same, drop their final vowel, as दातः, दातः. Before terminations containing प् the change is optional, as जाहति or जाहेति; ई being changed to its Guṇa equivalent. Before vowels the final is dropped, as, third pers. plur. जाहति, दादति; the nasal being rejected after a reduplicate (r. 190. d). Before य the final is optionally changed to ह, as जाहायात् or जाहेयात्. आ and णा change the final to ई, and are inflected like verbs ending with ई.

d. The changes of इ, ई, उ, ऊ, ए, ओ, when final, are analogous to those to which they are subject in conjugational inflexion. Before those terminations which reject प्, they substitute the Guṇa letters ए, ओ, अ, which undergo the usual changes before vowels. Before a termination beginning with a vowel, and not containing a mute प्, they are changed according to the rules of Sandhi, or in some cases इ ई make इय्, and उ ऊ become उय्, before such a vowel. Before similar terminations beginning with consonants they are unchanged. In like manner medial short vowels are changed to Guṇa vowels before the terminations rejecting प्.

e. There are some special modifications, which will be noticed in the paradigms. We may now give the continuation of भू in its derivative modifications.

Causal form of भू 'to be:' भावि 'to cause to be.'

Present tense, 'I cause to be,' &c.

Parasmai-pada.			Ātmane-pada.		
भावयामि	भावयावः	भावयामः	भावये	भावयावहे	भावयामहे
भावयसि	भावयथः	भावयथ	भावयसे	भावयेथे	भावयथ्ये
भावयति	भावयतः	भावयन्ति	भावयते	भावयेते	भावयन्ते

First præterite, 'I caused to be,' &c.

अभावयम्	अभावयाव	अभावयाम	अभावये	अभावयावहि	अभावयावहि
अभावयः	अभावयतं	अभावयत	अभावयथाः	अभावयेथां	अभावयथ्यं
अभावयत्	अभावयतां	अभावयन्	अभावयत	अभावयेतां	अभावयन्त

Second præterite, 'I have caused to be,' &c.

भावयाञ्चकार	भावयाञ्चकृव	भावयाञ्चकृम	भावयाञ्चक्रे	भावयाञ्चकृवहे	भावयाञ्चकृवहे
भावयाञ्चकथ्ये	भावयाञ्चक्रयुः	भावयाञ्चक्र	भावयाञ्चकृषे	भावयाञ्चक्राथे	भावयाञ्चकृष्ये
भावयाञ्चकार	भावयाञ्चक्रुः	भावयाञ्चक्रुः	भावयाञ्चक्रे	भावयाञ्चक्राते	भावयाञ्चक्रिरे

Third præterite, 'I had caused to be,' &c.

अवीभवम्	अवीभवाव	अवीभवाम	अवीभवे	अवीभवावहि	अवीभवामहि
अवीभवः	अवीभवतं	अवीभवत	अवीभवथाः	अवीभवेथां	अवीभवथ्यं
अवीभवत्	अवीभवतां	अवीभवन्	अवीभवत	अवीभवेतां	अवीभवन्त

First future, 'I will cause to be,' &c.

भावयितास्मि	भावयितास्वः	भावयितास्मः	भावयिताहे	भावयितास्वहे	भावयितास्महे
भावयितासि	भावयितास्यः	भावयितास्य	भावयितासे	भावयितासाथे	भावयितास्ये
भावयिता	भावयितातौ	भावयितातः	भावयिता	भावयितातौ	भावयितातः

Second future, 'I shall or will cause to be,' &c.

भावयिष्यामि	भावयिष्यावः	भावयिष्यामः	भावयिष्ये	भावयिष्यावहे	भावयिष्यामहे
भावयिष्यसि	भावयिष्यथः	भावयिष्यथ	भावयिष्यसे	भावयिष्येथे	भावयिष्यथ्ये
भावयिष्यति	भावयिष्यतः	भावयिष्यन्ति	भावयिष्यते	भावयिष्येते	भावयिष्यन्ते

Imperative, 'May I cause to be,' &c.

भावयानि	भावयाव	भावयाम	भावयै	भावयावहै	भावयामहै
भावय	भावयतं	भावयत	भावयस्व	भावयेथां	भावयथ्यं
भावयतु	भावयतां	भावयन्तु	भावयतां	भावयेतां	भावयन्तां

Potential, 'I may cause to be,' &c.

भाषयेयं	भाषयेष	भाषयेम	भाषयेय	भाषयेषहि	भाषयेमहि
भाषये:	भाषयेतं	भाषयेत	भाषयेषा:	भाषयेषायां	भाषयेष्वं
भाषयेत्	भाषयेतां	भाषयेयुः	भाषयेत	भाषयेयातां	भाषयेरन्

Benedictive or optative, 'I pray I may cause to be,' &c.

भाष्यासम्	भाष्यास्त	भाष्यासु	भाषयिषीय	भाषयिषीवहि	भाषयिषीमहि
भाष्या:	भाष्यास्तं	भाष्यास्त	भाषयिषीष्टा:	भाषयिषीयास्तां	भाषयिषीष्वं
भाष्यात्	भाष्यास्तां	भाष्यासुः	भाषयिषीष्ट	भाषयिषीयास्तां	भाषयिषीरन्

Conditional, 'I shall cause to be, if,' &c.

अभाषयिष्यम्	अभाषयिष्याव	अभाषयिष्याम	अभाषयिष्ये	अभाषयिष्यावहि	अभाषयिष्यामहि
अभाषयिष्य:	अभाषयिष्यतां	अभाषयिष्यत	अभाषयिष्यथा:	अभाषयिष्येयां	अभाषयिष्य्वं
अभाषयिष्यत्	अभाषयिष्यतां	अभाषयिष्यन्	अभाषयिष्यत	अभाषयिष्येतां	अभाषयिष्यन्

Desiderative form of भू 'to be:' बुभूष 'to wish to be,'

Present tense, 'I wish to be,' &c.

Parasmai-pada.			Ātmane-pada.		
बुभूषामि	बुभूषावः	बुभूषामः	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूषसि	बुभूषथः	बुभूषथ	बुभूषसे	बुभूषेथे	बुभूषस्वहे
बुभूषति	बुभूषतः	बुभूषन्ति	बुभूषते	बुभूषेते	बुभूषन्ते

First präterite, 'I wished to be,' &c.

अबुभूषम्	अबुभूषाव	अबुभूषाम	अबुभूषे	अबुभूषावहि	अबुभूषामहि
अबुभूष:	अबुभूषतां	अबुभूषत	अबुभूषथा:	अबुभूषेयां	अबुभूषस्वं
अबुभूषत्	अबुभूषतां	अबुभूषन्	अबुभूषत	अबुभूषेतां	अबुभूषन्त

Second präterite, 'I have wished to be,' &c.

बुभूषाचकार or -चकर	बुभूषाचकृष	बुभूषाचकृम	बुभूषाचक्रे	बुभूषाचकृवहे	बुभूषाचकृमहे
बुभूषाचकथे	बुभूषाचक्रथुः	बुभूषाचक्र	बुभूषाचकृथे	बुभूषाचक्राथे	बुभूषाचकृथ्वे
बुभूषाचकार	बुभूषाचक्रतुः	बुभूषाचक्रुः	बुभूषाचक्रे	बुभूषाचक्रातां	बुभूषाचक्रिरे

Third präterite, 'I had wished to be,' &c.

अबुभूषिषम्	अबुभूषिष्य	अबुभूषिष्य	अबुभूषिषि	अबुभूषिष्यहि	अबुभूषिष्यहि
अबुभूषी:	अबुभूषिष्टं	अबुभूषिष्ट	अबुभूषिष्टा:	अबुभूषिष्यातां	अबुभूषिष्ट्वं
अबुभूषीत्	अबुभूषिष्टां	अबुभूषिषुः	अबुभूषिष्ट	अबुभूषिष्यातां	अबुभूषिष्यन्त

First future, 'I will wish to be,' &c.

बुभूषितास्मि	बुभूषितास्वः	बुभूषितास्वः	बुभूषिताहे	बुभूषितास्वहे	बुभूषितास्महे
बुभूषितासि	बुभूषितास्यः	बुभूषितास्य	बुभूषितासे	बुभूषितासाथे	बुभूषितास्म्ये
बुभूषिता	बुभूषितारौ	बुभूषिताः	बुभूषिता	बुभूषितारौ	बुभूषिताः

Second future, 'I will or shall wish to be,' &c.

बुभूषिष्यामि	बुभूषिष्यावः	बुभूषिष्यामः	बुभूषिष्ये	बुभूषिष्यावहे	बुभूषिष्यामहे
बुभूषिष्यसि	बुभूषिष्यथः	बुभूषिष्यथ	बुभूषिष्यसे	बुभूषिष्येथे	बुभूषिष्यस्म्ये
बुभूषिष्यति	बुभूषिष्यतः	बुभूषिष्यन्ति	बुभूषिष्यते	बुभूषिष्येते	बुभूषिष्यन्ते

Imperative, 'May I wish to be,' &c.

बुभूषानि	बुभूषाव	बुभूषाम	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूष	बुभूषतं	बुभूषत	बुभूषस्व	बुभूषेथां	बुभूषध्वं
बुभूषतु	बुभूषतां	बुभूषन्तु	बुभूषतां	बुभूषेतां	बुभूषन्तां

Potential, 'I may wish to be,' &c.

बुभूषेयं	बुभूषेथ	बुभूषेम	बुभूषेय	बुभूषेथहि	बुभूषेमहि
बुभूषेः	बुभूषेतं	बुभूषेत	बुभूषेथाः	बुभूषेथायां	बुभूषेध्वं
बुभूषेत्	बुभूषेतां	बुभूषेयुः	बुभूषेत	बुभूषेयातां	बुभूषेरन्

Benedictive, 'I pray I may wish to be,' &c.

बुभूष्यास्तम्	बुभूष्यास्व	बुभूष्यास्तम्	बुभूषिषीय	बुभूषिषीथहि	बुभूषिषीमहि
बुभूष्याः	बुभूष्यास्तं	बुभूष्यास्त	बुभूषिषीथाः	बुभूषिषीयास्तां	बुभूषिषीध्वं
बुभूष्यात्	बुभूष्यास्तां	बुभूष्यास्तुः	बुभूषिषीह	बुभूषिषीयास्तां	बुभूषिषीरन्

Conditional, 'I shall wish to be, if,' &c.

अबुभूषिष्यन्	अबुभूषिष्याव	अबुभूषिष्याम	अबुभूषिष्ये	अबुभूषिष्यावहि	अबुभूषिष्यामहि
अबुभूषिष्यः	अबुभूषिष्यतं	अबुभूषिष्यत	अबुभूषिष्यथाः	अबुभूषिष्येथां	अबुभूषिष्यध्वं
अबुभूषिष्यत्	अबुभूषिष्यतां	अबुभूषिष्यन्	अबुभूषिष्यत	अबुभूषिष्येतां	अबुभूषिष्यन्त

Frequentative form of भू 'to be,' with the affix यङ्; बोभूय 'to be repeatedly;' conjugated in the Ātmane-pada only.

Present tense, 'I am repeatedly,' &c.

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयसे	बोभूयेथे	बोभूयध्वे
बोभूयते	बोभूयेते	बोभूयन्ते

First præterite, 'I was frequently,' &c.

अबोभूये	अबोभूयावहि	अबोभूयामहि
अबोभूयथाः	अबोभूयेथां	अबोभूयध्वं
अबोभूयत	अबोभूयेतां	अबोभूयन्त

Second præterite, 'I have been frequently,' &c.

बोभूयाञ्चक्रे	बोभूयाञ्चकृवहे	बोभूयाञ्चकृमहे
बोभूयाञ्चकृथे	बोभूयाञ्चक्राथे	बोभूयाञ्चकृद्वे
बोभूयाञ्चक्रे	बोभूयाञ्चक्राते	बोभूयाञ्चक्रि

Third præterite, 'I had been frequently,' &c.

अबोभूयिषि	अबोभूयिष्वहि	अबोभूयिष्वहि
अबोभूयिष्ठाः	अबोभूयिषाथां	अबोभूयिध्वं (द्वं)
अबोभूयिष्ठ	अबोभूयिषातां	अबोभूयिषन्त

First future, 'I will be frequently,' &c.

बोभूयिताहे	बोभूयितास्वहे	बोभूयितास्महे
बोभूयितासे	बोभूयितासाथे	बोभूयिताध्वे
बोभूयिता	बोभूयितातौ	बोभूयितात्

Second future, 'I will or shall be frequently,' &c.

बोभूयिष्ये	बोभूयिष्यावहे	बोभूयिष्यामहे
बोभूयिष्यसे	बोभूयिष्येथे	बोभूयिष्यध्वे
बोभूयिष्यते	बोभूयिष्येते	बोभूयिष्यन्ते

Imperative, 'May I be frequently,' &c.

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयस्व	बोभूयेथां	बोभूयध्वं
बोभूयतां	बोभूयेतां	बोभूयन्तां

Potential, 'I may be frequently,' &c.

बोभूयेय	बोभूयेवहि	बोभूयेमहि
बोभूयेथाः	बोभूयेयाथां	बोभूयेध्वं
बोभूयेत	बोभूयेयातां	बोभूयेरन्

Benedictive, 'I wish I may be frequently,' &c.

बोभूयिषीय	बोभूयिषीवहि	बोभूयिषीमहि
बोभूयिषीष्ठाः	बोभूयिषीयास्थां	बोभूयिषीध्वं (द्वं)
बोभूयिषीष्ट	बोभूयिषीयास्तां	बोभूयिषीरन्

Conditional, 'I will be frequently, if,' &c.

अबोभूयिष्ये	अबोभूयिष्यावहि	अबोभूयिष्यामहि
अबोभूयिष्याथाः	अबोभूयिष्येथां	अबोभूयिष्यथ्वं (द्वं)
अबोभूयिष्यत	अबोभूयिष्येतां	अबोभूयिष्यन्त

Frequentative form of भू 'to be,' after rejecting the affix यङ् in the Parasmai-pada.

Present tense, 'I am frequently,' &c.

बोभवीमि or बोभोमि	बोभूयः	बोभूमः
बोभवीषि or बोभोषि	बोभूयः	बोभूय
बोभवीति or बोभोति	बोभूतः	बोभुवति

First præterite, 'I was frequently,' &c.

अबोभवम्	अबोभूय	अबोभूम
अबोभवीः or अबोभोः	अबोभूतं	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूतां	अबोभवुः

Second præterite, 'I have been frequently,' &c.

बोभवाञ्चकार	बोभवाञ्चकृय	बोभवाञ्चकृम &c.
or		
बोभाव or बोभूय	बोभुविव or बोभुविव	बोभुविम or बोभुविम
बोभूविष्य	बोभुवयुः or बोभूवयुः	बोभुव or बोभूव
बोभाव or बोभूव	बोभुवतुः or बोभूवतुः	बोभुवुः or बोभूवुः

Third præterite, 'I had been frequently,' &c.

अबोभूवम्	अबोभूय	अबोभूम
अबोभवीः or अबोभोः	अबोभूतं	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूतां	अबोभूवुः or अबोभवुः
अबोभूवीत् or अबोभूत्		
or		

अबोभाविष्यम्	अबोभाविष्य	अबोभाविष्य
अबोभावीः	अबोभाविष्टं	अबोभाविष्ट
अबोभावीत्	अबोभाविष्टां	अबोभाविष्टुः

First future, 'I will be frequently,' &c.

बोभवितास्मि	बोभवितास्वः	बोभवितास्वः
बोभवितासि	बोभवितास्यः	बोभवितास्य
बोभविता	बोभवितातौ	बोभवितातः

Second future, 'I will or shall be frequently,' &c.

बोभविष्यामि	बोभविष्यावः	बोभविष्यामः
बोभविष्यसि	बोभविष्यथः	बोभविष्यथ
बोभविष्यति	बोभविष्यतः	बोभविष्यन्ति

Imperative, 'May I be frequently,' &c.

बोभवाणि	बोभवाव	बोभवाम
बोभूहि	बोभूतं	बोभूत
बोभवीतु or बोभोतु	बोभूतां	बोभुवतु

Potential, 'I may be frequently,' &c.

बोभूयां	बोभूयाव	बोभूयाम
बोभूयाः	बोभूयातं	बोभूयात
बोभूयात्	बोभूयातां	बोभूयुः

Benedictive, 'I wish I may be frequently,' &c.

बोभूयास्तं	बोभूयास्त	बोभूयास्त
बोभूयाः	बोभूयास्तं	बोभूयास्त
बोभूयात्	बोभूयास्तां	बोभूयास्तुः

Conditional, 'I shall be frequently, if,' &c.

अबोभविष्यम्	अबोभविष्याव	अबोभविष्याम
अबोभविष्यः	अबोभविष्यतं	अबोभविष्यत
अबोभविष्यत्	अबोभविष्यतां	अबोभविष्यन्

The conjugation of the frequentative form of the verb, after rejecting यङ् in the *Ātmane-pada*, is not admitted by all grammarians, and it is unnecessary therefore to exhibit it at length. The following exemplification of it in the third person singular of each tense will be sufficient.

Pres. बोभूते, 1st præt. अबोभूत, 2d præt. बोभवाच्चरे, 3d præt. अबोभविह, 1st fut. बोभविता, 2d fut. बोभविष्यते, imp. बोभूतां, pot. बोभवीत, bened. बोभविषीह, cond. अबोभविष्यत.

These derivative forms or moods may be used also in the passive as well as in the active voice; as, भाष्यते 'it is caused to be;' बुभूष्यते 'he is desired to be;' बोभूष्यते 'he is to be frequently.' They may also take other derivative forms; as, the causal of the passive, भावयते 'he is caused to be;' the desiderative of the causal, भावयिषति 'he wishes to cause to

be :’ or more than one desiderative may be combined ; as, **चोभूययिष्यति** ‘he causes the wish to occasion frequent existence.’ These complex forms, and even the simple derivative forms, seldom occur, except the causal. The desiderative form is most frequently met with in the derivative nouns ; as, **जिज्ञासा** ‘the wish to know ;’ **मृगुर्दुः** ‘one who desires to die.’ The frequentative is rarely used.

Impersonals.

There is another specified form of a verb, which can scarcely be considered as distinct—that of the impersonal—as it is nothing else than the third person singular of each tense of the passive form, either of the simple or derivative verb, being used with a noun in the instrumental case ; as, **भूयते** ‘it is ;’ **मया भूयते** ‘it is by me,’ i. e. I am ; **बभूवे** ‘it was ;’ **भविता** ‘it will be ;’ **बुभूष्यते** ‘it is desired to be ;’ **चोभूयते** ‘it is frequently,’ &c.

Nominals.

Nouns are also not unfrequently employed as verbs. Instances of this are not wanting in other languages, but not perhaps to a like extent. At the same time it is to be remarked, that the verbal form of the noun occurs only in specific inflexions, and that its conjugation in every person and tense is only theoretically allowable. The most common inflexion is that which is usually given in example of the formation of such verbs, the third person singular of the present tense, and it is that of the first conjugation. There is no peculiarity in the mode of inflexion : the modification is confined to the base, and is chiefly the insertion of **काम्य**, or of **य** called technically **क्यप्** or **क्यङ्**, between the noun and the verbal terminations.

काम्य is inserted before the terminations to imply desire ; as, **पुत्रकाम्यति** ‘he wishes for a son ;’ **स्वःकाम्यति** ‘he desires heaven.’

य is more extensively employed, and in most cases with some modification of the vowel of the noun. The principal

changes are the substitution of **जा** for **ज**; **ई** for **ज** and **इ**; **ऊ** for **उ**; and **ऌ** for **ळ**. A final **न** or **स** is usually rejected. The senses expressed by these forms may mostly be resolved into desire and imitative action: thus from **पुत्र**, 'a son,' comes **पुत्रीयति**, 1. 'he wishes for a son;' 2. 'he treats as a son:' from **राजा** 'a king,' **राजीयति**, 1. 'he wishes for a king;' 2. 'he acts like a king:' **धन** 'wealth,' **धनीयति** 'he desires wealth;' **धनायति** 'he longs to acquire wealth:' **विष्णु** 'Vishṇu,' **विष्णूयति** **द्विजम्** 'he treats the Brahman as if he was Vishṇu:' **प्रासाद** 'a palace;' **प्रासादीयति** **कुट्यां भिक्षुः** 'the beggar acts or lives in his hut as if he were in a palace:' **इयेन** 'a kite;' **इयेनायते** **काकः** 'the crow acts like a kite:' **अम्बरम्** 'a nymph;' **अम्बरायते** 'she acts like a nymph.' A final **स्** is sometimes retained; as, **यशस्**, 'fame,' makes either **यशायते** or **यशस्यते** **कायुरुहः** 'the vile man acts as if he were famous.'

In some cases **स** is prefixed to **य**, implying desire; as, **क्षीर** 'milk;' **क्षीरस्यति** **बालः** 'the child longs for milk:' **अश्व** 'a horse;' **अश्वस्यति** **वधवा** 'the mare longs for the horse.'

Sometimes the augment is dropped; as, 'he acts like Kṛishṇa' may be either **कृष्णायते** or **कृष्णति**; 'he acts like a father' may be **पितृयति** or **पितरति**; **गल्ब** 'arrogant,' **गल्बते** or **गल्बायते** 'he acts arrogantly.'

The class of verbs called **भृशादि** takes **य** in the **Ātmane-pada** to imply becoming or acquiring that which the word denotes; they lengthen a final vowel before **य**; and optionally adopt the **Parasmai-pada**, rejecting the augment; as, **भृश** 'much,' 'many;' **भृशायते**, **भृशति**, 'becomes much:' **पठित** 'learned;' **पठितायते**, **पठितति**, 'becomes learned,' &c. The class termed **लोहितादि** in a similar sense may take **य** in either **Pada**, or reject it in the **Parasmai-pada**; as, **लोहितायते**, **लोहितयति**, or **लोहितति**, 'becomes red,' 'reddens.'

शब्द and other words are conjugated with **य**, in the **Ātmane-pada** only, to signify making; as, **शब्दायते** 'he makes a noise.' **सुख** and others are so conjugated to signify feeling or experiencing; as, **सुखायते** 'he enjoys happiness;' **कष्टायते** 'he suffers

pain.' The last also denotes, doing what will incur pain ; as, कदापते दुर्जनः 'the wicked man commits what will bring him pain,' i. e. sin. धूम 'smoke,' उष्णन् 'heat,' फेन 'froth,' वाष्प 'steam,' are used exactly as in English : धूमायते 'it smokes ;' उष्मायते 'it grows warm,' 'it heats ;' फेनायते 'it froths' or 'foams ;' वाष्मायते 'it steams.'

नमस् 'reverence,' तपस् 'penance,' चरित्रस् 'service,' do not reject स before य ; as, नमस्यति देवान् 'he salutes the gods ;' तपस्यति तपः 'he performs penance ;' चरित्रस्यति गुरुं 'he serves his Guru.'

A class of words called कञ्धादि is conjugated with य in the sense of doing or suffering what the noun implies ; as, कञ्जु 'scratching,' कञ्जयति or कञ्जयते 'he scratches ;' मनु 'sin,' मनुयति or मनुयते 'he sins ;' उषस् 'dawn,' उषस्यति 'it dawns ;' मही 'worship,' महीयते 'he is worshipped,' &c.

There is no apparent limit to this conversion of a noun into a verb, but the pleasure of the writer, or the practice of his predecessors. Little or no difficulty can arise from it, however, as the context will sufficiently explain the meaning of such a term, whenever it occurs in a sentence.

The general construction of the Sanskrit verb having been thus premised, we now proceed to offer paradigms of individual verbs which are of most frequent occurrence, with such occasional remarks as they may seem to require ; arranging them under the conjugation to which they severally belong, in alphabetical order. The person given is the third person of each tense in the primitive, and of the present tense in the derivative forms ; with an occasional notice of other persons in the former, and other tenses in the latter. When there is no sufficient authority for the derivatives they will be omitted.

SECTION VIII.

First Conjugation.

215. The modifications of the inflectional terminations in the conjugational tenses of this conjugation follow the rules

which have been already pointed out (r. 189. 190. 192). Those of the inflective base have also been specified (r. 172), but they may be here conveniently recapitulated.

a. The characteristic of the conjugation is the insertion of **ञ** between the final of the root and the initial of the terminations in the four conjugational tenses. This **ञ** is said to be left by the the syllable **ज्ञप्**.

b. As the syllable **ज्ञप्** comprises an indicatory **प्**, it denotes that the radical vowel shall be changed to its Guṇa equivalent—I. when it is a final, whether it be short or long; as, **जि** becomes **जे**, **भू** becomes **भो**, **भृ** becomes **भर्**; and 2. when it is an initial or medial short vowel; as, **उस** becomes **ओस्**, **रह्** makes **रोह्**.

c. An initial or medial long vowel, whether long by nature or position, is unchanged; as, **जीवति**, **वृद्धि**.

d. A final radical vowel, having undergone the change required by the conjugation, combines with the vowel **ञ** prefixed to the terminations, agreeably to the rules of Sandhi: thus **इ** and **ई** having become **ए**, the latter is changed to **अप्** before a vowel; and **उ** and **ऊ** having been modified to **ओ**, the diphthong is changed to **अव्**; as **जि**, **जयति**; **भू**, **भवति**, &c. As further exemplifications of the peculiarities of this conjugation, the following conjugational tenses of **जि** 'to conquer,' and **रध** 'to increase,' are subjoined.

Present.

I conquer, &c.			I increase, &c.		
जयामि	जयावः	जयामः	रधे	रधावहे	रधामहे
जयसि	जयथः	जयथ	रधसे	रधेथे	रधध्वे
जयति	जयतः	जयन्ति	रधते	रधेते	रधन्ते

First præterite.

I conquered, &c.			I increased, &c.		
अजयम्	अजयाव	अजयाम	रधे	रधावहि	रधामहि
अजयः	अजयत	अजयत	रधथाः	रधेथां	रधध्वं
अजयान्	अजयतां	अजयन्	रधत	रधेतां	रधन्

Imperative.

May I conquer, &c.			May I increase, &c.		
जयानि	जयाव	जयाम	इधे	इधावहे	इधामहे
जय	जयतां	जयत	इधस्व	इधेयां	इध्व्यं
जयतु	जयतां	जयन्तु	इधतां	इधेतां	इधन्तां

Potential.

I may conquer, &c.			I may increase, &c.		
जयेयम्	जयेष	जयेम	इधेय	इधेवहि	इधेमहि
जये:	जयेतां	जयेत	इधेया:	इधेयावां	इधेव्यं
जयेत्	जयेतां	जयेयु:	इधेत	इधेयातां	इधेरन्

a. Of the remaining tenses of जि it may be observed, that, as a monosyllable ending in a short vowel, it does not take the augment इ (r. 198. c) except in the second präterite (r. 195. g). In the reduplication of the second präterite and of the desiderative it substitutes जि for जि in the radical syllable, and modifies the radical vowel according to general rules (195); इ before the इ of the augment, as before any other vowel, becomes य; thus:

2d præt. जिगाय (जिगियव, जिगेष or जिगयिष, जिग्यतुः, जिग्युः, &c.); 3d præt. अजैषीत् (अजैहतां, अजैषम्, &c.); 1st fut. जेता; 2d fut. जेष्यति; bened. जीयात्; cond. अजेष्यत्. Pass. pres. जीयते; 3d præt. अजायि; 1st fut. जयिता or जायिता. Caus. pres. जापयति; 3d præt. अजीजयत्. Desid. जिगीषति. Freq. जेजीयते, and जेजेति or जेजयीति.

Other verbs ending in इ will be analogously conjugated.

b. इध, as beginning with a diphthong prosodially long, is conjugated in the second präterite with the auxiliary verbs. It takes the augment इ.

2d præt. इधाचक्रे, इधास्तुभूव, इधामास; 3d præt. इधिह (इधिधि); 1st fut. इधिता; 2d fut. इधिष्यते; bened. इधिषीह; cond. इधिष्यत्. Pass. इध्यते. Caus. इधयति or -ते. Desid. इदिष्यते.

The most useful verbs of this conjugation are the following.

चक (चकि) 'to mark.'

The इ which is added to the verb in the list of roots is

indicatory, and denotes the insertion of a nasal before the final consonant in all the inflexions (p. 107).

Pres. अङ्गते; 1st. præt. आङ्गत्; 2d præt. आनङ्गे; 3d præt. आङ्गिह; 1st fut. अङ्गिता; 2d fut. अङ्गिष्यते; imp. अङ्गतां; pot. अङ्गेत्; bened. अङ्गिषीह; cond. आङ्गिष्यत्. Pass. अङ्ग्यते. Caus. अङ्गयति or -ते. Desid. अङ्गिष्यति.

अञ्ज (अञ्ज्) 'to pervade.'

The indicatory अ shows the insertion of इ before the non-conjugational tenses to be optional (p. 107). The अ of अ is rejected before consonants in general (r. 191. i). In the second præterite न is inserted in the reduplication (r. 194. a).

Pres. अञ्जति; 1st præt. आञ्जत्; 2d præt. आनञ्ज (आनञ्जिष or आनञ्ज); 3d præt. आञ्जीत्, आञ्जिहां, आञ्जिषुः, or आञ्जीत्, आञ्हां, आञ्जुः; 1st fut. अञ्जिता or अञ्जा; 2d fut. अञ्जिष्यति or अञ्ज्यति; imp. अञ्जतु; pot. अञ्जेत्; bened. अञ्ज्यात्; cond. आञ्जिष्यत् or अञ्ज्यत्. Pass. अञ्ज्यते. Caus. अञ्जयति; 3d præt. आञ्जिष्यत्. Desid. अञ्जिष्यति.

This is also a verb of the fifth conjugation, q. v.

अज्ज 'to go.'

This verb is defective in the non-conjugational tenses, and its place is supplied by जी before the terminations beginning with a vowel or with य, and optionally before the rest; when जी does not, and अज्ज does, take the augment इ. जी admits the augment in the second præterite before च and म, and optionally before य.

Pres. अज्जति; 1st præt. आज्जत्; 2d præt. विवाय (विज्जितुः, विज्जुः, विज्जियिष, विज्जेष or आज्जिष, विज्जिष or आज्जिष, विज्जिष or आज्जिष); 3d præt. अज्जेयीत् (अज्जेयन्) or आज्जीत् (आज्जियन्); 1st fut. जेता or अज्जिता; 2d fut. जेयति or अज्जिष्यति; imp. अज्जतु; pot. अज्जेत्; bened. जीयात्; cond. अज्जेयत् or अज्जिष्यत्. Pass. जीयते. Caus. जाययति. Desid. अज्जिष्यति or विज्जिष्यति. Freq. जेयीयते.

अट् 'to go.'

This and the next are examples of a verb regular throughout.

Pres. अटति; 1st præt. अटत्; 2d præt. अट; 3d præt. अटीत्;

1st fut. अटिता; 2d fut. अटिष्यति; imp. अटतु; pot. अटेत्; bened. अट्याह; cond. अटिष्यत्. Pass. अट्यते. Caus. आटयति or -ते. Desid. अटिष्यति. Freq. (but meaning 'to go crookedly') अटायते, अटि or अटीति.

अहै 'to be fit' or 'worthy.'

Pres. अहैति; 1st præt. आहैत्; 2d præt. जानहै; 3d præt. आहैत्; 1st fut. अहिता; 2d fut. अहिष्यति; imp. अहेतु; pot. अहेत्; bened. अह्याह; cond. अहिष्यत्. Pass. अह्यते. Caus. अहेयति or -ते. Desid. अहिष्यति.

इ 'to go.'

In the conjugational tenses a final इ, by the general rule of the conjugation (r. 215), is changed to the Guṇa element ए, which becomes अय् before the vowel अ. It does not take the augment इ except in the second præterite, where its duplicate is इय् in the singular, and ईय् in the other persons (r. 193. b). It takes Guṇa in both futures. Its derivative forms are those of the same root conjugated as a verb of the second conjugation, in which it is most usually inflected.

Pres. अयति; 1st præt. आयत्; 2d præt. इयाय (ईयत्; ईयुः, इयिय or इयेय, ईयिच, ईयिच); 3d præt. ऐयीत् (ऐयत्); 1st fut. इया; 2d fut. इयिष्यति; imp. अयतु; pot. अयेत्; bened. इयात्; cond. ऐयत्.

ईक्ष 'to see.'

Pres. ईक्षते; 1st præt. ऐक्षत्; 2d præt. ईक्षाक्षते; 3d præt. ऐक्षत् (ऐक्षति); 1st fut. ईक्षिता; 2d fut. ईक्षिष्यते; imp. ईक्षतं; pot. ईक्षेत्; bened. ईक्षीह; cond. ऐक्षिष्यत्. Pass. ईक्षते. Caus. ईक्षयति. Desid. ईक्षिष्यते.

ईर्ष्य 'to envy.'

Pres. ईर्ष्यति; 1st præt. ऐर्ष्यत्; 2d præt. ईर्ष्याक्षर; 3d præt. ऐर्ष्यत्; 1st fut. ईर्ष्यिता; 2d fut. ईर्ष्यिष्यति; imp. ईर्ष्यतु; pot. ईर्ष्येत्; bened. ईर्ष्यीह; cond. ऐर्ष्यिष्यत्. Pass. ईर्ष्यते. Caus. ईर्ष्ययति; 3d præt. ऐर्ष्यत् or ऐर्ष्यिष्यत्. Desid. ईर्ष्यिष्यति or ईर्ष्यिष्यति.

उ 'to sound.'

Pres. अवते (अवसे, अवे); 1st præt. आवत; 2d præt. अवे (अविसे); 3d præt. औह; 1st. fut. ओता; 2d fut. ओषते; imp. अवतां; pot. अवेत; bened. ओषीह; cond. औषत. Pass. अवते. Caus. आवयते. Desid. अविषते.

So other verbs ending in उ; as, कु 'to sound;' दु 'to go;' झु 'to jump,' &c.

उस 'to go.'

Pres. ओसति; 1st præt. औसत्; 2d præt. उवोस (असतु; उवोसिष); 3d præt. औसीत्; 1st fut. ओसिता; 2d fut. ओसिष्यति; imp. ओसतु; pot. ओसेत्; bened. उस्यात्; cond. औसिष्यत्. Pass. उष्यते. Caus. ओसयति. Desid. औषिषिषति.

अह 'to reason.'

Pres. अहेते; 1st præt. औहत; 2d præt. अहाषत्ते; 3d præt. औहिह; 1st fut. अहिता; 2d fut. अहिष्यते; imp. अहतां; pot. अहेत; bened. अहिषीह; cond. औहिष्यत. Pass. अस्यते. Caus. अहयते. Desid. अजिहिषते.

With a preposition it takes both Padas; as, समूहति or समूहे 'he assembles.'

अ 'to go,' 'to gain.'

This substitutes अच् before the conjugational tenses. Its other changes are to the Guṇa or Vṛiddhi substitutes required by rules previously stated; that is, अ becomes आ with the temporal augment, as in the first and third præterite and conditional (r. 193. 197. h. 204. a); or with reduplication, as in the second præterite (r. 194. c); and अर् before the futures (r. 199. 200) and before य.

Pres. अचति; 1st præt. आचत्; 2d præt. आर (आरिष, आरिष, आरिषि); 3d præt. आचीत् (आहीं, आर्यम्); 1st fut. अची; 2d fut. अरिष्यति; imp. अचतु; pot. अचेत्; bened. अर्यीह; cond. आरिष्यत्. Pass. अच्यते. Caus. अचयति. Desid. अरिषिषति. Freq. अराचते, and अरिषि, अरिषिषि, अररीति or अरिषरीति.

With सम् it takes the Atmane-pada, if used intransitively; as, समृच्छते 'it accumulates.'

‘सुख’ ‘to be straight’ or ‘honest,’ ‘to gain,’ ‘to go,’ ‘to live.’

Pres. वर्जते; 1st præt. वर्जत; 2d præt. वर्जते; 3d præt. वर्जित; 1st fut. वर्जिता; 2d fut. वर्जिष्यते; imp. वर्जतां; pot. वर्जेत; bened. वर्जिषीह; cond. वर्जिष्यत्. Pass. वर्ज्यते. Caus. वर्जयति; 3d præt. वर्जयत्. Desid. वर्जिष्यते.

‘खोख’ ‘to be dry’ or ‘arid.’

Pres. खोखति; 1st præt. खोखत्; 2d præt. खोखात्कार; 3d præt. खोखीह; 1st fut. खोखिता; 2d fut. खोखिष्यति; imp. खोखतु; pot. खोखेत्; bened. खोख्यात्; cond. खोखिष्यत्. Pass. खोख्यते. Caus. खोखयति; 3d præt. खोखयत्. Desid. खोखिष्यति.

‘कमु’ ‘to desire.’

This verb by special rule becomes काम् in the conjugational tenses, and optionally so in the non-conjugational. In the third præterite it takes the terminations of the first, and is inflected like a verb of the tenth conjugation.

Pres. काम्यते; 1st præt. अकामयत्; 2d præt. अकमे or कामयात्कारे; 3d præt. अचीकमत or अचकमत; 1st fut. कामयिता or कमिता; 2d fut. कामयिष्यते or कमिष्यते; imp. कामयतां; pot. कामयेत; bened. कामयिषीह or कमिषीह; cond. अकामयिष्यत् or अकमिष्यत्. Pass. काम्यते; 3d præt. अकामि. Caus. कामयति. Desid. चिकामयिष्यते.

‘कित’ ‘to cure.’

In this sense the verb is conjugated in the desiderative form only. It takes इ in the non-conjugational tenses (r. 211, a),

Pres. चिकित्सति; 1st præt. अचिकित्सत्; 2d præt. चिकित्सात्कार; 3d præt. अचिकित्सीह; 1st fut. चिकित्सिता; 2d fut. चिकित्सीष्यति; imp. चिकित्सतु; pot. चिकित्सेत्; bened. चिकित्सात्; cond. अचिकित्सीष्यत्.

‘कृपू’ ‘to be able.’

The Anubandha ऊ renders the insertion of इ optional (p. 107); the radical vowel is changed throughout to ऊ, which becomes अऊ, the Guña substitute of ऊ, where that substitution is required. As belonging to the class कृतादि (see the verb कृत्), it may be conjugated in the third præterite in the

Parasmai-pada, as well as in the Ātmane-pada. This verb may likewise be conjugated in both voices in the two future and the conditional tenses.

Pres. कल्पते; 1st præt. अकल्पत्; 2d præt. अकृषे (अकृषिषे or अकृषे); 3d præt. अकल्पत् and अकल्पिह or अकृषत्; 1st fut. कल्पता or कल्पिता (कल्पतासे or कल्पितासे, and कल्पतासि or कल्पितासि); 2d fut. कल्पस्यते or कल्पिष्यते, and कल्पस्यति or कल्पिष्यति; imp. कल्पतां; pot. कल्पेत्; bened. कल्पिषीह or कृषीह; cond. अकल्पस्यत or अकल्पिष्यत, and अकल्पस्यत् or अकल्पिष्यत्. Pass. कृष्यते. Caus. कल्पयति. Desid. चिकल्पिष्यते or चिकृष्यते.

कम् 'to go,' 'to walk.'

This verb, under different circumstances, may be conjugated in either voice. In the Parasmai-pada it makes the radical vowel long in the conjugational tenses, and prefixes इ to the consonantal terminations of the rest. Not so in the Ātmane-pada. In the conjugational tenses it is also optionally conjugated in the fourth or the first class. The vowel is short in the causal, as the verb ends in म्.

Pres. कामति or काम्यति, कामते or काम्यते; 1st præt. अकामत् or अकाम्यत्, अकामत or अकाम्यत; 2d præt. अकाम, अकामे; 3d præt. अकामीत् (अकामिषम्), अकमत् (अकमसि); 1st fut. कामिता, कामता; 2d fut. कामिष्यति, काम्यते; imp. कामतु or काम्यतु, कामतां or काम्यतां; pot. कामेत् or काम्येत्, कामेत or काम्येत; bened. काम्यात्, कामीह; cond. अकामिष्यत्, अकम्यत. Pass. काम्यते. Caus. कामयति; 3d præt. अचिकामत्. Desid. चिकामिषति. Freq. चंकम्यते, चंकमीति or चंकमि.

क्रुश 'to cry.'

This does not take इ except in the second præterite. The third præterite is formed with the terminations of the first. श् final becomes च्, with the usual consequences (r. 191. d. e. f).

Pres. क्रोशति; 1st præt. अक्रोशत्; 2d præt. चुक्रोश (चुक्रोशिष, चुक्रुशतुः, चुक्रुशिष); 3d præt. अक्रुषत्; 1st fut. क्रोश; 2d fut. क्रोशस्यति; imp. क्रोशतु; pot. क्रोशेत्; bened. क्रुश्यात्; cond. अक्रोश्वत्. Pass. क्रुश्यते. Caus. क्रोशयति; 3d præt. अचुक्रुशत्. Desid. चुक्रुष्यति. Freq. चोक्रुश्यते, चोक्रोशीति, चोक्रोहि.

ख् 'to bear' or 'be patient.'

The final न becomes न in conjunction with the व or म of a termination, and is changed to ख by virtue of the preceding ख्. It becomes Anuswāra before any other consonant, which may be changed to the dental न before a dental (r. 19-23). The third präterite is formed after class first, 1. 2.

Pres. खमते; 1st præt. अखमतः; 2d præt. अखमे (अखमिमे or अखसे, अखमिमे or अखंमे, अखमिमे or अखमहे, अखमिमे or अखमहे); 3d præt. अखमिह or अखंस; 1st fut. खमिता or खन्ता; 2d fut. खमिष्यते, खंस्यते; imp. खमतां; pot. खमेत; bened. खमिषीह or खंसीह; cond. अखमिष्यात् or अखंस्यत्. Pass. खम्यते. Caus. खमयति; 3d præt. अचिखमतः. Desid. चिखमिषते or चिखंसते. Freq. चंखम्यते, and चंखमीति or चखन्ति.

क्ष 'to waste.'

It takes इ only in the second präterite: इय् is substituted for the radical vowel before a vowel termination not requiring Guṇa or Vṛddhi.

Pres. क्षयति; 1st præt. अक्षयत्; 2d præt. चिक्षाय (चिक्षियत्, चिक्षियिष, or चिक्षेय, चिक्षियिष); 3d præt. अक्षीयत् (अक्षीय); 1st fut. क्षेता; 2d fut. क्षेप्यति; imp. क्षयतु; pot. क्षयेत्; bened. क्षीयात्; cond. अक्षेप्यत्. Pass. क्षीयते. Caus. क्षाययति or -ते. Desid. चिक्षिषति. Freq. चेक्षीयते, चेक्षीयति or चेक्षेति.

क्षे 'to waste' or 'decay.'

Verbs ending in रे adapt their final to the ख of the conjugational tenses, agreeably to the laws of Sandhi; that is, they change it to खाय्. Before the terminations of the non-conjugational tenses they change the final to खा (r. 191. a). After verbs ending in खा, the termination ख of the first and third persons of the second präterite in the Parasmai-pada is changed to खौ (r. 194), and खा is merged in the diphthong. It is rejected before the other vowel terminations of the same tense in both Padas, and before the augment इ. In the third präterite the form is that of first class, 3 (p. 132). In the benedictive खा is changed to ख; optionally if the verb begins with a conjunct consonant.

Pres. ज्ञायति; 1st præt. ज्ञायात्; 2d præt. ज्ञायौ (जज्ञातुः, जज्ञाप, or जज्ञिष, जज्ञ, जज्ञिष, जज्ञिन); 3d præt. ज्ञायासीत् (जज्ञासिषन्); 1st fut. ज्ञाता; 2d fut. ज्ञास्यति; imp. ज्ञायतु; pot. ज्ञायेत्; bened. ज्ञायात् or ज्ञेयात्; cond. ज्ञास्यत्. Pass. ज्ञायते. Caus. ज्ञपयति. Desid. जिज्ञासति. Freq. ज्ञेयीयते.

So ज्ञे 'to sound,' ज्ञे 'to sing,' ग्ले 'to be weary,' दै 'to cleanse,' ज्ञे 'to meditate,' रे 'to sound,' ज्ञे 'to melt,' ज्ञे 'to decay,' and others; as, कायति, चक्षी, जाता; गावति, जगौ, गाता; ध्यायति, दध्यौ, ध्याता. ज्ञे has but one form in the benedictive, सायात्.

खन 'to dig.'

This takes both Padas. The penultimate ख is rejected before the terminations of the second præterite, not having a mute य, except that of the second person plural: the radical vowel becomes optionally long, with rejection of न् before य.

Pres. खनति or -ते; 1st præt. खनन्त, खनन्त; 2d præt. खनान् (खनन्तुः, खन्तुः), खन्ते; 3d præt. खनानीत्, खनिषि; 1st fut. खनिता; 2d fut. खनिष्यति or -ते; imp. खनतु, खनतां; pot. खनेत्, खनेत्; bened. खन्यात् or खायात्, खनिषीष्ट; cond. खनिष्यत्, खनिष्यत्. Pass. खन्यते or खायते. Caus. खानयति; 3d præt. खनीखन्त. Desid. विखनिषति or -ते. Freq. खन्यते or खायायते, and खनीति or खनति.

गम् 'to go.'

This verb substitutes गच्छ in the conjugational tenses. It takes इ only in the second præterite, second future, and conditional. In the former the penultimate is rejected, as in the last example, and before the vowel terminations ग and म form गम्. The indicatory छ denotes the inflexion of the third præterite with the terminations of the first.

Pres. गच्छति; 1st præt. गगच्छत्; 2d præt. गगाम (गगमत्, गगन्थ or गगमिष, गगमिष); 3d præt. गगमत्; 1st fut. गग्ता; 2d fut. गमिष्यति; imp. गच्छतु; pot. गच्छेत्; bened. गम्यात्; cond. गमिष्यत्. Pass. गम्यते. Caus. गमयति; 3d præt. गजीगमत्. Desid. जिगमिषति. Freq. गगम्यते, गगमीति or गगमति.

With certain prepositions this verb may be conjugated in the Ātmane-pada, as सगच्छते. In this Pada the nasal of the

verb is optionally rejected before the terminations of the third præterite and benedictive tenses, as **संगम**, 'to go together,' makes **समगत** or **समगस्त**, **संगसीद** or **समसीद**. It is inflected also in the *Ātmane-pada* of the causal, when compounded with **आ** to signify delay; **आगमयस्व तावत्** 'wait a little;' with **आ** in the *Parasmai-pada* it means 'to come;' **अत्रागच्छ** 'come hither.'

गाहू 'to agitate.'

The changes of the final **ह** before a consonant are those given in r. 191. *k*. **ह** is changed to the aspirate **हृ**, before a following **त** or **च** becoming **थ**; that again consequently becomes also **हृ**, and the first **हृ** is rejected (r. 190. *f*). The sibilant of **ह्य** (r. 190. *g*) is rejected between two consonants not being nasals or semivowels, and the **त** and **च** are permuted to **हृ** as before. Before **स** the **ह** becomes **क्ष**, making **क्षह्य**, and the radical initial is then changed to its aspirate (r. 191. *l*). **इ** is optionally inserted, as denoted by the *Anubandha* **ञ**.

Pres. **गाहते**; 1st præt. **अगाहत**; 2d præt. **जगाहे** (**जघाहे** or **जगाहिषे**, **जघादे** or **जगाहिष्ते-दे**); 3d præt. **अगाढ** (**अघाघातां**, **अगाढाः**, **अघाघ्नं**, **अघाघि**) or **अगाहिह** (**अगाहिषातां** &c.); 1st fut. **गाढा** or **गाहिता**; 2d fut. **घाह्यते** or **गाहिष्यते**; imp. **गाहतां**; pot. **गाहेत**; bened. **घाहीह** or **गाहिषीह**; cond. **अघाह्यत** or **अगाहिष्यत**. Pass. **गाह्यते**. Caus. **गाहयते**. Desid. **जिगाहिषते**. Freq. **जागाह्यते**.

गुपू 'to protect.'

This verb with a few others, as **विच्छ** 'to go,' and **पण** and **पन** 'to praise,' inserts **ज्वा** before the terminations of the conjugational tenses, and optionally before those of the rest. It takes **इ** optionally.

Pres. **गोपायति**; 1st præt. **अगोपायत्**; 2d præt. **गोपायाचकार** or **जुगोप** (**जुगुपतुः**, **जुगोपिष**, or **जुगोष्य**); 3d præt. **अगोपायीत्**, **अगोपीत्**, or **अगोप्सीत्**; 1st fut. **गोपायिता**, **गोपिता**, **गोप्ता**; 2d fut. **गोपायिष्यति**, **गोपिष्यति**, **गोप्स्यति**; imp. **गोपायतु**; pot. **गोपायेत्**; bened. **गोपाय्यात्**; **गुप्यात्**; cond. **अगोपायिष्यत्**, **अगोपिष्यत्**, **अगोप्स्यत्**. Pass. **गुप्यते**. Caus. **गोपाययति** or **गोपयति**; 3d præt. **अजुगोपायत्** or **अजुगुपत्**. Desid. **जुगोपायिषति**, **जुगुप्यति**, **जुगोपिषति**. Freq. **जोगुप्यते**.

गुप 'to blame.'

This takes the desiderative form, exclusive of the augment इ in the non-conjugational tenses, which it omits. In the proper desiderative it inserts इ (r. 211. a): see क्लृ. In other respects it is regular.

Pres. जुगुप्सते; 1st præt. अजुगुप्सत; 2d præt. जुगुप्साचक्षे; 3d præt. अजुगुप्सिह; 1st fut. जुगुप्सिता; 2d fut. जुगुप्सिष्यते; imp. जुगुप्सतां; pot. जुगुप्सेत; bened. जुगुप्सिषीह; cond. अजुगुप्सिष्यत. Pass. जुगुप्स्यते. Desid. जुगुप्सिष्यते.

गृह 'to revile.'

When इ is not inserted, the changes of the final ह are those specified under r. 191. k: see also गाह. In the third præterite the verb optionally takes the terminations of the first, with स prefixed (r. 197. f): the final ह is changed before स according to r. 191. k.

Pres. गृहेत; 1st præt. अगृहेत; 2d præt. जगृहे (जगृहिषे or जगृक्षे); 3d præt. अगृहिह or अगृक्षत; 1st fut. गृहिता or गढा; 2d fut. गृहिष्यते or गृक्ष्यते; imp. गृहेतां; pot. गृहेत; bened. गृहिषीह or गृक्षीह; cond. अगृहिष्यत or अगृक्ष्यत. Pass. गृह्यते. Caus. गृह्यति. Desid. जिगृहिष्यते or जिगृक्ष्यते. Freq. जरीगृह्यते, जरीगृहीति or जरीगढि.

घस्ल 'to eat.'

In the second præterite, before the vowel terminations, this verb rejects its radical vowel, and घ coming into contact with स becomes as usual क, and with the sibilant, क्ष. Before a termination beginning with स, as in the second future and conditional, the final is changed to त (r. 191. j). The verb is imperfect, and wants the third præterite and benedictive in the active voice, and all the tenses except the two futures and conditional in the passive.

Pres. घसति; 1st præt. अघसत्; 2d præt. जघास (जक्षतु; जक्षु); 1st fut. घस्ता; 2d fut. घस्यति; imp. घसतु; pot. घसेत्; bened. घस्यात्; cond. अघस्यत्. Pass. 1st fut. घस्ता; 2d fut. घस्यते; cond. अघस्यत. Caus. घासयति. Desid. जिघसति.

घ्रा 'to smell.'

This in the conjugational tenses has for its base जिघ्र. In

the other tenses it is unchanged. In the second præterite 1st and 3d pers. the termination is **ञी**. It is one of the verbs which optionally attach to the final the affixes of the first præterite in the third: when it is inflected with its own terminations it follows form 3 (p. 132) of the first class, like most verbs ending in **ञा**.

Pres. **जिघ्रति**; 1st præt. **अजिघ्रत्**; 2d præt. **जघ्री**; 3d præt. **अघ्रात्** (**अघ्रातां**, **अघ्रुः**) or **अघ्रासीत्** (**अघ्रासिद्वां**, **अघ्रासिधुः**); 1st fut. **घ्राता**; 2d fut. **घ्रास्यति**; imp. **जिघ्रतु**; pot. **जिघ्रेत्**; bened. **घ्रायात्** or **घ्रेयात्**; cond. **अघ्रास्यत्**. Pass. **घ्रायते**. Caus. **घ्रापयति**; 3d præt. **अजिघ्रपत्** or **अजिघ्रिपत्**. Desid. **जिघ्रासति**. Freq. **जेघ्रीयते**, and **जेघ्रति** or **जेघ्रयीति**.

अम 'to eat.'

As a verb having a short **अ** between two consonants, of which the former is repeated without change in the reduplication, it substitutes **ए** for the radical vowel, and is not doubled before the terminations of the second præterite which begin with a vowel, except that of the second person singular (r. 194. *k*).

Pres. **अमति**; 1st præt. **अममत्**; 2d præt. **अमाम** (**अेमतुः**, **अेमुः**, **अममिध**, &c.); 3d præt. **अममीत्** (**अममिधम्**); 1st fut. **अमिता**; 2d fut. **अमिष्यति**; imp. **अमतु**; pot. **अमेत्**; bened. **अम्यात्**; cond. **अममिष्यत्**. Pass. **अम्यते**. Caus. **आमयति**. Desid. **अिममिषति**. Freq. **अम्याम्यते**.

With **आ** prefixed, in the sense of sipping water, it lengthens the radical vowel, **आआमति**.

अर 'to go.'

As ending in **र**, the radical vowel is made long in the third præterite: r. 197. *i*.

Pres. **अरति**; 1st præt. **अचरत्**; 2d præt. **अचार** (**अेरतुः**); 3d præt. **अचारीत्** (**अचारिधम्**); 1st fut. **चरिता**; 2d fut. **चरिष्यति**; imp. **अरतु**; pot. **अरेत्**; bened. **अर्यीत्**; cond. **अचरिष्यत्**. Pass. **अर्यते**. Caus. **आरयति**. Desid. **अिचरिषति**. Freq. **अंचूर्यते**, **अंचूरीति** or **अंचूर्ति**.

It is conjugated in the *Ātmane-pada*, preceded by **उत्** with a transitive import; **धर्ममुच्चरते** 'he goes beyond or transgresses duty:' and by **सम्** with a noun in the instrumental case; **रणेन संचरते** 'he travels with a chariot.'

च्युतिर् 'to drop' or 'sprinkle.'

The indicatory इ denotes the optional inflexion of the third præterite with the affixes of the first preceded by च.

Pres. च्योति; 1st præt. अच्योतत्; 2d præt. चुच्योत (चुच्योतिष, चुच्युतत्; चुच्युतिष); 3d præt. अच्युतत् or अच्योतीत्; 1st fut. च्योतिता; 2d fut. च्योतिष्यति; imp. च्योततु; pot. च्योतेत्; bened. च्युत्यात्; cond. अच्योतिष्यत्. Pass. च्युत्यते. Caus. च्योतयति or -ते; 3d præt. अचुच्युतत् or अचुच्यतत्. Desid. चुच्युतिषति or चुच्योतिषति. Freq. चोच्युत्यते or चोच्युतीति, चोच्योति.

So च्युतिर् in the same senses. The reduplication is as in the second præterite, चुच्योत.

जम् 'to yawn.'

This verb prefixes न् to the final, whenever that is followed by a vowel. In the frequentative the nasal is confined to the reduplication. न before any consonant except a semivowel or a nasal becomes Anuswára, which before म् is changed to न्.

Pres. जम्भते; 1st præt. अजम्भत्; 2d præt. जम्भे; 3d præt. अजम्भिह; 1st fut. जम्भिता; 2d fut. जम्भिष्यते; imp. जम्भतां; pot. जम्भेत्; bened. जम्भिषीह; cond. अजम्भिष्यत्. Pass. जम्भ्यते. Caus. जम्भयति. Desid. जिजम्भिषते. Freq. जंजम्भ्यते, जंजम्भीति, जंजम्भि.

जीव 'to live.'

The medial vowel, being long, is unchanged.

Pres. जीवति; 1st præt. अजीवत्; 2d præt. जिजीव; 3d præt. अजीवीत्; 1st fut. जीविता; 2d fut. जीविष्यति; imp. जीवतु; pot. जीवेत्; bened. जीव्यात्; cond. अजीविष्यत्. Pass. जीव्यते. Caus. जीवयति; 3d præt. अजिजीवत् or अजीजिवत्. Desid. जिजीविषति. Freq. जेजीव्यते.

So क्षीव 'to spit,' and नीव or पीव 'to be fat,' &c.

जृम्भि 'to yawn.'

This verb inserts a nasal by virtue of the indicatory इ. In the frequentative, री is substituted for the vowel.

Pres. जृम्भते; 2d præt. अजृम्भे; 1st fut. जृम्भिता. Caus. जृम्भयति. Desid. अजृम्भिषते. Freq. जरीजृम्भ्यते, जरीजृम्भीति.

ज्वर 'to have fever.'

Pres. ज्वरति; 1st præt. जज्वरत्; 2d præt. जज्वार; 3d præt. जज्वारीत् (जज्वारिषत्); 1st fut. ज्वरिता; 2d fut. ज्वरिष्यति; imp. ज्वरतु; pot. ज्वरेत्; bened. ज्वर्यात्; cond. जज्वरिष्यत्. Pass. ज्वर्यते. Caus. ज्वरयति; 3d præt. जज्वरत्. Desid. निज्वरिष्यति. Freq. जाज्वर्यते, जाज्वरीति or जाज्वरिषि.

त्वर, 'to hasten,' takes the *Ātmane-pada*: it is else similarly conjugated; त्वरते, अत्वरत्, त्वरते, अत्वरिह, &c.

दौक्य 'to go.'

Pres. दौक्यते; 1st præt. अदौक्यत्; 2d præt. हुदौक्ये; 3d præt. अदौक्यिह; 1st fut. दौक्यता; 2d fut. दौक्यिष्यते; imp. दौक्यतां; pot. दौक्येत; bened. दौक्यीह; cond. अदौक्यिष्यत्. Pass. दौक्यते. Caus. दौक्ययति. Desid. हुदौक्यिष्यते. Freq. दौदौक्यते.

यम 'to bow.'

This verb takes इ only in the second and third præterites, and prefixes स to the latter, according to form 3. of the first class (p. 132); in which, यम 'to refrain,' and रम 'to sport,' agree with it. Before a dental, म becomes न्, and Anuswára before a sibilant.

Pres. नमति; 1st præt. अनमत्; 2d præt. ननाम (नेमहुः, नेमिष or ननन्य, नेमिष); 3d præt. अनंसीत् (अनंसिहं, अनंसिषत्); 1st fut. नन्ता; 2d fut. नंस्यति; imp. नमतु; pot. नमेत्; bened. नम्यात्; cond. अनंस्यत्. Pass. नम्यते. Caus. नमयति or नामयति. Desid. निनंसति. Freq. ननम्यते, ननमीति or ननन्ति.

ली (लीम्) 'to lead.'

The ल intimates its being conjugated in both voices. It takes इ in the second præterite only; and before the augment the final is changed to य्.

Pres. लयति or -ते; 1st præt. अलयत्, अलयत्; 2d præt. निनाय (निनयिष or निनेष, निन्यत्), निन्ये (निन्यिषे); 3d præt. अलैषीत् (अलैहं, अलैषम्), अनेह (अनेषातां, अनेषि); 1st fut. नेता; 2d fut. नेष्यति or -ते; imp. लयतु, लयतां; pot. लयेत्, लयेत्; bened. नीयात्, नेषीह; cond. अनेष्यत् or -ष्यत्. Pass. नीयते. Caus. नाययति or -ते. Desid. निनीयति or -ते. Freq. नेनीयते, नेनयीति or नेनेति.

ली is used in the *Ātmane-pada* in the sense of preceding or worshipping, as नयते 'he leads' or 'precedes,' 'he worships;' also after different prepositions, as उत, उचयते 'he leads up' or 'raises;' उप, उपनयते 'he gives' or 'pays' or 'averts:' but if it is transitively used, it is regular, विनयति; also if it concerns part of the body, as गच्छं विनयति 'he averts or turns away the cheek.'

क्षिदि 'to blame.'

The vowel being long by position is unchanged (r. 215. c).

Pres. निन्दति; 1st præt. अनिन्दत्; 2d præt. निनिन्द; 3d præt. अनिन्दीत् (अनिन्दिषत्); 1st fut. निन्दिता; 2d fut. निन्दिष्यति; imp. निन्दतु; pot. निन्देत्; bened. निन्धात्; cond. अनिन्दिष्यत्. Pass. निन्धते. Caus. निन्दयति. Desid. निनिन्दिष्यति. Freq. नेनिन्धते.

So may other verbs ending in ह्, with an indicative इ; as, कदि, कदि, 'to call;' क्षिदि 'to be moist;' नदि 'to be happy,' &c.

तिज्ज 'to endure.'

The verb in this sense is conjugated in the desiderative form, and before स the final palatal is changed to the guttural (r. 191. c), which combines with the sibilant as usual. In the sense of 'sharpen' it is a regular verb of the tenth conjugation.

Pres. तित्तिष्यते; 1st præt. अतित्तिष्यत्; 2d præt. तित्तिष्याचक्षे; 3d præt. अतित्तिष्यिह; 1st fut. तित्तिष्यिता; 2d fut. तित्तिष्य्यते; imp. तित्तिष्यतां; pot. तित्तिष्येत; bened. तित्तिष्यीह; cond. अतित्तिष्य्यत्.

तृ 'to cross over.'

The verb substitutes the *Guṇa* syllable अर् in the conjugational tenses, and changes स to ह् in the second præterite, except in the first and third persons singular. The augment इ may be made long every where except in the third præterite of the *Parasmai-pada*; and it may be omitted in that tense, as well as in the benedictive of the *Ātmane-pada*. When इ is not inserted, अ् is changed to ईर्. In some senses the verb is conjugated in both voices.

Pres. त्रति or -ते; 1st præt. अतरत्, अतरत्; 2d præt. ततार (तेरतु; तेरिष, तेर, ततार or ततर), तेरे; 3d præt. अतारीत् (अतारिहं,

अतारिषन्) —Ātmane-pada अतीह, अतरिह or अतरीह; 1st fut. तरिता or तरीता; 2d fut. तरिष्यति -ते or तरीष्यति -ते; imp. तरतु, तरतां; pot. तरेत्, तरेत्; bened. तीर्य्यात्, तरिषीह or तरीषीह or तीषीह; cond. अतरिष्यत् -ष्यत् or अतरीष्यत् -ष्यत्. Pass. तीर्य्यते. Caus. तारयति. Desid. तितरिष्यति, तितरीष्यति or तितीष्यति. Freq. तेद्रीयते, तातरीति or तातर्ति.

त्यज 'to abandon.'

The root does not take इ; and the final palatal is changed to the guttural (r. 191. c), which combines with a sibilant (r. 191. e) as ञ; in the third präterite the स of ज्ञां, ज्ञं, ज्ञ is rejected (r. 190. g).

Pres. त्यजति; 1st præt. अत्यजत्; 2d præt. तत्याज (तत्यजतुः, तत्यजिष or तत्यक्च); 3d præt. अत्याजीत् (अत्याज्ञां, अत्याजुः, अत्याजम्); 1st fut. त्यक्ता; 2d fut. त्यक्ष्यति; imp. त्यजतु; pot. त्यजेत्; bened. त्यज्यात्; cond. अत्यक्ष्यत्. Pass. त्यज्यते. Caus. त्याजयति. Desid. तित्यक्ष्यति. Freq. तात्यज्यते, तात्यजीति or तात्यक्ति.

दद 'to give.'

This is an exception to r. 194. k, not substituting दृ for the vowel in the second präterite.

Pres. ददते; 1st præt. अददत्; 2d præt. दददे (दददाते, दददिरे); 3d præt. अददिह; 1st fut. ददिता; 2d fut. ददिष्यते; imp. ददतां; pot. ददेत्; bened. ददिषीह; cond. अददिष्यत्. Pass. दद्यते. Caus. दादयति or -ते. Desid. दिददिष्यते. Freq. दादद्यते, and दाददीति or दादक्षि.

दध 'to have' or 'hold.'

Pres. दधते; 1st præt. अदधत्; 2d præt. देधे (देधाते, देधिषे); 3d præt. अदधिह; 1st fut. दधिता; 2d fut. दधिष्यते; imp. दधतां; pot. दधेत्; bened. दधिषीह; cond. अदधिष्यत्. Pass. दध्यते. Caus. दाधयति or -ते. Desid. दिदधिष्यते. Freq. दादध्यते, दादधीति or दादद्धि.

दंश् 'to bite.'

This verb drops its nasal in the conjugational tenses; also before any termination beginning with य, and in the radical syllable of the frequentative. The final ञ before a consonant becomes ष, and ष before a sibilant becomes क (r. 191. e. f).

Pres. दशति; 1st præt. अदशत्; 2d præt. ददंश्च (ददंश्चिष or ददंश्च); 3d præt. अदांशीत् (अदांशी, अदांश्चन्); 1st fut. दृष्टा; 2d fut. दंक्ष्यति; imp. दशतु; pot. दशेत्; bened. दश्यात्; cond. अदंक्ष्यत्. Pass. दश्यते. Caus. दंशयति. Desid. दिदंक्षति. Freq. ददंश्यते or ददंशीति or ददंष्टि.

दह 'to burn.'

The changes of the final are according to r. 191. *k*; see also गाह्, p. 173. Before a dental the substitute of ह is ध; न or च after an aspirate become ध; and ध as the initial of a compound is changed to ग before a soft consonant, and to क before a hard. In the second præterite the vowel is changed to ए, according to r. 194. *k*. In the third præterite, as इ is not inserted, the स of स्तौ &c. is rejected (r. 190. *g*); and when the guttural combines with the sibilant, द is changed to ध (r. 191. *l*).

Pres. दहति; 1st præt. अदहत; 2d præt. ददाह (देहतुः, देहिष or ददग्ध); 3d præt. अधाक्षीत् (अदाग्धा, अधाक्षन्); 1st fut. दग्धा; 2d fut. धक्ष्यति; imp. दहतु; pot. दहेत्; bened. दद्यात्; cond. अधक्ष्यत्. Pass. दह्यते. Caus. दाहयति or -ते. Desid. दिधक्षति. Freq. दादह्यते, दादहीति or दादग्धि.

दा (दाण) 'to give.'

दा is also a verb of the second and third conjugation, and in order to distinguish it from them, an indicatory ण् is added to it in the first. This verb substitutes यच्च् in the conjugational tenses. In the third præterite it takes the terminations of the first, and substitutes ह for चा in the benedictive; in which some other verbs ending in चा, either as a primitive or as substituted for a diphthong, concur: see छै and घ्रा.

Pres. यच्छति; 1st præt. अयच्छत्; 2d præt. ददौ (ददिष or ददाष, ददतुः); 3d præt. अदात् (अदाम्); 1st fut. दाता; 2d fut. दास्यति; imp. यच्छतु; pot. यच्छेत्; bened. देयात्; cond. अदास्यत्. Pass. दीयते. Caus. दापयति. Desid. दिस्तति. Freq. देदीयते, दादाति or दादेति.

With आ or उच prefixed in the sense of 'receiving,' and with सम् or सम् and प्र in its own of 'giving,' it takes the *Ātmanepada*; as, आयच्छते 'he takes;' संयच्छते or संप्रयच्छते 'he gives.'

दु 'to run.'

Although not excepted from the prohibition to insert इ (p. 136), this verb is considered as taking इ optionally in the third präterite.

Pres. दधति; 1st præt. अदधत्; 2d præt. दुदाध (दुदुधत्; दुदधिष or दुदोष); 3d præt. अदाधीत् (अदाधिषन्), अदीधीत् (अदीधन्); 1st fut. दधातु; 2d fut. दधिषति; imp. दधतु; pot. दधेत्; bened. दूयात्; cond. अदोष्यात्. Pass. दूयते. Caus. दाधयति. Desid. दूह्यति. Freq. दूह्यते, दूदधीति or दूदोति.

दृश् (दृशिर्) 'to see.'

This is another verb of the first conjugation inflected by a substitution, as it takes चश् before the conjugational tenses. Before the terminations of the other tenses beginning with any consonant except च, च् is changed to र. The verb does not take इ. Before a hard consonant श becomes च, changed before स to क (r. 191. e. f); but having made च् with the स of स्तां, स्तं, स्त, the क is rejected, leaving हां &c. इर् indicates two forms of the third präterite (p. 107).

Pres. चक्षति; 1st præt. अचक्षत्; 2d præt. ददर्श (ददृशत्; ददर्शिष or ददृष्ट); 3d præt. अदर्शत् or अद्राक्षीत् (अद्राक्षं, अद्राक्षन्); 1st fut. दृष्टा; 2d fut. दक्षति; imp. चक्षतु; pot. चक्षेत्; bened. हृश्यात्; cond. अद्रक्ष्यात्. Pass. हृश्यते. Caus. दर्शयति; 3d præt. अदीहृशत् or अददर्शत्. Desid. दिहृष्यते. Freq. दरिहृश्यते or दरिहृशीति or ददेदि.

With सम् prefixed in an intransitive sense it takes the Ātmane-pada; सम्मश्यते 'he contemplates.'

दे (देङ्) 'to protect.'

The ङ denotes its being restricted to the Ātmane-pada. In the conjugational tenses it is regularly inflected, र becoming च् before च. In the second präterite it substitutes दिगि for the reduplicate: in the third it inserts इ, before which the final is rejected; and after the short vowel इ, the ङ of स्त and स्वात् is rejected. In the rest it is conjugated like verbs in आ.

Pres. दयते; 1st præt. अदयत्; 2d præt. दिग्ये (दिग्याते, दिग्यिषे); 3d præt. अदिन (अदिनातां, अदिमत, अदिषाः, अदिषि); 1st fut. दाता;

2d fut. दास्यते; imp. दयतां; pot. दयेत्; bened. दासीह; cond. अदास्यत्. Pass. दीयते. Caus. दापयति. Desid. दित्सते. Freq. देदीयते, दादेति.

शुत 'to shine.'

This gives name to a class of verbs, शुतादि, of which the third präterite takes two forms; one being that of the first präterite of the Parasmai-pada, without change of the radical vowel (second class, 2); the other being regular (first class, 1. Ātm. pada). There are in all twenty-two verbs of this class.

कृष to be able.	लुट }	to resist.
क्षुभ to agitate.	लुठ }	
पुट to exchange.	वृत् to be.	
शभ to hurt.	वृथ to grow.	
तुभ to hurt.	शुभ to be beautiful.	
शुत to shine.	गृथ to break wind.	
ध्वंस }	श्वित to be white.	
भंस }	ध्विद् to sweat.	
मिद् to be unctuous.	स्यन्द to drop.	
रुच to shine.	संभ to trust in.	
रुट to resist.	संस to fall down.	

Several of these will be found in their places.

Pres. छोटते; 1st præt. अछोटत; 2d præt. दिद्युते; 3d præt. अद्युतन् or अद्योतिह; 1st fut. छोतिता; 2d fut. छोतिष्यते; imp. छोटतां; pot. छोतेत्; bened. छोतिषीह; cond. अछोतिषत्. Pass. छुत्यते. Caus. छोटयति. Desid. दिद्युतिषते or दिद्योतिषते. Freq. देद्युत्यते, देद्योतीति or देद्योत्ति.

दु 'to run.'

This is one of the few exceptions to the insertion of इ in the second präterite (r. 195. g). उक् is substituted for the final before the vowel terminations not requiring Guṇa. The third präterite takes the form of the tenth conjugation.

Pres. द्रवति; 1st præt. अद्रवत्; 2d præt. दुद्राव (दुदुवतुः, दुद्रोष, दुदुव, दुद्रुम); 3d præt. अदुद्रवत्; 1st fut. द्रोता; 2d fut. द्रोष्यति; imp. द्रवतु; pot. द्रवेत्; bened. दूयात्; cond. अद्रोष्यत्. Pass. दूयते. Caus.

द्रावयति; 3d præt. अद्रुद्रवत् or अदिद्रवत्. Desid. द्रुद्रूयति. Freq. द्रोद्रूयते, द्रोद्रुषीति or द्रोद्रोति.

So मृ 'to be firm.'

पे 'to drink.'

Before the conjugational tenses र becomes य्; before the rest it is inflected like a verb in ज्ञा; but it has three forms in the third præterite; two with the terminations of the first præterite (second class, 2. 1), and one with those of the third; (first class, 3): in No. 2. of the former the root is also repeated, and the final made short: see दा 'to give,' दे 'to protect,' &c.

Pres. धयति; 1st præt. अधयत्; 2d præt. दधौ (दधतुः, दधिष); 3d præt. अदधत् (अदधतां, अदधन्), or अधात् (अधातां, अधुः, अधान्), or अधासीत् (अधासिष्टां, अधासिषन्); 1st fut. धाता; 2d fut. धास्यति; imp. धयतु; pot. धयेत्; bened. धेयात्; cond. अधास्यत्. Pass. धीयते. Caus. धापयति or -ते; 3d præt. अदीधपत् or -पत्. Desid. धित्सति. Freq. देधीयते, दाधेति or दाधाति.

धोक्षु 'to be quick,' 'to gallop.'

The क्षु in every case becomes र.

Pres. धोरति; 1st præt. अधोरत्; 2d præt. दुधोर; 3d præt. अधोरीत्; 1st fut. धोरिता; 2d fut. धोरिष्यति; imp. धोरतु; pot. धोरेत्; bened. धोर्ष्यात्; cond. अधोरिष्यत्. Pass. धोर्ष्यते. Caus. धोरयति; 3d præt. अदुधोरत्. Desid. दुधोरिषति. Freq. दुधार्ष्यते, दुधोरीति or दुधोर्षि.

व्या 'to blow,' as fire or an instrument.

This verb substitutes धन् before the conjugational augment: in the other tenses it is conjugated like other verbs in ज्ञा.

Pres. धनति; 1st præt. अधनत्; 2d præt. दध्नौ; 3d præt. अध्नासीत् (अध्नासिषन्); 1st fut. ध्नाता; 2d fut. ध्नास्यति; imp. धनतु; pot. धमेत्; bened. ध्मेयात् or ध्मायात्; cond. अध्नास्यत्. Pass. ध्मायते. Caus. ध्मापयति. Desid. दिध्नासते. Freq. देध्नीयते, दाध्मेति or दाध्माति.

पच 'to cook.'

The final palatal becomes क् before the dentals and sibilant, conformably to r. 191. c, and undergoes the usual changes. The

vowel is changed to **इ** in some of the persons of the second präterite (r. 194. *k*). In the third präterite the **अ** preceding **स्त** &c. is rejected (r. 190. *g*), and the radical vowel is made long in the Parasmai-pada only. The verb takes both Padas.

Pres. पचति -ते; 1st præt. अपचत्, अपचत; 2d præt. पपाच (पेषिच or पपक्ष), पेचे; 3d præt. अपाक्षीत् (अपाक्षां, अपाक्षुः, अपाक्षन्), अपक्ष (अपक्षातां, अपक्षत, अपक्षि); 1st fut. पक्ता; 2d fut. पक्ष्यति -ते; imp. पचतु -तां; pot. पचेत् -त; bened. पच्यात्, पक्षीष्ट; cond. अपक्ष्यत् -त. Pass. पच्यते. Caus. पाचयति -ते; 3d præt. अपीपचत्. Desid. पिपक्षति -ते. Freq. पापच्यते, पापचीति or पापक्षि.

पत (पतु) 'to go,' 'to fall.'

The indicatory **लृ** denotes the inflexion of the third präterite with the terminations of the first, and before them **प्** is prefixed to the radical final. In the desiderative the vowel may be changed to **इ**; and in the frequentative, **नी** is added to the reduplicate syllable.

Pres. पतति; 1st præt. अपतत्; 2d præt. पपात (पेततुः); 3d præt. अपतत् (अपतम्); 1st fut. पतिता; 2d fut. पतिष्यति; imp. पततु; pot. पतेत्; bened. पत्यात्; cond. अपतिष्यत्. Pass. पतते. Caus. पातयति. Desid. पिपतिषति or पित्सति. Freq. पनीपत्यते, पनीपतीति or पनीपति.

पा 'to drink.'

This verb substitutes **पिच्** before the conjugational **अ**; in the other tenses it agrees with other verbs in **आ**, taking the terminations of the first präterite in the third.

Pres. पिबति; 1st præt. अपिबत्; 2d præt. पपौ; 3d præt. अपात्; 1st fut. पाता; 2d fut. पास्यति; imp. पिबतु; pot. पिबेत्; bened. पेयात्; cond. अपास्यत्. Pass. पीयते. Caus. पाययति -ते. Desid. पिपासति. Freq. पेपीयते, पापेति or पापाति.

पा, 'to preserve,' is a verb of the second conjugation, q. v.

(ञो) प्यायी 'to grow.'

In the third person singular of the third präterite this verb optionally substitutes **इ** for **स्त**.

Pres. प्यायते; 1st præt. अप्यायत्; 2d præt. पिप्ये (पिप्यिषे);

3d præt. अयायि or अयायिह; 1st fut. यायिता; 2d fut. यायिष्यते; imp. यायतां; pot. यायेत; bened. यायिषीह; cond. अयायिष्यत्. Pass. यायते. Caus. याययते.

फण 'to approach.'

As this verb changes its फ to प in the reduplication of the second præterite, it should not substitute ह for च (r. 194. k); it does so optionally by special rule.

Pres. फणति; 1st præt. अफणत्; 2d præt. पफणा (पफणतुः or फेणतुः, पफणिय or फेणिय, &c.); 3d præt. अफणीत् or अफाणीत्; 1st fut. फणिता; 2d fut. फणिष्यति; imp. फणतु; pot. फणेत्; bened. फस्यात्; cond. अफणिष्यत्. Pass. फण्यते. Caus. फणयति. Desid. पिफणिषति. Freq. पंफण्यते, पंफणीति or पंफण्ति.

फल 'to bear fruit.'

This differs from the preceding only in the change of च to ह in the second præterite being absolute, and the vowel being long only in the third præterite, as the verb ends in ल. In the frequentative the radical vowel is changed to उ.

Pres. फलति; 1st præt. अफलत्; 2d præt. पफाल (फेलतुः); 3d præt. अफालीत्; 1st fut. फलिता; 2d fut. फलिष्यति; imp. फलतु; pot. फलेत्; bened. फल्यात्; cond. अफलिष्यत्. Pass. फल्यते. Caus. फालयति. Desid. पिफलिषति. Freq. पंफुल्यते, पंफुलीति or पंफुलि.

बध 'to despise;' 'to bind.'

This takes the *desiderative* frequentative form.

Pres. बीभत्सते; 1st præt. अबीभत्सत्; 2d præt. बीभत्साच्चक्रे; 3d præt. अबीभत्सिह; 1st fut. बीभत्सिता; 2d fut. बीभत्सिष्यते; imp. बीभत्सतां; pot. बीभत्सेत; bened. बीभत्सिषीह; cond. अबीभत्सिष्यत्. Pass. बीभत्स्यते. Caus. बीभत्सयते.

बुध्, or with इद्, बुधिर् 'to know.'

There is some difference as to whether these are distinct roots or not. With इद् there are two forms in the third præterite (see p. 107); without it, only one. The causal of बुध् also is restricted to the Parasmai-pada. There is another

verb बुध, 'to know,' of the fourth conjugation, which also substitutes इ for the third person singular of the third präterite in the *Ātmane-pada*. They are both inflected like other verbs with a medial उ, except in the desiderative, which does not insert इ, and changes the radical consonant to भ.

Pres. बोधति -ते; 1st præt. अबोधत् -त; 2d præt. बुबोध, बुबुधे; 3d præt. (of बुध) अबोधीत् (अबोधिवन्), (of बुधिर्) अबोधीत् or अबुधत्, अबोधिह; 1st fut. बोधिता; 2d fut. बोधिष्यति -ते; imp. बोधतु, बोधतां; pot. बोधेत् -त; bened. बुध्यात्, बोधिषीह; cond. अबोधिष्यत् -त. Pass. बुध्यते. Caus. बोधयति or (बुधिर्) बोधयति -ते. Desid. बुभुक्षति. Freq. बोबुध्यते, बोबुधीति, बोबोहि.

भृम् 'to nourish.'

It takes both *Padas*. Before a य, ब्र becomes रि or री. In the third präterite, *Ātmane-pada*, the स of स्त is rejected after the short vowel (r. 190. g). In the desiderative, उ is optionally substituted for the radical vowel, being preceded by a labial (r. 211. c).

Pres. भरति -ते; 1st præt. अभरत् -त; 2d præt. बभार (बभतु, बभर्षे, बभृव), बभे; 3d præt. अभावीत् (अभाष्टं, अभार्षन्), अभृत (अभृवातां, अभृषि); 1st fut. भर्ता; 2d fut. भरिष्यति -ते; imp. भरतु -तां; pot. भरेत् -त; bened. भ्रियात्, भृषीह; cond. अभरिष्यत् -त. Pass. भ्रियते. Caus. भारयति; 3d præt. अबीभरत्. Desid. बिभरिष्यति -ते or बुभूषति -ते. Freq. बेभीयते, बर्भर्षि, बरिभर्षि or बरीभर्षि.

धृम् 'to hold,' and हृम् 'to take,' are similarly inflected.

भ्रम् 'to wander' or 'whirl.'

This verb optionally takes the form of the fourth conjugation. As ending in म्, it does not take *Vṛiddhi* in the third präterite.

Pres. भ्रमति, भ्रम्यति; 1st præt. अभ्रमत्, अभ्रम्यत्; 2d præt. बभ्राम (भ्रमतु:); 3d præt. अभ्रमीत्; 1st fut. भ्रमिता; 2d fut. भ्रमिष्यति; imp. भ्रमतु, भ्रम्यतु; pot. भ्रमेत्, भ्रम्येत्; bened. भ्रम्यात्; cond. अभ्रमिष्यत्. Pass. भ्रम्यते. Caus. भ्रमयति; 3d præt. अबिभ्रमत्. Desid. बिभ्रमिष्यति. Freq. बंभ्रम्यते, बंभ्रमीति or बंभ्रति.

मन्थ 'to churn.'

The nasal is rejected before a य.

Pres. मन्थति; 1st præt. अमन्थत्; 2d præt. ममन्थ (ममन्थिष); 3d præt. अमन्थीत्; 1st fut. मन्थिता; 2d fut. मन्थिष्यति; imp. मन्थतु; pot. मन्थेत्; bened. मथ्यात्; cond. अमन्थिष्यत्. Pass. मथ्यते. Caus. मन्थयति -ते. Desid. मिमन्थिषति. Freq. मामथ्यते, मामन्थीति or मामंक्षि.

मध्य 'to bind.'

There is nothing peculiar in the simple inflexion of this verb. Before a य the final is optionally rejected; and in the frequentative form, which rejects य, its conjunct final may be rejected altogether before a termination beginning with a consonant not a nasal, and having an indicatory ष्; whilst before any other consonant य is rejected, and य changed to उ, which then substitutes the Vṛiddhi element औ.

Pres. मध्यति; 3d præt. अमध्यीत्; 1st fut. मध्यिता; bened. मथ्यात् or मध्य्यात्. Pass. मध्यते or मध्य्यते. Desid. मामध्यिषति.

Frequentative, present tense.

मामध्यमि or मामौमि	मामौवः	मामौमः
मामध्यधि or मामसि	मामौथः	मामौथ
मामध्यीति or मामति	मामौतः	मामध्यति

These modifications are rather curious than useful, as the verb is of unfrequent occurrence.

मान 'to investigate.'

This verb takes the form of the desiderative, मीमांस्.

Pres. मीमांसते; 1st præt. अमीमांसत्; 2d præt. मीमांसाचक्षे; 3d præt. अमीमांसिष्ठ; 1st fut. मीमांसिता; 2d fut. मीमांसिष्यते; imp. मीमांसतां; pot. मीमांसेत्; bened. मीमांसिषिष्ठ; cond. अमीमांसिष्यत्. Pass. मीमांस्यते. Caus. मीमांसयते.

मे (मेळ) 'to barter.'

The final diphthong becomes अय् before vowels, and छा before consonants: it is changed to इत् in the desiderative.

Pres. मयते; 1st præt. अमयत्; 2d præt. मने; 3d præt. अमास्त;

1st fut. माता ; 2d fut. मास्यते ; imp. मयतां ; pot. मयेत् ; bened. मासीह ; cond. अमास्यत्. Pass. मीयते. Caus. मापयते. Desid. मिस्तते. Freq. मेमीयते, मेमयीति, मामेति or मामाति.

स्मृ 'to remember.'

This substitutes मन् in the conjugational tenses.

Pres. मनति ; 1st præt. अमनत् ; 2d præt. मन्नी ; 3d præt. अमन्सीत् (अमन्सिषत्) ; 1st fut. स्मृता ; 2d fut. स्मृस्यति ; imp. मनतु ; pot. मनेत् ; bened. स्मृयात् or स्मेयात् ; cond. अस्मृस्यत्. Pass. स्मृयते. Caus. स्मृपयति ; 3d præt. अमिस्मपत्. Desid. मिस्मृसति. Freq. मास्मृयते, मास्मृति or मास्मेति.

यज 'to worship.'

इ is substituted for the semivowel before the terminations of the second præterite, except in the singular of the Parasmaipada, where it is the letter of reduplication. It is substituted for य before य, as in the benedictive and passive. यज substitutes ष for its final before a dental, and ष with स makes ष् (r. 191. d) ; but as the स of स्तां &c. in the third præterite is rejected after any consonant, the forms are ह्रां, ह्र, &c.

Pres. यजति -ते ; 1st præt. अयजत् -त ; 2d præt. इयाज (इजतुः, इयजिष्य or इयह, ईजिष), ईजे ; 3d præt. अयाज्सीत् (अयाह्रां, अयाज्छन्), अयह (अयज्छातां) ; 1st fut. यहा ; 2d fut. यह्यति -ते ; imp. यजतु -तां ; pot. यजेत् -त ; bened. इज्यात्, यज्सीह ; cond. अयह्यत् -त. Pass. इज्यते ; 1st præt. ऐज्यत्. Caus. याजयति -ते ; 3d præt. अयीयजत्. Desid. यियज्छति -ते. Freq. यायज्यते, यायहि.

यत् 'to make effort.'

This is in every respect regular.

Pres. यतते ; 1st præt. अयतत् ; 2d præt. येते ; 3d præt. अयतिह ; 1st fut. यतिता ; 2d fut. यतिष्यते ; imp. यततां ; pot. यतेत् ; bened. यतिषीह ; cond. अयतिष्यत्. Pass. यत्यते. Caus. यातयति -ते ; 3d præt. अयीयतत्. Desid. यियतिष्यते. Freq. यायत्यते, यायतीति or यायति.

यम 'to restrain.'

This substitutes य् for its final before the terminations of the conjugational tenses. Although it does not take इ in the futures, it does in the second and third præterites.

Pres. यच्छति; 1st præt. अयच्छत्; 2d præt. ययाम (येनिच or ययंच); 3d præt. अयंसीत् (अयंसिहां, अयंसिचन्); 1st fut. यना; 2d fut. यंस्याति; imp. यच्छतु; pot. यच्छेत्; bened. यम्यात्; cond. अयंस्यात्. Pass. यम्यते. Caus. यामयति or यमयति. Desid. यियंसीत्. Freq. यंयम्यते, यंयमीति or यंयन्ति.

यम is conjugated in the *Ātmane-pada* when preceded by **आ** in an intransitive sense; as, आयच्छते तद्: 'the tree spreads:' by उप in the sense of marrying; रामः सीतानुपायंस्त 'Rāma married Sītā:' also by **आ** or उद् or सम्, signifying to heap together for one's own use; व्रीहीन् संयच्छते 'he heaps up the rice.'

रञ्ज 'to colour.'

This drops its nasal whenever **ञ** is inserted before the terminations, that is, in the conjugational tenses, and before य. Before dental consonants **ञ** becomes क.

Pres. रञ्जति -ते; 1st præt. अरञ्जत् -त; 2d præt. रराज (रंक्च or रंजिच, रंजतु:), रंजे; 3d præt. अरंजीत् (अरंजां, अरंजन्), अरंज (अरंजातां, अरंजि); 1st fut. रंजा; 2d fut. रंज्यति -ते; imp. रञ्जतु -तां; pot. रञ्जेत् -त; bened. रज्यात्, रंजीह; cond. अरंज्यात् -त. Pass. रज्यते. Caus. रंजयति or रजयति. Desid. रिरंजिषति -ते. Freq. रारज्यते, रारजीति.

रभ 'to commence.'

This verb is invariably conjugated with the preposition **आ**. The final is changed before a consonant, agreeably to the laws of Sandhi: **त** and **च**, whether primary or left by the rejection of **स** in स्त, after an aspirate (r. 190. f. g) become **ध**, when of course the preceding **भ** becomes **ब**. Before **स**, **भ** is changed to **व**, and this again to the hard consonant **प**. Before a vowel, except in the conjugational tenses and second præterite, **न्** is inserted, which becomes Anuswāra, and then again **म्** before **भ**, as in the causal. In the desiderative, **इ** is substituted for the vowel, and the root is not repeated.

Pres. आरभते; 1st præt. आरभत्; 2d præt. आरेभे (आरेभाते, आरेभिचे); 3d præt. आरब्ध (आरप्सातां, आरप्सि); 1st fut. आरब्धा; 2d fut. आरप्स्यते; imp. आरभतां; pot. आरभेत्; bened. आरप्सीह; cond.

आरप्स्यत. Pass. आरम्भ्यते. Caus. आरम्भयति; 3d præt. आरम्भात्.
Desid. आरिष्यते. Freq. आरारम्भते, आरारम्भीति, आरम्भि.

With exception of prefixing आ, लभ 'to gain' is similarly inflected. Pres. लभते; 2d præt. लभे; 3d præt. अलभ; 2d fut. लप्स्यते. Caus. लम्भयति. Desid. लिष्यते, &c.

रम 'to sport.'

It is conjugated analogously to other verbs ending with य.

Pres. रमते; 1st præt. अरमत; 2d præt. रेमे; 3d præt. अरंसे (अरंसि); 1st fut. रमा; 2d fut. रंस्यते; imp. रमतां; pot. रमेत; bened. रंसीह; cond. अरंस्यत. Pass. रम्यते. Caus. रमयति; 3d præt. अरीरमत. Desid. रिरंसते. Freq. रंरम्यते, रंरमीति or रंरन्ति.

विरम, 'to rest,' makes विरमति; but when it means 'to lead a married life,' विरमति or विरमते.

रुह 'to grow' or 'ascend.'

For the changes to which the final ह is subject, see r. 191. k, also गाह, दह (pp. 173. 180). In the causal the verb optionally substitutes य for य. The terminations of the third præterite are those of the first, with ह prefixed (second class, 3. p. 132).

Pres. रोहति; 1st præt. अरोहत्; 2d præt. रुरोह (रुरुहुः, रुरोहिष); 3d præt. अरुहत् (अरुहतां); 1st fut. रोढा; 2d fut. रोह्यति; imp. रोहतु; pot. रोहेत्; bened. रुह्यात्; cond. अरोह्यत्. Pass. रुह्यते. Caus. रोहयति or रोपयति; 3d præt. अरुहहत् or अरुहयत्. Desid. रुरुहति. Freq. रोरुह्यते, रोरुहीति or रोरोहि.

लोच (लोचु) 'to see.'

As either the conjugational vowel or इ is interposed throughout, the palatal is unchanged.

Pres. लोचते; 1st præt. अलोचत्; 2d præt. लुलोचे; 3d præt. अलोचिह; 1st fut. लोचिता; 2d fut. लोचिष्यते; imp. लोचतां; pot. लोचेत; bened. लोचिषीह; cond. अलोचिष्यत. Pass. लोच्यते. Caus. लोचयति. Desid. लुलोचिष्यते. Freq. लोलोच्यते, लोलोचीति or लोलोचि.

लोक, 'to see,' is similarly inflected.

वद् 'to speak.'

This and the following verbs beginning with व substitute उ for the semivowel in the second präterite and before य.

Pres. वदति; 1st præt. अवदत्; 2d præt. उवाद (उदद्; उवदिष, उद्, उवद or उवाद, उदिष); 3d præt. अवादीत् (अवादिषत्); 1st fut. वदिता; 2d fut. वदिष्यति; imp. वदतु; pot. वदेत्; bened. उद्यात्; cond. अवदिष्यत्. Pass. उद्यते. Caus. वादयति; 3d præt. अवीवदत्. Desid. विवदिषति. Freq. वावद्यते, वावदीति or वावसि.

It is sometimes inflected in the *Ātmane-pada*, especially after certain prepositions, and in particular applications; as, अनुवद् 'to repeat,' अनुवदते; अपवद् 'to reproach (oneself),' अपवदते; विवद् 'to dispute,' विवदते; सम्प्रवद् 'to repeat together,' सम्प्रवदते.

वप् 'to weave.'

This does not take इ, except in the second präterite.

Pres. वपति -ते; 1st præt. अवपत् -त्; 2d præt. उवाप (उवप्य or उवपिथ, उपतुः), अपे; 3d præt. अवाप्सीत् (अवाप्सप्), अवप् (अवप्सि); 1st fut. वप्ता; 2d fut. वप्स्यति -ते; imp. वपतु -तां; pot. वपेत् -त्; bened. उष्यात्, वप्सीष्ट; cond. अवप्स्यत् -त्. Pass. उष्यते. Caus. वापयति -ते. Desid. विवप्सति -ते. Freq. वावप्यते, वावपीति or वावसि.

वस 'to dwell.'

त is substituted for the final before a sibilant immediately following it (r. 191. j). If the sibilant is conjoined with त, as in स्तां, it is rejected (r. 190. g). The verb takes इ only in the second präterite.

Pres. वसति; 1st præt. अवसत्; 2d præt. उवास (उवसिथ or उवस्य, अवतुः); 3d præt. अवाप्सीत् (अवासां, अवास्तुः, अवास्तम्); 1st fut. वस्ता; 2d fut. वस्यति; imp. वसतु; pot. वसेत्; bened. उष्यात्; cond. अवस्यत्. Pass. उष्यते. Caus. वासयति -ते. Desid. विवासति. Freq. वावस्यते, वावसीति, वावसि.

वह 'to bear.'

The changes of ह before a following consonant are those already noticed (see r. 191. k, गाह &c.); but whenever ह is changed to व, this verb substitutes ओ for its vowel.

Pres. वहति -ते; 1st præt. अवहत् -त्; 2d præt. उवाह (उहतुः, उवाह्य or उवोह), ऊहे; 3d præt. अवासीत् (अवोढां, अवाह्यम्), अवोढ (अवधि); 1st fut. वोढा; 2d fut. वक्ष्यति -ते; imp. वहतु -तां; pot. वहेत् -त्; bened. उवाह्य, वक्षीह; cond. अवक्ष्यत् -त्. Pass. उव्यते; 1st præt. औव्यत्; 3d præt. अवाहि. Caus. वाहयति -ते. Desid. विवक्षति -ते. Freq. वावक्षते, वावोदि.

Preceded by प्र or परि the verb is conjugated in the Parasmai-pada only; as, प्रवहति, परिवहति.

वृक् 'to accept.'

Pres. वर्कते; 1st præt. अवर्कत्; 2d præt. ववृके; 3d præt. अवर्किह; 1st fut. वर्किता; 2d fut. वर्किष्यते; imp. वर्कतां; pot. वर्केत्; bened. वर्किषीह; cond. अवर्किष्यत्. Pass. वृक्यते. Caus. वर्कयति; 3d præt. अववर्कत् or अवीवृकत्. Desid. विवर्किषते. Freq. वरीवृक्यते, वरिवर्कि, वरीवर्कि or वर्वर्कि, ववृक्कीति, वरिवृक्कीति or वरीवृक्कीति, (see r. 214. a).

वृत् 'to be.'

This is peculiar in optionally inflecting the second future and conditional in the Parasmai-pada, and rejecting the augment इ before their terminations and those of the desiderative. As one of the class घृतादि, it has two forms in the third præterite: see p. 182.

Pres. वर्त्तते; 1st præt. अवर्त्तत्; 2d præt. ववृते (ववृताते, ववृतिषे); 3d præt. अवृत्तत् (अवृत्तम्) or अवर्त्तिह (अवर्त्तिषि); 1st fut. वर्त्तिता; 2d fut. वर्त्तिष्यते or वर्त्स्यति; imp. वर्त्ततां; pot. वर्त्तेत्; bened. वर्त्तिषीह; cond. अवर्त्तिष्यत् or अवर्त्स्यत्. Pass. वृत्त्यते. Caus. वर्त्तयति. Desid. विवर्त्तिषते or विवृत्सति. Freq. वरीवृत्त्यते, वरिवृत्तीति or वरिवर्त्ति, &c., as in the last.

वे (वेञ्) 'to weave.'

The final becomes आ before the consonants of the non-conjugational tenses. In the second præterite there are two forms; in one the reduplicated root is उवे before the terminations rejecting ण्, and ऊव् or ऊव् before the rest; in the other the substitute is ववे, and व् being changed to आ, as in वे &c., the tense is inflected accordingly: see दा.

Pres. वयति -ते; 1st præt. अवयत् -त; 2d præt. उवाय (अवयुः, अवयिष्य, उवाय or उवय, अविव, अविवन्) or ववी (ववयुः, ववुः), ऊये (ऊयाते, ऊयिरे); 3d præt. अवासीत् (अवास्तां, अवासिषं), अवास्त; (अवासि); 1st fut. वाता; 2d fut. वास्यति -ते; imp. वयतु -तां; pot. वयेत् -त; bened. अवात्, वासीह; cond. अवास्यात् -त. Pass. ऊयते. Caus. वाययति -ते. Desid. विवासति -ते. Freq. वावायते, वावाति or वावेति.

ये 'to cover.'

The initial is not changed. The verb as usual is inflected as if ending in आ in the non-conjugational tenses, except in the singular of the second præterite of the Parasmai-pada: in the reduplication य becomes इ before the vowel terminations of the second præterite, and the augment इ: the final आ, derived from ए, is rejected (r. 195. d. p. 128). Before a य, ये is changed to वी.

Pres. व्यति -ते; 1st præt. अव्ययत् -त; 2d præt. विव्याय (विव्यिष्य, विव्युः, विव्युः), विव्ये (विव्यिषे); 3d præt. अव्यासीत् (अव्यासिषन्), अव्यास्त (अव्यासि); 1st fut. व्याता; 2d fut. व्यास्यति -ते; imp. व्ययतु -तां; pot. व्ययेत् -त; bened. वीयात्, व्यासीह; cond. अव्यास्यात् -त. Pass. वीयते. Caus. व्याययति. Desid. विव्यासति -ते. Freq. वेवयीते, वेवयीति, वेवेति.

शद (शद्) 'to wither' or 'decay'; 'to go.'

This substitutes शीय् before the terminations of the conjugational tenses, which are those of the Ātmane-pada. Those of the other tenses are the terminations of the Parasmai-pada.

Pres. शीयते; 1st præt. अशीयत्; 2d præt. शशद (शेदतुः); 3d præt. अशदत्; 1st fut. शता; 2d fut. शस्यति; imp. शीयतां; pot. शीयेत्; bened. शद्यात्; cond. अशस्यात्. Pass. शीयते. Caus. शातयति. Desid. शिशसति. Freq. शाशद्यते, शाशदीति or शाशति.

When the verb means 'to go,' the causal retains the final, शादयति 'he causes to go,' or 'drives.'

शसि 'to desire'; 'to bless.'

This is never used without आ prefixed.

Pres. आशंसते; 1st præt. आशंसत्; 2d præt. आशशसे; 3d præt. आशंसिह; 1st fut. आशंसिता; 2d fut. आशंसिष्यते; imp. आशंसतां;

pot. आहंसिष्ये; bened. आहंसिषीह; cond. आहंसिष्यत्. Pass. आहंस्यते. Caus. आहंसयति. Desid. आहंसिष्यते. Freq. आहंस्यन्ते, आहंसन्तीति or आहंसन्ति.

The root हंस, 'to praise,' differs from this in being inflected in the Parasmai-pada, and as its nasal is not derived from an indicatory ह्, in dropping it before च; as, pres. हंसति; bened. हंस्यात्; pass. हंस्यते, &c.

शीकु 'to sprinkle.'

Pres. शीकते; 1st præt. अशीकत्; 2d præt. शिश्रीके; 3d præt. अशीकिह; 1st fut. शीकिता; 2d fut. शीकिष्यते; imp. शीकतां; pot. शीकेत्; bened. शीकिषीह; cond. अशीकिष्यत्. Pass. शीक्यते. Caus. शीकयति -ते; 3d præt. अशीशिकत् -त्. Desid. शिश्रीकिष्यते. Freq. शेशीक्यते, शेशीकीति or शेशीकि.

शुच 'to sorrow.'

Before the sign of the desiderative, the radical vowel is optionally changed to the Guña vowel before the augment इ (r. 211. f. p. 151.)

Pres. शोचति; 1st præt. अशोचत्; 2d præt. शुशोच (शुशुचतु:); 3d præt. अशोचीत् (अशोचिषत्); 1st fut. शोचिता; 2d fut. शोचिष्यति; imp. शोचतु; pot. शोचेत्; bened. शुच्यात्; cond. अशोचिष्यत्. Pass. शुच्यते. Caus. शोचयति -ते. Desid. शुशुचिष्यति or शुशोचिष्यति. Freq. शोशुच्यते, शोशुचीति or शोशोकि.

शुभ 'to shine.'

As belonging to the class शुतादि, it optionally takes the form of the first præterite in the third.

Pres. शोभते; 1st præt. अशोभत्; 2d præt. शुशुभे; 3d præt. अशुभत्, अशोभिह; 1st fut. शोभिता; 2d fut. शोभिष्यते; pot. शोभेत्; bened. शोभिषीह; cond. अशोभिष्यत्. Pass. शुभ्यते. Caus. शोभयति -ते. Desid. शुशोभिष्यति -ते or शुशुभिष्यति -ते. Freq. शोशुभ्यते, शोशुभीति or शोशोभि.

स्त्रि (स्त्रिज) 'to serve.'

This verb, as indicated by the Anubandha ञ्, takes both forms. Before a vowel termination not requiring the Guña or Vṛiddhi change of the final, इच् is substituted for it. In

* imp शोभतां

the third præterite of the Parasmai-pada it takes the terminations of the first, with reduplication : and in the frequentative form it optionally rejects the augment इ, which augment it takes as an exception to the general rule, 198. c.

Pres. अयति -ते; 1st præt. अजयत् -त; 2d præt. शिञ्जाय (शिञ्जिष्युः, शिञ्जिष्यिष्य, शिञ्जिष्यिष्य), शिञ्जिये; 3d præt. अशिञ्जियत् -त; 1st fut. अयिता; 2d fut. अयिष्यति -ते; imp. अयतु, अयतां; pot. अयेत् -त; bened. अयीतात्, अयिषीष्ट; cond. अजयिष्यत् -त. Pass. अयते. Caus. आचयति -ते; 3d præt. अशिञ्जयत् -त. Desid. शिञ्जयिष्यति -ते or शिञ्जिष्यति -ते. Freq. शेषयिते, शेषयिष्यति or शेषेति.

शु 'to hear.'

This changes the vowel to च, and adds तु, the proper termination of the fifth conjugation, in the conjugational tenses. उ before a vowel becomes च by the rules of Sandhi; or before व and म it may be ejected. In the second præterite, even चप् does not insert इ (r. 195. g). In the third præterite of the causal, इ is optionally substituted in the reduplication.

Pres. शृणोति (शृणुतः, शृण्वन्ति, शृणुवः or शृण्वः, शृणुमः or शृण्वमः); 1st præt. अशृणोत् (अशृणुतां, अशृण्वन्); 2d præt. शृण्वाच (शृणुवतुः, शृण्वोच, शृणुव); 3d præt. अशृणीत् (अशृणीष्टां, अशृणीवम्); 1st fut. श्रोता; 2d fut. श्रोष्यति; imp. शृणोतु (शृणुतां, शृण्वन्तु); pot. शृणुयात्; bened. श्रूयात्; cond. अश्रोष्यत्. Caus. आचयति; 3d præt. अशृण्वत् or अशिञ्जवत्. Desid. शृणूयते. Freq. शोश्रूयते, शोश्रूयिष्यति, शोश्रोति.

This verb is conjugated in the Ātmane-pada, preceded by सम् with an intransitive sense, संशृणुते 'he hears:' otherwise, as, वाक्यं संशृणोति 'he hears the speech.' Preceded by प्रति or आङ् it retains the Parasmai-pada in the desiderative form, आशुश्रूयति or प्रतिशुश्रूयति 'he serves or attends upon.'

अधि (अधि) 'to increase.'

This verb optionally substitutes उ for वि in the second præterite; absolutely before the य of the benedictive and the passive; and optionally before the य of the frequentative. इय is substituted for इ, as in अधि. In the third præterite it has three forms; being conjugated with its own terminations and

the augment इ (first class, 2), or with those of the first præterite (second class, 1) with or without reduplication: in the latter case it rejects its own final.

Pres. अयति; 1st præt. अयत्; 2d præt. शिष्याय (शिष्यिवत्, शिष्यिविष) or मुञ्जाय (मुञ्जिवत्, मुञ्जिविष, मुञ्जव or मुञ्जाव); 3d præt. अयतीत् (अययिहं, अययिवन्), अशिष्ययत् (अशिष्ययतां, अशिष्ययन्) or अयत् (अयतां, अयन्); 1st fut. अयिता; 2d fut. अयिष्यति; imp. अयतु; pot. अयेत्; bened. ज्ञूयात्; cond. अययिष्यत्. Pass. ज्ञूयते. Caus. आययति; 3d præt. अशिष्यत् or अमुञ्जवत्. Desid. शिष्ययिषति. Freq. शेषीयते or शोभयते, शेषयति or शेषेति.

वज्ज 'to embrace.'

This root rejects its nasal before the terminations of the conjugational tenses and before य.

Pres. सजति; 1st præt. असजत्; 2d præt. ससज्ज (ससज्जिष or ससंक्ष); 3d præt. असांक्षीत् (असांक्षां, असांक्षन्); 1st fut. संक्ष्ता; 2d fut. संक्ष्यति; imp. सजतु; pot. सजेत्; bened. सज्यात्; cond. असंक्ष्यत्. Pass. सज्यते. Caus. संजयति. Desid. सिसंक्षति. Freq. सासज्यते, सासज्जीति or सासंक्षि.

षद् (बद्ध) 'to decay,' 'to be sad,' 'to go.'

This substitutes सीद् before the terminations of the conjugational tenses. The terminations of the third præterite are those of the first.

Pres. सीदति; 1st præt. असीदत्; 2d præt. ससाद् (सेदतुः, ससत् or सेदिष); 3d præt. असदत् (असदतां); 1st fut. सप्ता; 2d fut. सप्सति; imp. सीदतु; pot. सीदेत्; bened. सप्तात्; cond. असप्सत्. Pass. सप्ते. Caus. सादयति; 3d præt. असीदत्. Desid. सिषप्सति. Freq. सासप्ते, सासदीति or सासप्ति.

With नि prefixed, the initial becomes ष, as निषीदति 'he sits;' and this is repeated in the reduplication of the desiderative, as निषिषप्सति, and third præterite causal, as न्यषीषदत्; the sibilant following in fact इ and ई; otherwise it is not changed, as, 2d præt. निषसाद्; nor is it changed after the इ of प्रति, as प्रतिसीदति 'he opposes.'

षस्ज 'to go.'

This verb changes स to ज throughout.

Pres. सञ्जति -ते; 1st præt. असञ्जात् -त; 2d præt. ससञ्ज, ससञ्जे;
3d præt. असञ्जीत्, असञ्जिह; 1st fut. सञ्जिता; 2d fut. सञ्जिष्यति -ते;
imp. सञ्जातु -तां; pot. सञ्जेत् -त; bened. सञ्ज्यात्, सञ्जिषीह; cond.
असञ्जिष्यत् -त. Pass. सञ्ज्यते. Caus. सञ्जयति -ते. Desid. सिसञ्जि-
ष्यति -ते. Freq. सासञ्ज्यते, सासञ्जीति, सासञ्जि.

बह 'to bear,' 'to suffer.'

This verb takes the augment इ, but optionally rejects it before the terminations of the first future: for the changes that ensue, see गाह, बह; &c. In the desiderative the initial sibilant is not changed after a vowel in the reduplicate syllable, because such change does not take place when the स, which is the sign of the desiderative itself, is changed to ष in consequence of the augment इ preceding it (r. 211. a).

Pres. सहेते; 1st præt. असहत; 2d præt. सेहे; 3d præt. असहिह;
1st fut. सहिता or सोढा; 2d fut. सहिष्यते; imp. सहतां; pot. सहेत;
bened. सहिषीह; cond. असहिष्यत्. Pass. सहाते. Caus. साहयति;
3d præt. असीषहत्. Desid. सिसहिष्यते. Freq. सासहते, सासहीति or
सासोदि.

The initial is changed to ष after the इ of नि, परि, and वि, as निषहते; if the temporal augment intervene, the change is optional, as न्यसहत or न्यषहत; it does not take place when ह has been changed to ढ, as निषहिता or निसोढा.

विध (विधू) 'to accomplish,' 'to regulate.'

Pres. सेधति; 1st præt. असेधत्; 2d præt. सिधेध (सिधियत्, सिधेधिष्य or सिधेद्ध); 3d præt. असेधीत् (असेधिष्यत्) or असेत्सीत् (असेद्धां, असेत्सम्); 1st fut. सेधिता or सेद्धा; 2d fut. सेधिष्यति or सेत्स्यति; imp. सेधतु; pot. सेधेत्; bened. सिध्यात्; cond. असेधिष्यत् or असेत्स्यत्. Pass. सिध्यते. Caus. सेधयति; 3d præt. असीषिधत्. Desid. सिसिधियति or सिधित्सति. Freq. सेधिष्यते, सेधिषीति or सेवेद्धि.

There is also a verb विध, 'to go,' which is without the Anubandha ऊ, and which therefore inserts the augment इ invariably; as, सिधेधिष्य, सेधिता, असेधीत्, &c. The initial स of either verb is not changed after the इ of a preposition, except नि, when meaning prohibition; as, निषेधति 'he forbids.'

बु 'to bear children.'

This takes इ optionally in the third praeterite.

Pres. बभूव; 1st præt. अबभूव; 2d præt. बुबाव (बुबुवतु; बुबविष or बुबोष); 3d præt. अबोवीत् (अबोवन्) or अबोवीत् (अबोविषन्); 1st fut. बोता; 2d fut. बोष्यति; imp. बभू; pot. बवेत्; bened. बूयात्; cond. अबोष्यत्. Pass. बूयते. Caus. बावयति. Desid. बूबूषति. Freq. बोसूयते, बोषवीति or बोषीति.

The same root is also inflected in the second and fifth classes.

बूद् 'to hurt' or 'kill.'

Pres. बूदते; 1st præt. अबूदत्; 2d præt. बुधूदे; 3d præt. अबूदीह; 1st fut. बूदिता; 2d fut. बूदिष्यते; imp. बूदतां; pot. बूदेत्; bened. बूदिषीह; cond. अबूदिष्यत्. Pass. बूद्यते. Caus. बूदयति -ते; 3d præt. अबुबूदत् -त्. Desid. बुबूदिषते. Freq. बोबूद्यते, बोबूदीति, बोबूषति.

बेव (बेवृ) 'to serve.'

The reduplication of वृ is इ (r. 194. 2).

Pres. सेवते; 1st præt. असेवत्; 2d præt. सिसेवे; 3d præt. असेविह, असेविषि); 1st fut. सेविता; 2d fut. सेविष्यते; imp. सेवतां; pot. सेवेत्; bened. सेविषीह; cond. असेविष्यत्. Pass. सेव्यते. Caus. सेवयति; 3d præt. असिसेवत्. Desid. सिसेविषते. Freq. सेवेव्यते, सेवेवीति.

So similar, but less frequent roots, गेवृ, पेवृ, मेवृ, &c., meaning also 'to serve' or 'gratify by service.'

हृभि 'to stop' or 'hinder.'

The sibilant being changed, the following consonant also becomes a dental.

Pres. स्तम्भते; 1st præt. अस्तम्भत्; 2d præt. तस्तम्भे; 3d præt. अस्तम्भिह; 1st fut. स्तम्भिता; 2d fut. स्तम्भिष्यते; imp. स्तम्भतां; pot. स्तम्भेत्; bened. स्तम्भिषीह; cond. अस्तम्भिष्यत्. Pass. स्तम्भ्यते. Desid. तिस्तम्भिषते. Freq. तास्तम्भ्यते, तास्तम्भीति or तास्तम्भि.

ह्वा 'to stand' or 'stay.'

This verb substitutes तिह् before the terminations of the conjugational tenses. Although properly conjugated in the

Parasmai-pada, yet in various senses, or after certain prepositions, it may take the Ātmane-pada also. In the second präterite first and third pers. the termination of the Parasmai-pada is औ (r. 190. e). Before य the आ becomes इ or ई. In the third präterite the verb takes the terminations of the first in the Parasmai-pada; and in the Ātmane-pada changes its vowel to इ; after which the स of स्याद् is rejected (r. 190. g). In the causal form it inserts य.

Pres. तिष्ठति-ते; 1st præt. अतिष्ठत् -त्; 2d præt. तस्यौ, तस्ये; 3d præt. अस्यात् (अस्याम्), अस्थित (अस्थितातां, अस्थिताः, अस्थिभिः); 1st fut. स्याता; 2d fut. स्यास्यति -ते; imp. तिष्ठतु -तां; pot. तिष्ठेत् -त्; bened. स्येयात्, स्यासीद्; cond. अस्यास्यत् -त्. Pass. स्थायते. Caus. स्थापयति -ते; 3d præt. अतिष्ठिषत् -त्. Desid. तिष्ठासति. Freq. तेष्टीयते, तास्येति or तास्याति.

इ is used in the Ātmane-pada to signify 'to appeal to' or 'rely on;' also with the prepositions सम्, अव, प्र, and वि; also with आ, meaning 'to affirm;' with उद्, except it mean 'to stand up' or 'rise;' and with उप, if the sense be intransitive, or it mean 'to praise' or 'worship,' or 'to have a regard for,' &c.

डिक् 'to spit.'

The vowel becomes long in the conjugational tenses: the initial sibilant is unchanged. In the reduplication त् is substituted for the cerebral optionally in the second präterite. The desiderative optionally commutes the final semivowel to उ.

Pres. डीवति; 1st præt. अडीवत्; 2d præt. तिडेव or टिडेव (तिडिबहुः or टिडिबहुः); 3d præt. अडेवीत् (अडेविषम्); 1st fut. डेविता; 2d fut. डेविष्यति; imp. डीवतु; pot. डीवेत्; bened. डीव्यात्; cond. अडेविष्यत्. Pass. डीव्यते. Caus. डेवयति. Desid. तिडीविषति or तुड्यूषति. Freq. तेडीव्यते, तेडीवीति.

स्मि (स्मिङ्) 'to smile.'

Pres. स्मयते; 1st præt. अस्मयत्; 2d præt. सिस्मिये; 3d præt. अस्मेड (अस्मेदि); 1st fut. स्मेता; 2d fut. स्मेयते; imp. स्मयतां; pot. स्मयेत्; bened. स्मेयीद्; cond. अस्मेयत्. Pass. स्मीयते. Caus. स्माययति -ते. Desid. सिस्मियिषते. Freq. स्मेयीयते, स्मेयीति, स्मेयेति.

With **वि** prefixed, and in the causal form, it makes **विस्माययति** 'he or it astonishes;' that is, the object itself astonishes: when the object differs, the **Parasmai-pada** is used, either in the regular form, or with **य** substituted for **य**; as, **सा रूपेण तं विस्माययति** or **विस्माययति** 'she astonishes him by her form.'

प्लिद (**जिप्लिदा**) 'to melt,' 'to perspire.'

The verb belongs to the class **शुतादि**; see p. 182.

Pres. **खेदते**; 1st præ. **अखेदत्**; 2d præ. **सिप्लिदे**; 3d præ. **अखेदिह** or **असिदत्**; 1st fut. **खेदिता**; 2d fut. **खेदिष्यते**; imp. **खेदतां**; pot. **खेदेत्**; bened. **खेदिषीह**; cond. **अखेदिष्यत्**. Pass. **खिद्यते**. Caus. **खेदयति -ते**. Desid. **सिखेदिषते**. Freq. **सेप्लिद्यते**, **सेप्लिदीति** or **सेप्लिषि**.

गु 'to go.'

When it means 'to go quickly' or 'to run,' **धौ** is optionally substituted for the root before the conjugational tenses (i. e. a different, but imperfect root, **धौ** or **धाव्** is also admissible in these tenses). For other particulars, see the analogous roots **धु**, **भु**.

Pres. **सरति**, **धावति**; 1st præ. **असरत्**, **अधावत्**; 2d præ. **ससार** (**ससतुः**); 3d præ. **असारीत्** (**असारीम्**) or **असरत्** (**असरम्**); 1st fut. **सरी**; 2d fut. **सरिष्यति**; imp. **सरतु**, **धावतु**; pot. **सरेत्**, **धावेत्**; bened. **सियात्**; cond. **असरिष्यत्**. Pass. **सियते**. Caus. **सारयति -ते**. Desid. **सिसीषति**. Freq. **सेसीयते**, **सरीसरीति**, **सरीसर्षि** or **सर्षिषि**.

सृप (**सृप्**) 'to go,' 'to creep' or 'glide.'

The medial vowel may be changed to **र** in the two futures and conditional. It is also optional to double the final after a conjunct **र**; as, **सर्षति** &c. The **लृ** restricts the third præterite to the terminations of the first, before which the vowel is unchanged (r. 197. p. 134).

Pres. **सर्षति**; 1st præ. **असर्षत्**; 2d præ. **ससर्षे**; 3d præ. **असृपत्** (**असृपतां**, **असृपम्**); 1st fut. **सर्षा** or **सर्षी**; 2d fut. **सर्ष्यति** or **सर्ष्यति**; imp. **सर्षतु**; pot. **सर्षेत्**; bened. **सृष्यात्**; cond. **असर्ष्यत्** or **असर्ष्यत्**. Pass. **सृष्यते**. Caus. **सर्षयति -ते**. Desid. **सिसृषति**. Freq. **सरीसृष्यते**, **सरीसृषीति** or **सरीसर्षि**.

स्कन्द (स्कन्दिर्) 'to go' or 'approach.'

The nasal is rejected before य, and in one form of the third präterite : in the frequentative, नी is added to the reduplicated syllable.

Pres. स्कन्दति; 1st præter. अस्कन्दत्; 2d præter. चस्कन्द (चस्कन्दिष or चस्कन्ति); 3d præter. अस्कदात् (अस्कदातां), अस्कांसीत् (अस्कांसां, अस्कांसम्); 1st fut. स्कन्ता; 2d fut. स्कन्स्यति; imp. स्कन्दतु; pot. स्कन्देत्; bened. स्कन्तात्; cond. अस्कन्स्यत्. Pass. स्कन्धते. Caus. स्कन्दयति -ते. Desid. चिस्कन्स्यति. Freq. चनीस्कन्धते, चनीस्कन्दीति or चनीस्कन्ति.

स्पृष्ट 'to envy' or 'emulate.'

Pres. स्पृष्टते; 1st præter. अस्पृष्टत्; 2d præter. पस्पृष्टे; 3d præter. अस्पृष्टिह; 1st fut. स्पृष्टिता; 2d fut. स्पृष्टिष्यते; imp. स्पृष्टतां; pot. स्पृष्टेत्; bened. स्पृष्टिषीह; cond. अस्पृष्टिष्यत्. Pass. स्पृष्टीते. Caus. स्पृष्टयति -ते. Desid. पिस्पृष्टिष्यते. Freq. पास्पृष्टीते, पास्पृष्टीति or पास्पृष्टि.

स्फाय (स्फायी) 'to increase.'

In the causal the final is changed to च.

Pres. स्फायते; 1st præter. अस्फायत्; 2d præter. पस्फाये; 3d præter. अस्फायिह; 1st fut. स्फायिता; 2d fut. स्फायिष्यते; imp. स्फायतां; pot. स्फायेत्; bened. स्फायिषीह; cond. अस्फायिष्यत्. Pass. स्फाय्यते. Caus. स्फावयति; 3d præter. अपिस्फवत्. Desid. पिस्फायिष्यते. Freq. प्रास्फाय्यते, पास्फायीति, पास्फाति.

स्मृ 'to remember.'

In the third präterite, Ātmane-pada, the स of स्म, स्यास् is rejected after च्च, and the vowel is unchanged. ज्ञ is substituted for the radical in the desiderative.

Pres. स्मरति -ते; 1st præter. अस्मरत् -त; 2d præter. सस्मार (सस्मरिष), सस्मरे (सस्मरिषे); 3d præter. अस्माधीत् (अस्मार्धम्), अस्मृत (अस्मृतातां, अस्मृषि); 1st fut. स्मरता; 2d fut. स्मरिष्यति -ते; imp. स्मरतु -तां; pot. स्मरेत् -त; bened. स्मर्यात्, स्मृषीह; cond. अस्मरिष्यत् -त. Pass. स्मर्यते. Caus. स्मारयति -ते. Desid. मुस्मृष्यते. Freq. सास्मर्यते, सास्मरीति, सास्मरि.

स्यन्द (स्यन्दू) 'to ooze' or 'drop.'

This belongs to the class श्रुतादि (p. 182). The ज्ञ indicates

the optional insertion of इ. The nasal is rejected in the third präterite with the terminations of the first, Parasmai-pada. The second future and conditional are optionally conjugated in the Parasmai-pada, and so is the desiderative : see वृत्त and कृत्.

Pres. स्यन्दते; 1st præt. अस्यन्दत्; 2d præt. सस्यन्दे (सस्यन्दिषे or सस्यन्ते, सस्यन्दिषहे or सस्यन्नेहे); 3d præt. अस्यदत् (अस्यदतां), अस्यन्दिष्ट or अस्यन्त (अस्यन्दिषातां or अस्यन्तातां); 1st fut. स्यन्दिता or स्वन्ता; 2d fut. स्यन्दिष्यति -ते, स्यन्त्यति -ते; imp. स्यन्दतां; pot. स्यन्देत; bened. स्यन्दिषीष्ट or स्यन्तीष्ट; cond. अस्यन्दिष्यत् -त, अस्यन्तत् -त. Pass. स्यन्दते. Desid. सिस्यन्दिषते and सिस्यन्त्यति -ते. Freq. सास्यन्दते, सास्यन्दीति or सास्यन्ति.

संस (संसु) 'to fall down.'

This verb also belongs to the class चुतादि.

Pres. संसते; 1st præt. असंसत्; 2d præt. ससंसे; 3d præt. असंसत् or असंसिष्ट; 1st fut. संसिता; 2d fut. संसिष्यते; imp. संसतां; pot. संसेत; bened. संसिषीष्ट; cond. असंसिष्यत्. Pass. संस्यते. Caus. संसयति -ते. Desid. सिसंसिषते. Freq. सनीसंस्यते, सनीसंसिती or सनीसंसि.

श्वंसु and भंसु, 'to fall down,' are similarly inflected.

सु 'to drop.'

This is one of the exceptions to the insertion of इ in the second person singular of the second präterite (r. 195. g). The root takes both the augment and reduplication in the third präterite, with the terminations of the first, (second class, 2).

Pres. स्रवति; 1st præt. अस्रवत्; 2d præt. सुस्राव (सुस्रोष, सुस्रव, सुस्रुम); 3d præt. असुस्रवत्; 1st fut. स्रोता; 2d fut. स्रोष्यति; imp. स्रवतु; pot. स्रवेत्; bened. सूयात्; cond. अस्रोष्यत्. Pass. सूयते. Caus. सावयति; 3d præt. असुस्रवत् or असिस्रवत्. Desid. सुस्रुषति. Freq. सोसूयते, सोस्रवीति, सोस्रोति.

हस (हसे) 'to laugh.'

The vowel remains short in the third präterite by virtue of the Anubandha ए (p. 108).

Pres. हसति; 1st præt. अहसत्; 2d præt. जहास (जहसिषं, जहसतु); 3d præt. अहसीत् (अहसिषम्); 1st fut. हसिता; 2d fut.

हसिष्यति; imp. हसतु; pot. हसेत्; bened. हस्यात्; cond. अहसिष्यत्.
Pass. हस्यते. Caus. हासयति; 3d præt. अजीहसत्. Desid.
जिहसिष्यति. Freq. जाहस्यते, जाहसे.

So हस, हस, 'to sound,' 'to be small,' except in the third
præterite, as अहासीत्, अह्लासीत्, &c.

ह (हृन्) 'to take.'

See the roots वृ, वृ, लृ.

Pres. हरति -ते; 1st præt. अहरत् -त; 2d præt. जहार (जहृत्;
जहृष), जहे; 3d præt. अहासीत् (अहार्षत्), अहत (अहृषि); 1st fut.
हरीत्; 2d fut. हरिष्यति -ते; imp. हरतु -तां; pot. हरेत् -त; bened.
ह्रियात्, हृषीष्ट; cond. अहरिष्यत् -त. Pass. ह्रियते. Caus. हारयति -ते.
Desid. जिह्रीष्यति -ते. Freq. जेह्रियते, जह्रीरीति, जरी- or जरिहरीति, or
जरी- or जरिहर्षि.

ह्लाद 'to be or make glad.'

Pres. ह्लादते; 1st præt. अह्लादत्; 2d præt. जह्लादे; 3d præt.
अह्लादिष्ट; 1st fut. ह्लादिता; 2d fut. ह्लादिष्यते; imp. ह्लादतां; pot.
ह्लादेत्; bened. ह्लादिषीष्ट; cond. अह्लादिष्यत्. Pass. ह्लाद्यते. Caus.
ह्लादयति -ते. Desid. जिह्लादिष्यते. Freq. जाह्लाद्यते, जाह्लादीति or
जाह्लासि.

खाद 'to taste,' and ह्राद 'to sound,' are similarly inflected.

ह्रे (ह्रेन्) 'to call.'

When the root is doubled, or before य, the semivowel and
following diphthong are changed to उ, which substitutes उक्
before terminations not requiring Vṛddhi or Guṇa, and is long
before य. The third præterite takes the terminations of the
first (second class, 2) in the Parasmai-pada, and optionally in
the Ātmane-pada, before which the final is rejected. ह becomes
आ where no other change is required (see हे). In the passive,
the third præterite, second future, and conditional optionally
insert इ.

Pres. ह्रयति -ते; 1st præt. अह्रयत् -त; 2d præt. जुहाव (जुहुवत्;
जुहविष or जुहोष), जुहुवे; 3d præt. अह्रत् (अह्रतां, अह्रन्), अहत
(अह्रतां, अहे) or अह्रास्त (अह्रास्तां, अह्रासि); 1st fut. ह्राता; 2d fut.
ह्रास्यति -ते; imp. ह्रयतु -तां; pot. ह्रयेत् -त; bened. ह्रयात्, ह्रासीष्ट;

cond. अहास्यन् -न्. Pass. हुयते; 3d præt. अहासि, अहासिह, अहत or अहास; 2d fut. हास्यते or हासिष्यते; cond. अहास्यत or अहासिष्यत. Caus. हाययति; 3d præt. अजृहवत्. Desid. जुह्वति -ते. Freq. जोह्वते, जोह्वीति, जोहोति.

Second Conjugation.

216. The characteristic peculiarity of this conjugation is the attachment of the inflectional terminations of the conjugational tenses immediately to the termination of the base, without the interposition of any vowel (r. 172. a. 2).

a. There are but two general changes of the terminations; हि in the second person of the imperative, Parasmai-pada, is changed to शि after any consonant except a nasal, semivowel, or ह; and after a cerebral, थ or ध is changed to ठ. It is said, indeed, that the terminations of the second and third persons of the first præterite, श् and त् left by सिप् and दिप् (p. 116), are rejected after an inflective base ending in a consonant; but this arises from a general rule not restricted to conjugational inflexion. A conjunct consonant, when final, loses the second member of the compound (r. 35): therefore हन् 'to kill,' 1st præt., making in the first instance सहन्, सहन्, must become सहन्, and विद् 'to know,' making जवेत्, जवेत्, becomes जवेत् in both, rejecting the finals त् and श् (r. 189. a). The same in other verbs ending in consonants, of whatever conjugation.

b. The changes of the vowels of the base are analogous to those of the first conjugation, before those terminations which have an indicative ण्. A final इ or ई is in general changed to ए; उ and ऋ to ओ; and ऋ ऋ to अर्. An initial or medial short vowel is similarly changed before the same. A long vowel is unaltered. Other changes are special, or follow the general rules of Sandhi and of conjugational changes.

c. Final consonants are combined with the terminations agreeably to the laws of Sandhi, or to special rules, or to rules affecting all similar combinations in whatever conjugation (rr. 189-191).

d. This conjugation includes a class of five verbs, called रुदादि or रुद् 'to weep,' स्वप् 'to sleep,' श्वस् 'to breathe,' जन् 'to breathe,' जश् 'to eat,' which form a partial exception to the non-interposition of a vowel between the base and inflectional termination, as they insert इ before any consonant except य, and अ or ई if the termination consists of a consonant only, as in the second and third persons singular of the first präterite.

e. Another class, termed जञ्जादि, is also included in this conjugation, the verbs of which are termed अभ्यस्त or 'reduplicated;' they are, जश् 'to eat,' जागृ 'to wake,' दरिद्रा 'to be poor,' चकास् 'to shine,' शास् 'to govern,' दीधी 'to shine,' and वेवी 'to obtain.' These cause the nasal of the terminations of the third person plural of the present and imperative to be rejected, as also of the same person of the first präterite, *Ātmane-pada* (r. 190. *d*); and उस् to be substituted for जन् in the same person of the *Parasmai-pada*.

The verb which is given as a model of this conjugation, अद् 'to eat,' is inflected in its simple form in the *Parasmai-pada* only; but in composition with some prepositions, as with वि and अति, it may be conjugated in the *Ātmane-pada*, as व्यसस्ते 'he eats much reciprocally.' It may therefore be exhibited in both forms, omitting the prefixes of the compound verb for the present, for the sake of comparison. The final of अद् becomes त् before a hard or surd consonant (r. 7. *d*): अ is inserted by special rule before the terminations of the second and third persons singular of the first präterite, *Parasmai-pada*. The nasal of the third person plural in the present, first präterite, and imperative of the *Ātmane-pada* is rejected.

अद् 'to eat.'

Present tense, 'I eat,' &c.

Parasmai-pada.			Ātmane-pada.		
असि	अद्:	अस:	अदे	अद्हे	असहे
असि	अत्य:	अत्य	अस्ते	अदाये	अद्ने
असि	अस:	अदनि	अस्ते	अदाते	अदते

First præterite, 'I ate' or 'have eaten,' &c.

आदन्	आह	आस	आदि	आहहि	आसहि
आदः	आसं	आस	आत्थाः	आदायां	आहुं
आदत्	आतां	आदन्	आत्त	आदातां	आदत्

Imperative, 'May I eat,' &c.

अदानि	अदाव	अदाम	अदे	अदावहे	अदामहे
अहि	असं	अस	अत्स	अदायां	अहुं
अहु	अतां	अदन्	अतां	अदातां	अदतां

Potential, 'I may eat,' &c.

अद्याम्	अद्याव	अद्याम	अदीय	अदीवहि	अदीमहि
अद्याः	अद्यातं	अद्यात	अदीयाः	अदीयायां	अदीध्वं
अद्यात्	अद्यातां	अद्युः	अदीत	अदीयातां	अदीरन्

Of the remaining tenses it is only to be remarked, that the second præterite is optionally borrowed from अस् (see p. 174); and the third præterite and desiderative mode are formed with the same verb. अद् does not insert इ (p. 136), except in the second præterite.

2d præt. जघास or आद (आदतुः, आदुः, आदिष), जखे or आदे; 3d præt. अघसत् -त; 1st fut. जहात; 2d fut. अत्स्यति -ते; bened. अद्यात्, अत्सीह; cond. आत्स्यत् -त. Pass. अद्यते. Caus. आदयति -ते; 3d præt. आदिदत् -त. Desid. जिघत्सति.

For the remaining verbs of this conjugation, selected as most useful or remarkable, the following paradigms, as in the first conjugation, with occasional observations, will be sufficient.

अन 'to breathe.'

This is one of the class रुदादि; see r. 216. d.

Pres. अनिति (अनितः, अनन्ति); 1st præt. आनत् or आनीत् (आनितं, आनन्); 2d præt. आन (आनतुः, आनुः); 3d præt. आनीत् (आनित्वां, आनिषम्); 1st fut. अनिता; 2d fut. अनिष्यति; imp. अनितु; pot. अन्यात् (अन्यातां); bened. अन्यात् (अन्यास्तां); cond. आनिष्यत्. Pass. अन्यते. Caus. आनयति. Desid. अनिनिषति.

The न of this verb becomes ण after a preposition giving cause for it, even in both syllables of a reduplication; as, प्राणिनि 'he breathes' or 'lives,' प्राणिणिषति 'he desires to live.'

अस् 'to be.'

This auxiliary verb admits of the four conjugational tenses only, except in composition, when it has a fifth tense, the second præterite (r. 196). The other tenses are supplied by भू 'to be' (p. 142). Before those terminations which do not require a change in the radical vowel of a verb, the initial of अस् is rejected: the final is also rejected before a termination beginning with स. In the first præterite, the second and third persons singular are borrowed from a defective third præterite, prefixing ई to the terminations. The second person singular of the imperative substitutes ह for the root, and हि is changed to धि. Like some other verbs, अस् takes the Ātmane-pada, compounded with prepositions, in a reciprocal sense; as, अयस् (अयस्ते) 'to be mutually.' In this Pada ह is substituted for the root in the first person singular, present tense: स is changed to द before ध. As this verb is useful, the inflexions may be exhibited in detail, omitting the preposition.

Present tense, 'I am,' &c.

Parasmai-pada.			Ātmane-pada.		
अस्मि	सः	सः	हे	खहे	स्वहे
असि	स्यः	स्य	से	साथे	द्वे
अस्ति	स्तः	सन्ति	स्ते	साते	सते

First præterite, 'I was,' &c.

आसम्	आस	आस	आसि	आसहि	आसहि
आसीः	आसं	आस्त	आस्याः	आसायां	आस्यं
आसीत्	आस्तां	आसन्	आस्त	आसातां	आसन्

Imperative, 'May I be,' &c.

असानि	असाव	असाम	असै	असावहे	असामहे
रधि	स्तं	स्त	स्व	सायां	द्वं
अस्तु	स्तां	सन्तु	स्तां	सातां	सतां

Potential, 'I may be,' &c.

स्यां	स्याव	स्याम	सीय	सीयहि	सीमहि
स्याः	स्यातं	स्यात	सीयाः	सीयायां	सीय्यं
स्यात्	स्यातां	स्युः	सीत	सीयातां	सीरन्

The second and third persons singular of the benedictive are considered to be **आत्**.

आस 'to sit.'

The final is optionally doubled before a consonantal termination, except **अत्**, before which it is rejected.

Pres. **आसे** or **आस्ते** (**आसे** or **आस्ते**, **आसाथे**, **आध्मे**); 1st præt. **आसत्**; 2d præt. **आसाचक्षे**; 3d præt. **आसिह** (**आसिधि**); 1st fut. **आसिता**; 2d fut. **आसिष्यते**; imp. **आस्तां** (**आस्व**, **आसानि**); pot. **आसीत्**; bened. **आसिषीह**; cond. **आसिष्यत्**. Pass. **आस्यते**. Caus. **आसयति**. Desid. **आसिसिष्यते**.

इ (इक्) 'to remember.'

A verb consisting of a single **इ** or **ई**, or ending in the same, if preceded by a conjunct consonant, changes it to **इय्** before a termination beginning with a vowel, and not requiring Guṇa or Vriddhi. A verb ending in **उ** or **ऊ** changes its final to **उय्** under the like circumstances, analogously to the rule of reduplication of the second præterite, but not restricted to it (r. 191. a). See also Declension of nouns in **ई** and **ऊ**.

The verb **इ (इक्)** is always combined with the preposition **अधि**, and with no other: the final indicatory **क्** distinguishes it from **इ (इण्)**, as below. In the first præterite the augment with the radical vowel becomes **हे**. In the second and third præterites and in the derivative forms it substitutes the inflexions of **गम**.

Pres. **अध्येति** (**अधीतः**, **अधियन्ति**); 1st præt. **अध्यैत्** (**अध्यैः**, **अध्यायन्**); 2d præt. **अधिजगाम**; 3d præt. **अध्यगात्**; 1st fut. **अध्येता**; 2d fut. **अध्येष्यति**; imp. **अध्येतु**; pot. **अधीयात्**; bened. **अधीयात्**; cond. **अध्येष्यत्**. Pass. **अधीयते**. Caus. **अधिगमयति**. Desid. **अधिजिगमिष्यति**.

इ (इक्) 'to go; ' **अधी** 'to study.'

The indicatory **क्** restricts this to the *Ātmane-pada*; and it is invariably combined with the preposition **अधि**; as, **अधी** 'to go over,' as a book, 'to read,' 'to study.' It borrows the forms of **ग**, 'to go,' in the second præterite and frequentative, and optionally in the third præterite and conditional tenses

and the causal. Before a vowel termination, इच् is substituted for the radical vowel (r. 191. a), which with the temporal augment in the first and third præterites and conditional becomes ऐच्.

Pres. अधीते (अधीयाते, अधीयते); 1st præt. अध्येत (अध्येयातां, अध्येयत्, अध्येयि); 2d præt. अधिजगे (अधिजगाते, अधिजगिरे); 3d præt. अध्येह (अध्येयि) or अध्यगीह (अध्यगीयि); 1st fut. अध्येता; 2d fut. अध्येयते; imp. अधीतां; pot. अधीयीत; bened. अध्येयीह; cond. अध्यगीष्यत्, अध्येष्यत्. Pass. अधीयते. Caus. अध्याययति; 3d præt. अध्यापयत् or अध्यजीगयत्. Desid. अधिजिगांसते.

इ (इण्) 'to go.'

The indicatory ण् distinguishes this from the two preceding verbs, as well as from इ of the first conjugation (see p. 167). Before the vowel terminations of the present and imperative, ण् is substituted for the root; before other vowel terminations, इच्. The third præterite is borrowed from ग in both the active and passive voices; and the causal and desiderative are derived from गन्.

Pres. इति (इतः, यति, इवि, इचः, इच, इमि, इषः, इमः); 1st præt. ऐत् (ऐतां, आयत्, ऐः, ऐतं, आयम्); 2d præt. इयाय (इयतुः, इयुः); 3d præt. अगात्; 1st fut. इता; 2d fut. इष्यति; imp. इतु (इतां, यतु, इहि, यानि, याव, याम); pot. इयात्; bened. इयात् (with a prep. short, निरियात्, निरियास्तां); cond. ऐष्यत्. Pass. इयते; 3d præt. अगायि. Caus. गमयति. Desid. जिगमिषति.

ईड 'to praise.'

After the cerebral of the base, the त् and च of a termination are changed to ट and ठ; and the radical final is changed to the hard consonant of its class, ट (r. 12). This root and ईड्, as below, insert इ before से and ष्ये in the present, and स्व and ष्व in the imperative. It takes the usual augment इ.

Pres. ईडे (ईडाते, ईडते, ईडिषे, ईडाषे, ईडिष्ये, ईडे, ईड्यहे, ईडमहे); 1st præt. ऐड्; 2d præt. ईडाषत्ते; 3d præt. ऐडिह; 1st fut. ईडिता; 2d fut. ईडिष्यते; imp. ईडां (ईडिस्व, ईडिष्व); pot. ईडीत; bened. ईडिषीह; cond. ऐडिष्यत्. Pass. ईडयते. Caus. ईडयति. Desid. ईडिडिष्यते.

ईर 'to go,' 'to shake.'

Pres. ईरें; 1st præt. ऐरें; 2d præt. ईराचक्रे; 3d præt. ऐरिह; 1st fut. ईरिता; 2d fut. ईरिष्यते; imp. ईरें; pot. ईरीत; bened. ईरिषीह; cond. ऐरिष्यत. Pass. ईर्यते. Caus. ईरयति. Desid. ईरिष्यते.

ईश 'to rule.'

For the change of the final श to ष before a consonant, see r. 191. f. इ is inserted in the present and imperative tenses before स and ध्व; see ईह.

Pres. ईहे (ईशिषे, ईशिष्ये); 1st præt. ऐहे; 2d præt. ईशाचक्रे; 3d præt. ऐशिह; 1st fut. ईशिता; 2d fut. ईशिष्यते; imp. ईहां; pot. ईशीत; bened. ईशिषीह; cond. ऐशिष्यत. Pass. ईश्यते. Caus. ईशयति. Desid. ईशिष्यते.

ऊर्णु (ऊर्णुन्) 'to cover.'

This verb takes both Padas. Before terminations rejecting ष, and having more than one letter, the change of a final vowel may be either that of Guṇa or Vṛiddhi: when the termination is single, as in the second and third persons of the first præterite, it is changed to Guṇa. Before a vowel, उव् is substituted for the final; but optionally before the augment इ, prefixed to which the final may also take the Guṇa change or ओ, which becomes चव्. In the reduplication the second syllable नु only is repeated, and the proper radical consonant न resumes its dental character when detached from र. The desiderative takes various forms (r. 211. d).

Pres. ऊर्णोति, ऊर्णीति (ऊर्णुतः, ऊर्णुवति), ऊर्णुते; 1st præt. और्णोत् (और्णोः, और्णुतां, और्णुघम्), और्णुत; 2d præt. ऊर्णुनाव, ऊर्णुनुवे; 3d præt. और्णुवीत्, और्णुवीत् or और्णुवीत् (और्णुविहं &c.), और्णुविह, और्णुविह; 1st fut. ऊर्णुविता, ऊर्णुविता; 2d fut. ऊर्णुविष्यति -ते, ऊर्णुविष्यति -ते; imp. ऊर्णोतु or ऊर्णोतु, ऊर्णुतां; pot. ऊर्णुयात्, ऊर्णुवीत्; bened. ऊर्णुयात्, ऊर्णुविषीह or ऊर्णुविषीह; cond. और्णुविष्यत् -त or और्णुविष्यत् -त. Pass. ऊर्णूयते. Caus. ऊर्णुवयति; 3d præt. और्णुनुवत्. Desid. ऊर्णुनूयति -ते, ऊर्णुनूयति -ते, ऊर्णुनुविष्यति -ते. Freq. ऊर्णोनूयते, ऊर्णोनूयति or ऊर्णुनोति.

वक्व (वक्विङ्) 'to speak' or 'say.'

A final व् before any consonant except व and न rejects its व्, and व before व becomes ट्; see r. 191. h. i. The verb has but the conjugational tenses, and optionally the second præterite. In all other forms ख्या or क्शा is substituted for the root. The substitutes may be inflected in both Padas.

Pres. वहे (वह्याते, वक्षते, वधे, वइद्दे, वल्लहे, वल्लहे); 1st præt. ववह (ववह्यातां, ववक्षत); 2d præt. ववधे, ववधे or ववधी, ववक्षे, ववक्षी; 3d præt. ववस्यत्, ववस्यत्, वक्शासीत्, वक्शासत्; 1st fut. ख्याता, क्शाता; 2d fut. ख्यास्यति -ते, क्शास्यति -ते; imp. वहां (वल्ह, वइद्दुं); pot. वक्षीत्; bened. ख्यासीह, ख्येयात्, ख्यायात्, क्शासीह, क्शेयात्, क्शायात्; cond. वख्यास्यत् -त्, वक्शास्यत् -त्. Pass. ख्यायते, क्शायते. Caus. ख्याययति, क्शाययति; 3d præt. अवखिष्यत्, अवक्शिष्यत्. Desid. विख्यासति -ते, विक्शासति -ते. Freq. वाख्यायते, वाक्शायते.

वकास् 'to shine.'

This is one of the class जङ्गादि, or reduplicated verbs. व् may be rejected before the terminations of the second and third persons singular of the first præterite, or changed to ह्, when they are dropped: it is also rejected or changed to ह् before वि (r. 191. j).

Pres. वकास्ति (वकासः, वक्कासति); 1st præt. ववकात्, ववकाह् (ववकाः or ववकाह्); 2d præt. ववकासावकार; 3d præt. ववकासीत् (ववकासिहर्, ववकासिधम्); 1st fut. वकासिता; 2d fut. वकासिष्यति; imp. वकास्तु (वकाधि or वकाहि); pot. वकास्यात्; bened. वकास्यात् (वकास्यास्तां); cond. ववकासिष्यत्. Pass. वकास्यते. Caus. वकासयति; 3d præt. अववकासत् or अववकासत्. Desid. विवकासिष्यति.

जङ् 'to eat.'

This is the type of the Abhyasta or reiterated roots in its inflexions, although not itself a reduplicate. It also belongs to the class रुदादि (r. 216. d).

Pres. जङ्गति (जङ्गितः, जङ्गति); 1st præt. जजङ्गीत् or जजङ्गत् (जजङ्गीः or जजङ्गः, जजङ्गुः); 2d præt. जजङ्ग; 3d præt. जजङ्गीत् (जजङ्गिहर्, जजङ्गिधम्); 1st fut. जङ्गिता; 2d fut. जङ्गिष्यति; imp.

जखतु; pot. जख्यात्; bened. जख्यात्; cond. जखिष्यत्. Pass. जख्यते. Caus. जखयति. Desid. निजखिष्यति. Freq. जानख्यते, जानखीति or जानहि.

जागृ 'to wake.'

The final becomes **अर्** before a consonantal termination rejecting **ए**; and in the first präterite, when the inflectional termination is rejected (r. 189. a); the **ए** of **अर्** becomes Visarga. Before other consonants the vowel is unchanged. Before the vowels **अ** is changed to **ए**, except in the second präterite, and before **इ**, when it becomes **अर्**. The second präterite has two forms.

Pres. जागर्ति (जागृतः, जाग्रति); 1st præter. अजागः (अजागृतां, अजागरुः, अजागः, अजागृतां, &c.); 2d præter. जागराचकार or जाजागार (जाजागरुः); 3d præter. अजागरीत् (अजागरिहां); 1st fut. जागरिता; 2d fut. जागरिष्यति; imp. जागर्तु (जागृतां, जाग्रतु); pot. जागृयात्; bened. जागृयात्. Pass. जागृत्यते. Caus. जागरयति. Desid. निजागरिष्यति.

शुजि (शुजि) 'to cleanse.'

For the changes of the palatal final to a guttural before consonants, see r. 191. c. d.

Pres. निंजे (निंजाते, निंजते, निंजे, निंजाये, निंज्ये); 1st præter. अनिंजः; 2d præter. निनिंजे (निनिंज्ये); 3d præter. अनिंजिह; 1st fut. निंजिता; 2d fut. निंजिष्यते; imp. निंजां (निंज, निंज्यं); pot. निंजीत; bened. निंजिषीह; cond. अनिंजिष्यत्. Pass. निंज्यते. Caus. निंजयति -ते. Desid. निनिंजिष्यते. Freq. नेनिंजते, नेनिंजीति, नेनिंजि.

So पिजि 'to paint,' and शिजि 'to tinkle.'

दरिद्रा 'to be poor.'

In the conjugational tenses **आ** is changed to **इ** before a termination beginning with a consonant, and not having a mute **ए**. It is rejected in all tenses before a vowel termination of the same kind, or one not having **ए**; also before the augment **इ**, and before **य** in the benedictive. As a reduplicate root, it rejects the nasals of the third person plural, present tense, &c., and substitutes **उस्** for **अन्** in the first präterite

(r. 216. e). In the second and third præterites it has two forms.

Pres. दरिद्राति (दरिद्रितः, दरिद्रति); 1st præt. अदरिद्रात् (अदरिद्रितां, अदरिद्रुः); 2d præt. दरिद्राचकार or ददरिद्रौ (ददरिद्रुः, ददरिद्रुः); 3d præt. अदरिद्रात् (अदरिद्रितां, अदरिद्रिषम्) or अदरिद्रासीत् (अदरिद्रासितां, अदरिद्रासिषम्); 1st fut. दरिद्रिता; 2d fut. दरिद्रिष्यति; imp. दरिद्रातु (दरिद्रितां, दरिद्रुः, दरिद्राणि, दरिद्राच, दरिद्राम); pot. दरिद्रियात्; bened. दरिद्र्यात्; cond. अदरिद्रिष्यत्. Pass. दरिद्र्यते. Desid. ददरिद्रिष्यति or ददरिद्रासति.

दा (दाप्) 'to cut.'

This retains its final unchanged in all the tenses except the second præterite. It takes सि in the third præterite, (first class, 3).

Pres. दाति; 1st præt. अदात् (अदान् or अदुः); 2d præt. ददौ (ददुः, ददुः); 3d præt. अदासीत् (अदासितां, अदासिषुः, अदासिषम्); 1st fut. दाता; 2d fut. दास्यति; imp. दातु (दाहि); pot. दायात्; bened. दायात्; cond. अदास्यत्. Pass. दायते. Caus. दापयति. Desid. दिदासति. Freq. दादायते, दादाति or दादेति.

In this manner a number of other verbs in दा, belonging to this conjugation, may be inflected; as,

द्रा to go badly, to fly.	या to go.
पा to preserve.	रा } to give, to take.
ष्ठा to eat.	ला }
प्रा to fill.	वा to blow.
भा to shine.	आ to cook or mature.
मा to measure.	आ to bathe.

स्वा is conjugated only in the non-conjugational tenses: see चङ्. पा takes ल in the causal, पालयति. आ makes the vowel of the causal optionally short, आपयति or अपयति.

दीधी (दीधीङ्) 'to shine.'

This is one of the class of reduplicated roots, and is usually considered peculiar to the Vedas.

Pres. दीधीते; 1st præt. अदीधीत्; 2d præt. दीध्याचक्रे; 3d præt.

अदीधिह; 1st fut. दीषिता; 2d fut. दीषिष्यते; imp. दीषीतां; pot. दीषीत; bened. दीषिषीह; cond. अदीधिष्यत्. Pass. दीषीयते.

दुह 'to milk.'

For the changes of the final and initial, see r. 191. *k. l.* ह becomes च before the consonants, and त च are changed after it to ध, when च becomes ग; before स, च becomes क, making as usual ख; and when so changed, as also before झ, the initial द is changed to ध. In the third praeterite, as ह is preceded by ड (see r. 197. *l.*), it takes the terminations of the first, with स prefixed (second class, 3); but in the *Ātmanepada* स may be rejected before the terminations beginning with consonants.

Pres. दोग्धि (दुग्धः, दुहन्ति, धोषि, दुग्धः, दुग्ध, दोषिः, दुहः, दुधः), दुग्धे (दुहाते, दुहते, धुषे, धुष्ये); 1st praet. अधोक् (अदुहं), अदुग्ध (अदुग्धाः); 2d praet. दुदोह, दुदुहे; 3d praet. अधुषत् (अधुषतां, अधुषन्), अधुषत (अधुषतां, अधुषन्, अधुषयाः, अधुष्यन्, अधुषि, अधुषसि) or अदुग्ध (अदुग्धाः, अधग्यं); 1st fut. दोग्धा; 2d fut. धोष्यति -ते; imp. दोग्धु, दुग्धां; pot. दुह्यात्, दुहीत; bened. दुह्यात्, धोषीह; cond. अधोष्यत् -त. Pass. दुष्यते. Caus. दोहयति; 3d praet. अदूदुहत्, Desid. दुधुषति -ते. Freq. दोदुष्यते, दोदुहीति or दोदोग्धि.

दिह 'to anoint,' and गुह 'to hide,' are analogously conjugated: see also लिह.

द्विष 'to hate.'

The verb is regularly inflected. डस् is optionally substituted for अन्. The changes of the final are either those of Sandhi, or of a final ष, according to r. 191. *h.* It takes the terminations of the first praeterite in the third.

Pres. द्वेष्टि, द्विष्टे; 1st praet. अद्वेष्ट (अद्विष्टां, अद्विषन् or अद्विषुः, अद्वेष्ट, अद्विष्टं, &c.), अद्विष्ट (अद्विषतां); 2d praet. दिद्वेष्ट, दिद्विष्टे; 3d praet. अद्विषत् -त; 1st fut. द्वेष्टा; 2d fut. द्वेष्ट्यति -ते; imp. द्वेष्टु (द्विष्टि, द्वेषाणि), द्विष्टां (द्विष्ट, द्विष्टं); pot. द्विष्यात्, द्विषीत; bened. द्विष्यात्, द्विषीह; cond. अद्वेष्ट्यत् -त. Pass. द्विष्यते. Caus. द्वेषयति. Desid. दिद्विष्यति -ते. Freq. देद्विष्यते, देद्विषीति or देद्वेष्टि.

ब्रू (ब्रूम्) 'to speak.'

This is an imperfect verb, admitting of the conjugational tenses only. It inserts इ before the consonantal terminations rejecting ष; and before the augment the Guṇa substitute ओ becomes अच्. ओ is also substituted before the vowel terminations having a mute ष, and उच् before those which have not that letter. In the present tense the inflexions of ब्राह् in the three numbers of the third person, and singular and dual of the second, in the same sense, 'he speaks,' &c., but with the terminations of the second präterite, are considered to be optionally substitutes for those of ब्रू. For the non-conjugational tenses, see वच्.

Pres. ब्रवीति (ब्रूतः, ब्रुवन्ति, ब्रवीषि, ब्रूषः, ब्रूष, ब्रवीमि, ब्रूवः, ब्रूवः) or ब्राह् (ब्राह्नुः, ब्राहुः, ब्राह्य, ब्राह्युः), ब्रूते; 1st præt. अब्रवीत् (अब्रवन्), अब्रूत (अब्रुषि); imp. ब्रवीतु (ब्रूतां, ब्रुवन्तु, ब्रूहि, ब्रवाणि), ब्रूतां (ब्रूवै); pot. ब्रूयात्, ब्रुवीत.

मृज (मृजू) 'to clean,' 'to sweep.'

The vowel takes the Vṛiddhi change before the terminations of the conjugational tenses having a mute ष, and optionally before those beginning with vowels not having such letter. It is so changed throughout in the non-conjugational tenses, except before य. The verb is one of a class which changes the palatal final to ष before any consonant except a nasal or semivowel (r. 191. d). For the changes to which such final ष is subject before other consonants, or to which it subjects them, see r. 191. e. h.

Pres. मर्हति (मृष्टः, मर्जन्ति or मृजन्ति, मर्षि, मर्जि, मृज्जः, मृज्मः); 1st præt. अमर्हत् or अमर्है (अमृष्टां, अमृजन् or अमर्जन्, अमर्है, अमर्जम्, अमृज्ज); 2d præt. ममर्ज (ममर्षिष or ममर्है); 3d præt. अमर्जति (अमर्जिष्टां, अमर्जिषम्) or अमर्षीत् (अमर्है, अमर्षम्); 1st fut. मर्जिषात् or मर्है; 2d fut. मर्षिष्यति or मर्ह्येति; imp. मर्है (मृष्टां, मृजन्तु or मर्जन्तु, मृष्टि, मर्जणि); pot. मृज्यात्; bened. मृज्यात्; cond. अमर्षिष्यत् or अमर्ह्येत्. Pass. मृज्यते. Caus. मर्जयति; 3d præt. अममर्जत्. Desid. निमर्षिषति or निमृष्यति. Freq. मरीमृज्यते, मरीमर्जति or मरिमर्हि.

यु 'to join.'

The vowel of this verb takes the Vridhhi substitute before a consonantal termination having an indicative ए; and उक् before one beginning with a vowel. It inserts the augment इ (r. 198. c), before which उ is changed to ओ, and that becomes अक्.

Pres. योति (युतः, युचति, योषि, योमि, युक्, युनः); 1st præt. अयोत् (अयुतां, अयोः, अयुचन्); 2d præt. युयाव (युयुवतुः, युयविष); 3d præt. अयावीत् (अयाविषन्); 1st fut. यषिता; 2d fut. यविष्यति; imp. योतु (युहि, युचानि); pot. युयात्; bened. यूयात्; cond. अयविष्यत्. Pass. यूयते. Caus. याचयति. Desid. युयूषति or युयविषति. Freq. योयूयते, योयवीति or योयोति.

So झु 'to sneeze,' झु 'to whet' or 'sharpen,' सु 'to praise,' झु 'to distil' or 'drop;' which all take इ. Other verbs in उ are conjugated in the same manner, except that they do not take इ; as, कु 'to coo' or 'sound;' 1st fut. कोता, 2d fut. कोष्यति, 3d præt. अकोवीत् (अकोचन्): सु 'to assail;' सोता, सोष्यति, असौवीत्: पु 'to bring forth,' 'to be rich;' सोता, सोष्यति, असौवीत्. See also रु and डु.

रु 'to sound.'

This verb optionally prefixes ई to any termination beginning with a consonant in the conjugational tenses. It also takes इ.

Pres. रौति or रवीति (रुतः or रवीतः, रौषि or रवीषि); 1st præt. अरौत् or अरवीत्; 2d præt. रुराव (रुरुवतुः); 3d præt. अरावीत् (अराविषन्); 1st fut. रषिता; 2d fut. रविष्यति; imp. रौतु or रवीतु; pot. रुयात् or रवीयात्; bened. रुयात्; cond. अरविष्यत्. Pass. रुयते. Caus. राचयति. Desid. रुरविषति. Freq. रोरुयते, रोरवीति, रोरोति.

रुद (रुदिर) 'to weep.'

This is the leading root of the class रुदादि (r. 216. d).

Pres. रोदिति (रुदितः, रुदति); 1st præt. अरोदत् or अरोदीत् (अरुदितां, अरोदः or अरोदीः); 2d præt. रुरोद (रुरोदिष); 3d præt. अरुदत् (अरुदः) or अरोदीत् (अरोदिषन्); 1st fut. रोदिता; 2d fut. रोदिष्यति; imp. रोदितु (रुदिहि); pot. रुद्यात्; bened. रुद्यात्; cond. अरोदिष्यत्. Pass. रुद्यते. Caus. रोदयति; 3d præt. अरुदत्. Desid. रुरुदिषति. Freq. रोरुद्यते, रोरुदीति or रोरोति.

लिह् 'to lick.'

See r. 191. k. Where the final is changed to ढ, and one ढ has been rejected, the radical vowel, if not changed to the Guña letter, is made long. In the third präterite the terminations of the first are used, with स prefixed (second class, 3. p. 132). In the Ātmane-pada the स may be rejected before the consonants: see दुह्.

Pres. लेढि (लीढः, लिहन्ति, लेषि, लीढः, लेषि, लिहः, लिषः), लीढे (लिषे, लीढे); 1st præt. अलेट् (अलीढां, अलेट्, अलेहं, अलीढ (अलिहातां, अलिहन्ति); 2d præt. लिलेह, लिलिहे; 3d præt. अलिषत्, अलिषन्ति or अलीढ; 1st fut. लेढा; 2d fut. लेष्यति -ते; imp. लेढु (लीढि), लीढां (लिषन्ति); pot. लिष्यात्, लिहीन्ति; bened. लिष्यात्, लिष्यीह; cond. अलेष्यत् -त. Pass. लिष्यते. Caus. लेहयति. Desid. लिलिष्यति -ते. Freq. लेलिष्यते, लेलिहीति or लेलेढि.

वच् 'to speak.'

The final becomes क before any consonant, except a semi-vowel or nasal (r. 191. c). In the non-conjugational tenses, in which this verb is substituted for व्रू, it may take the Ātmane-pada. The third person plural of the present and imperative is wanting. In the third präterite, उ, convertible to ओ, is substituted for the radical vowel च; the tense is formed with the affixes of the first präterite, with च prefixed (second class, 2. p. 132). Like most verbs beginning with च, it substitutes उ for the initial in the second präterite and before य.

Pres. वक्ति (वक्तुः, वक्षि, वक्ष्मि, वक्षः, वक्ष्मः); 1st præt. अवक्, अवग् (अवक्तां, अवचन्, अवक्, अवचन्); 2d præt. उवाच (उवाचि, उवक्ष्य, उवक्तुः, उवक्षुः), उवे; 3d præt. अवोचत् (अवोचतां, अवोचन्), अवोचन्ति (अवोचेतां, अवोचि); 1st fut. वक्ता; 2d fut. वक्ष्यति -ते; imp. वक्तु (वक्षि); pot. वक्ष्यात्; bened. उष्यात्, वक्षीह; cond. अवक्ष्यत् -त. Pass. उष्यते. Caus. वाचयति. Desid. विवक्ष्यति -ते. Freq. वावक्ष्यते, वावक्ति.

वञ्ज 'to subdue,' 'to desire.'

The final is changed to ञ् (r. 191. f'), and च to उ, where the terminations have no mute प, or where इ is not inserted.

Pres. वडि (उडः, उडानि, वडि, वडिम); 1st præt. अवट् (ओडं, ओडन्, अवट्, ओडं, अवडन्); 2d præt. उवाड (उडानुः); 3d præt. अवडशीत् or अवडशीत्; 1st fut. वडिष्यत्; 2d fut. वडिष्यति; imp. वडु (उडडि, वडानि); pot. उड्यात्; bened. उड्यात्; cond. अवडिष्यत्. Pass. उड्यते. Caus. वाडयति. Desid. विवडिष्यति. Freq. वावड्यते.

विद् 'to know.'

This verb is anomalous in some respects. In the present tense it admits the terminations of the second præterite, without the reduplication, as well as those of the present. It optionally forms the second præterite with the auxiliary verbs (r. 196. c), and the imperative with कृ. For the second and third persons singular of the first præterite, see r. 191. g.

Pres. वेत्ति or वेद (विद्: or विदनुः, विदनि or विदुः, वेत्ति or वेत्त्य, वित्यः or विदयुः, वित्य or विद, वेत्ति or वेद, विद्: or विद्, वित्तः or वित्त); 1st præt. अवेत् or अवेद् (अविद्, अविदुः, अवेत्, अवेद्, or अवेः); 2d præt. विवेद (विविदयुः), विदाच्चकार, विदामास, विदाम्भूव; 3d præt. अवेदीत्; 1st fut. वेदिष्यत्; 2d fut. वेदिष्यति; imp. वेदु or विदाङ्करोतु; pot. विद्यात्; bened. विद्यात् (विद्यास्तां); cond. अवेदिष्यत्. Pass. विद्यते. Caus. वेदयति. Desid. विविदिष्यति. Freq. वेविद्यते, वेविदीति, वेवेत्ति.

With सम् prefixed, it takes the *Ātmane-pada*, as संविन्दे; in the third person plural of the present, first præterite, and imperative, र may be added to the final, as संविदते or संविदन्ते, &c.

वी 'to go,' &c.

According to some authorities, इय is not substituted for the radical before a vowel; the change is that of Sandhi only.

Pres. वेति (वीत्, वियन्ति); 1st præt. अवेत् (अवियन् or अवयन्); 2d præt. विवाच (विवियनुः or वियनुः); 3d præt. अवैवीत्; 1st fut. वेत्ता; 2d fut. वेत्ति; imp. वेतु; pot. and bened. वीयात्; cond. अवेत्त. Pass. वीयते. Caus. वाययति. Desid. विवीष्यति. Freq. वेवीयते, वेवयीति or वेवेत्ति.

The verb has many meanings; as, 'to throw,' 'to eat,' 'to conceive,' &c. In the latter, the causal, 'to impregnate,' is वाययति or ववययति.

वेदी, a synonymous verb, is similarly inflected; but in the *Ātmane-pada*: Pres. वेदीने (वेद्याने, वेद्यते), &c.

ज्ञास (ज्ञासु) 'to bless,' 'to teach.'

The vowel is changed to इ before terminations beginning with consonants which have not a mute ष in the *Parasmai-pada*. * For the change of the final, see r. 191. j: see also चक्षस्.

Pres. ज्ञासि (ज्ञिहः, ज्ञासति), ज्ञास्ते (ज्ञासते); 1st præt. चज्ञात् (चज्ञिहं, चज्ञासु; चज्ञाः or चज्ञात्), चज्ञात; 2d præt. ज्ञासास, ज्ञासासे; 3d præt. चज्ञिषत् (चज्ञिषन्), चज्ञासिषत् (चज्ञासिषन्), चज्ञासिह (चज्ञासिषि); 1st fut. ज्ञासिता; 2d fut. ज्ञासिष्यति -ते; imp. ज्ञासु (ज्ञाधि), ज्ञासां; pot. ज्ञिष्यात्, ज्ञासीत्; bened. ज्ञिष्यात्, ज्ञासिषीह; cond. चज्ञासिष्यत् -त्. Pass. ज्ञिष्यते. Caus. ज्ञासयति. Desid. ज्ञिज्ञासिष्यति. Freq. ज्ञेजिष्यते, ज्ञाज्ञासीति or ज्ञाज्ञासि.

In the sense of 'blessing,' ज्ञा is usually prefixed, चाज्ञास्ते or चाज्ञिहे; for, according to some, the vowel is altered in the *Ātmane-pada* also.

श्री (श्रीह्) 'to sleep.'

This verb changes the final to the Guṇa element र in all the tenses except the second præterite. र before a vowel becomes अय्, except in the plurals of the present, first præterite, and imperative, where र is inserted before the terminations from which the nasal has been rejected. The verb inserts इ (r. 198. c).

Pres. शेते (श्याते, शेते, शेधे, शेध्वे, श्ये, शेधहे, शेनहे); 1st præt. चशेत (चशेरत्); 2d præt. शिश्ये (शिश्याते, शिशियरे); 3d præt. चशयिह (चशयिषि); 1st fut. श्यिता; 2d fut. श्यिष्यते; imp. शेतां (श्यातां, शेतां); pot. शयीत्; bened. श्यिषीह. Pass. श्यते. Caus. शाययति. Desid. शिशयिष्यते. Freq. शाशय्यते, शेशयीति, शेशेति.

श्वास 'to breathe.'

This belongs to the class रुदादि (r. 216. d), inserting इ before the consonantal terminations of the conjugational tenses, except य; or च or ई before one consisting of a single consonant. It does not take Vṛiddhi in the third præterite by special rule (r. 197. i).

Pres. चसिति; 1st præt. अचसीत् or अचसत्; 2d præt. ज्ञास; 3d præt. अचसीत्; 1st fut. चसिता; 2d fut. चसिष्यति; imp. चसितु; pot. and bened. चस्यात्; cond. अचसिष्यत्. Pass. चस्यते. Caus. चासयति. Desid. शिचसिष्यति. Freq. ज्ञाचस्यते, ज्ञाचसि.

ब्रू (ब्रूह्) 'to bring forth,' as a child.

The verb optionally admits इ. It takes उक् before all vowel terminations, even those of the first pers. imper., and Guṇa before इ, before which ओ becomes अक्.

Pres. ब्रूते (ब्रुवते, ब्रुवते, ब्रूते); 1st præt. अब्रूत्; 2d præt. ब्रुवते; 3d præt. अब्रुवत् or अब्रुवत् (अब्रुविषि or अब्रुविषि); 1st fut. ब्रूता, ब्रुवता; 2d fut. ब्रूयते, ब्रुविष्यते; imp. ब्रूतां (ब्रूय, ब्रुवे, ब्रुवावहे); pot. ब्रूवीत्; bened. ब्रूवीह, ब्रुविषीह; cond. अब्रूयत्, अब्रुविष्यत्. Pass. ब्रूयते; 3d præt. अब्रुवि. Caus. ब्रूययति; 3d præt. अब्रूययत्. Desid. ब्रूययति -ते. Freq. ब्रूययते, ब्रूययति or ब्रूययति.

हु (हुम्) 'to praise.'

This optionally admits ई before the consonants of the conjugational tenses, except य; otherwise it takes the Vriddhi form; see यु. Before the terminations rejecting य, उ becomes the Guṇa ओ; before vowels and ई in the inflexions not rejecting य, उक् is substituted. It admits the augment इ in the third præterite, Parasmai-pada.

Pres. स्तोति or स्तवीति, स्तुते or स्तुवीति; 1st præt. अस्तौत् or अस्तवीत्, अस्तुत् or अस्तुवीत्; 2d præt. तुहाव (तुहुवतुः), तुहुवे; 3d præt. अस्तावीत् (अस्ताविष्यत्), अस्तोह (अस्तोषि); 1st fut. स्तोता; 2d fut. स्तोयति -ते; imp. स्तौतु or स्तवीतु, स्तुतां, स्तुवीतां; pot. स्तुयात्, स्तुवीत्; bened. स्तुयात्, स्तोषीह; cond. अस्तोयत् -त्. Pass. स्तूयते. Caus. स्ताययति. Desid. तुहुयति -ते. Freq. तोहूयते, तोहोति.

ष्यप 'to sleep.'

A verb of the class रुदादि (r. 216. d), inserting इ. The vowel उ is substituted for the semivowel in the second præterite in the reduplicate syllable, and before the vowel terminations in the radical syllable also. Before the य of the benedictive and passive and frequentative the same change occurs, and in the third præterite of the causal.

Pres. स्तपिति; 1st præt. अस्तपत् or अस्तपीत्; 2d præt. मुष्ठाप सुषुपतुः, सुषुपुः); 3d præt. अस्ताप्सीत् (अस्ताप्तां, अस्ताप्सुः, अस्ताप्सं); 1st fut. स्तप्ता; 2d fut. स्तप्स्यति; imp. स्तपितु; pot. स्तप्यात्; bened. सुप्तात्; cond. अस्तप्स्यत्. Pass. मुष्णते. Caus. स्तापयति; 3d præt. अस्तुपत्. Desid. सुषुप्सति. Freq. सोषुप्सते, सास्तपीति or सास्तप्ति.

हन 'to kill.'

The final *i* is rejected before the terminations of the conjugational tenses beginning with any consonant except a nasal or a semivowel, and not having an indicatory *प्*. In the same tenses and second præterite *घन्* is substituted for the root, which becomes *घ्न*, before a vowel termination not having a mute *प्*. *ञ* is substituted for the root in the second person singular of the imperative. In the benedictive and third præterite *बध्* is substituted; *घन्* is substituted in some tenses of the passive, in the desiderative and frequentative modes; and *घात्* is substituted in the causal. *हन्* takes *इ* in the second future and conditional in the active voice: *घन्* admits the augment in both futures, conditional, and third præterite of the passive. *बध्* also takes the augment *इ*.

Pres. हन्ति (हताः, घ्नन्ति, हन्ति, हन्ति); 1st præt. अहन् (अहतां, अघ्नन्, अहन्, अहनम्); 2d præt. जघान (जघ्नतुः, जघ्नुः, जघनिय or जघन्थ); 3d præt. अघधीत् (अघधिहां, अघधिषं); 1st fut. हन्ता; 2d fut. हनिष्यति; imp. हन्तु (हताम्, घ्नन्तु, जहि, हनानि); pot. हन्यात्; bened. बध्यात्; cond. अहनिष्यत्. Pass. pres. हन्ते; 3d præt. अघधि or अघानि (अघधिघातां or अहंसातां or अघानिघातां); 1st fut. हन्ता or घानिता; 2d fut. हनिष्यते or घानिष्यते; bened. बधिषीष्ट or घानिषीष्ट. Caus. घातयति; 3d præt. अजीघत्. Desid. जिघांसति. Freq. जघन्थते or जघ्नीयते, जंघनीति or जंघन्ति or जंहनीति, जंहन्ति or जंहति.

Third Conjugation.

217. The characteristic peculiarity of this conjugation is the reduplication of the radical syllable before the terminations of the conjugational tenses.

a. The reduplication follows the rules laid down for the

reduplication of the second præterite (r. 194), with occasional exceptions, which may be regarded as in some degree peculiar to the verbs to which they apply.

b. A single च् substitutes इस्, a च् following a consonant, इ, in the reduplication; as, च् 'to go,' इचिस्; भृ 'to nourish,' भिचिस्.

c. A medial इ substitutes the Guṇa letter in the reduplicate syllable; as, विज् 'to discriminate,' वेवेकि, वेविकि.

d. The verbs follow the general rule of substituting the Guṇa letter for a medial or final vowel before the terminations which have an indicative च्, and a final vowel is also similarly changed before उस् in the first præterite.

e. The terminations are unaltered, except those of the third person plural, present and imperative, which reject न्; and the third person plural of the first præterite, which substitutes उस् for चन्. The compound form of the second præterite is optionally used in four verbs, भी, ह्री, भृ, and हृ.

f. The model of the class is हृ 'to sacrifice;' the only peculiarities in the inflexion of which are the optional change of the vowel to the semivowel before the terminations of the first person dual and plural of the present tense, and the substitution of धि for हि in the imperative. It is thus inflected in the conjugational tenses:

Present, 'I sacrifice,' &c.

ब्रुहोमि	ब्रुहवः or ब्रुहः	ब्रुहमः or ब्रुमः
ब्रुहोषि	ब्रुहपः	ब्रुहच
ब्रुहोति	ब्रुहतः	ब्रुहति

First præterite, 'I sacrificed,' &c.

अब्रुहवं	अब्रुहव	अब्रुहम
अब्रुहोः	अब्रुहतं	अब्रुहत
अब्रुहोत्	अब्रुहतां	अब्रुहवुः

Imperative, 'May I sacrifice,' &c.

ब्रुहवानि	ब्रुहवाध	ब्रुहवाम
ब्रुहधि	ब्रुहतं	ब्रुहत
ब्रुहोतु	ब्रुहतां	ब्रुहत



Potential, 'I may sacrifice,' &c.

जुहुयाम्	जुहुयाव	जुहुयाम
जुहुयाः	जुहुयात्	जुहुयात्
जुहुयात्	जुहुयात्	जुहुयुः

In the non-conjugational tenses the reduplication does not take place, except where required by general rules.

2d præt. जुहाव or जुहवाचकार; 3d præt. अहोषीत् (अहोषम्); 1st fut. होता; 2d fut. होष्यति; bened. हूयात्; cond. अहोष्यत्. Pass. हूयते. Caus. हावयति. Desid. जुहूषति. Freq. जोहूयते, जोहवीति, जोहोति.

च् 'to go.'

इच् is substituted for the root in the reduplication. The verb rarely occurs in this form, except in the Vedas. In the first and second persons of the first præterite, the final of the conjunct having been rejected, the र् of the Guṇa substitute for च् or चर् becomes Visarga.

Pres. इयति (इयुतः, इयति); 1st præt. रेयः; imp. इयतुः; pot. इयुयात्.

५

For the other forms, see च्, p. 168.

जन् 'to produce.'

Before terminations beginning with consonants not containing an indicatory च्, the vowel of this verb is made long; and before a termination beginning with a vowel not comprising च्, the medial radical ज् is rejected. In the third præterite the vowel is optionally long (r. 197. i). See जन्, fourth conjugation.

Pres. जजन्ति (जजातः, जजति); 1st præt. अजजन् (अजजानां, अजजुः); 2d præt. जजान (जजतुः, जजुः); 3d præt. अजानीत् or अजनीत् (अजानिषम् or अजनिषम्); 1st fut. जनिता; 2d fut. जनिष्यति; imp. जजन्तु (जजातां, जजतु, जजाहि); pot. जजन्यात्; bened. जन्यात् or जायात्; cond. अजनिष्यत्. Pass. जन्यते. Caus. जानयति. Desid. जिजनिषति. Freq. जंजन्यते or जानायते, जंजनीति or जंजनि or जाजवीति, जाजन्ति.

शिञ्ज (शिञिद्) 'to cleanse.'

This takes both Padas, and in the reduplication changes इ to ए; see शिञि, second conjugation, p. 212.

Pres. नेनेक्कि (नेनिक्कि, नेनिज्जि), नेनिक्के; 1st præt. अनेनेक्, अनेनिक्क; 2d præt. निनेज (निनिज्जहुः), निनिजे; 3d præt. अनैखीत् (अनैखम्) or अनिजत् (अनिजम्), अनेह (अनेहि); 1st fut. नेक्का; 2d fut. नेप्पयति -ते; imp. नेनेक्कु, नेनिक्कां; pot. नेनिज्यात्, नेनिज्जीत्; bened. निज्यात्, निखीह; cond. अनेप्पयत् -त्. Pass. निज्यते. Caus. नेजयति. Desid. निनेखति. Freq. नेनिज्यते, नेनिज्जिति or नेनेक्कि.

दा (दाम्) 'to give.'

This drops दा before all the terminations of the conjugational tenses not containing an indicatory ए, making consequently, as repeated, दद्. In the second person singular of the imperative it substitutes दे for the reduplicated verb. It takes both Padas. It is unnecessary to give more than the conjugational tenses, as the rest are the same as those of दा, first conjugation, p. 180.

Pres. ददाति (दत्तः, ददति), दत्ते; 1st præt. अददात् (अदत्तां, अददुः), अदत्त; imp. ददातु (दत्तां, ददतु, देहि), दत्तां (दत्स्व, दद्धु); pot. दद्यात्, ददीत्.

धा (धाम्) 'to have' or 'hold.'

This is inflected like the preceding, but the initial is unchanged before a termination beginning with any consonant except a nasal, a semivowel, or ह, which does not contain an indicatory ए. The other tenses are analogous to those of दा, first conjugation.

Pres. दधाति (धत्तः, दध्मः, दध्मः) धत्ते (दधाते); 1st præt. अदधात्, अधत्त; 2d præt. दधौ, दधे; 3d præt. अधात्, अधित or अधियत्; 1st fut. धाता; 2d fut. धास्यति -ते; imp. दधातु (धेहि), धत्तां (धत्स्व); pot. दध्यात्, दधीत्; bened. धेयात्, धासीह; cond. अधास्यत् -त्. Pass. धीयते. Caus. धापयति. Desid. धित्सति -ते. Freq. देधीयते, दाधेति, or दाधाति.

भस्स 'to shine.'

Before a termination beginning with a vowel not containing a mute ए, this verb, like ज्ञ, rejects the medial vowel: भ being

then conjoined with **ञ**, necessarily becomes **ष्** (r. 7. d: see also, for the changes of **ञ**, r. 191. g).

Pres. **वभस्ति** (वभस्तः, वभसति); 1st præt. **अवभः** (अवभस्तां, अवभसुः, अवभः); 2d præt. **वभास**; 3d præt. **अभासीत्**; 1st fut. **भसिता**; 2d fut. **भसिष्यति**; imp. **वभसु** (वभस्तां, वभसतु, वभसि, वभसतानि); pot. **वभस्यात्**; bened. **भस्यात्**; cond. **अभसिष्यत्**. Pass. **भस्यते**. Caus. **भासयति**. Desid. **विभासिषति**. Freq. **वाभस्यते**, **वाभसीति**, **वाभस्ति**.

भी 'to fear.'

This may make the vowel before a termination beginning with a consonant, and not containing an indicatory **प**, short. It optionally takes the compound form of the second præterite.

Pres. **विभेति** (विभीतः or विभितः, विभ्यति); 1st præt. **अविभेत्** (अविभीतां or अविभितां, अविभयुः); 2d præt. **विभाय** (विभ्यतुः) or **विभयाच्चकार**; 3d præt. **अभैषीत्** (अभैहां, अभैषन्); 1st fut. **भेता**; 2d fut. **भेष्यति**; imp. **विभेतु** (विभीतां or विभितां); pot. **विभीयात्**, **विभियात्**; bened. **भीयात्**; cond. **अभेष्यत्**. Pass. **भीयते**. Caus. **भाययति**, **भाययते**, **भापयते** or **भीषयते**. Desid. **विभीषति**. Freq. **वेभीयते**, **वेभयीति** or **वेभेति**.

भृ (भृञ्) 'to nourish' or 'support.'

इ is the vowel of reduplication. In the second and third persons of the first præterite, the vowel having been changed to the Guṇa **अर्**, the termination, as the final of a conjunct consonant, is rejected (r. 35), leaving **र्**, which becomes Visarga (r. 39).

Pres. **विभृति** (विभृतः, विभ्रति); 1st præt. **अविभः** (अविभृतां, अविभरुः); imp. **विभर्तु**; pot. **विभृयात्**.

The other tenses are the same as those of **भृ** of the first conjugation, p. 186.

मा (माङ्) 'to measure.'

This verb, **हा** 'to go,' and **हा** 'to abandon,' drop their final vowel before a termination beginning with a vowel, and not containing an indicatory **प**: before such a termination beginning with a consonant, they change it to **ई**. The vowel of reduplication is **इ**.

G g

In reduplication - form reduplicated with the asp.

but the unmarked letter.

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2
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letter.*

Pres. भिमीते (भिमाते, भिमते); 1st præt. अभिमीत (अभिमातां, अभिमत); 2d præt. भमे; 3d præt. अभाम (अभामसि); 1st fut. माता; 2d fut. मास्यते; imp. भिमीतां; pot. भिमीत; bened. मासीह; cond. अभामस्यत. Pass. मीयते. Caus. मापयति -ते; 3d præt. अभिमपत् -त. Desid. भित्सति -ते. Freq. मेमीयते, मामाति or मामेति.

विभ (विभिर) 'to discriminate.'

The vowel takes the Guṇa substitute in the reduplicate syllable. For the effect of the Anubandha, see p. 107; and for the changes of the final, r. 191. c.

Pres. वेवेक्षि (वेवेक्ष, वेवेक्षति, वेवेक्षि, वेवेक्षि, वेवेक्षि, वेवेक्षि); 1st præt. अवेवेक्ष (अवेवेक्षां, अवेवेक्षुः, अवेवेक्षुः); 2d præt. विवेज; 3d præt. अवेक्षीत् (अवेक्षां, अवेक्षन्), अविजत् (अविजन्); 1st fut. वेक्ष्ता; 2d fut. वेक्ष्यति; imp. वेवेक्षु (वेवेक्षि, वेवेक्षानि); pot. वेवेक्ष्यात्; bened. विज्यात्; cond. अवेक्ष्यत्. Pass. विज्यते. Caus. वेजयति. Desid. विविक्षति. Freq. वेवेक्ष्यते, वेवेक्षि.

विष 'to surround.'

Pres. वेवेष्टि, वेवेष्टि; 1st præt. अवेवेष्ट, अवेवेष्टि; 2d præt. विवेष्ट, विविष्टे; 3d præt. अवेष्टीत् (अवेष्टन्), अवेष्ट (अवेष्टि); 1st fut. वेष्टा; 2d fut. वेष्ट्यति -ते; imp. वेवेष्टु, वेवेष्टां; pot. वेवेष्ट्यात्, वेवेष्टीत; bened. विष्ट्यात्, विष्टीह; cond. अवेष्ट्यत् -त. Pass. विष्ट्यते. Caus. वेष्टयति. Desid. विविष्टति. Freq. वेवेष्ट्यते, वेवेष्टि.

सु 'to go.'

See भृ above.

Pres. सिसर्ति; 1st præt. असिसः; 2d præt. ससार; 3d præt. असार्सीत् or असरत्; 1st fut. सर्सा; 2d fut. सरिष्यति; imp. सिसर्तुः; pot. सिसृयात्; bened. स्रियात्; cond. असरिष्यत्. Pass. स्रियते. Caus. सारयति. Desid. सिसीर्षति. Freq. सेसीयते, ससर्षति.

हा (हाङ्) 'to go.'

See मा above.

Pres. जिहीते; 1st præt. अजिहीत; 2d præt. जहे; 3d præt. अहास; 1st fut. हाता; 2d fut. हास्यते; imp. जिहीतां; pot. जिहीत; bened. हासीह; cond. अहास्यत. Pass. हायते. Caus. हापयति. Desid. जिहासते. Freq. जाहायते, जाहाति or जाहेति.

हा (हाक्) 'to abandon.'

The Anubandha क् is to distinguish this root from the preceding. The reduplicate is regular in other respects. The inflexion is analogous to that of ना. In the second person singular of the imperative, जहि or जही is optionally substituted for the root: जा is dropped before the य of the potential.

Pres. जहाति (जहीतः, जहति); 1st præt. अजहात्; 2d præt. जहौ; 3d præt. अहासीत्; 1st fut. हाता; 2d fut. हास्यति; imp. जहातु (जहिहि, जहीहि or जहाहि); pot. जह्यात्; bened. हेयात्; cond. अहास्यत्. Pass. हीयते. Caus. हापयति; 3d præt. अजीहयत्. Desid. जिहासति. Freq. जेहीयते, जाहेति or जाहाति.

ही 'to be ashamed.'

Pres. जिहेति (जिहीतः, जिह्रियति); 1st præt. अजिहेत्; 2d præt. जहाय or हीयाचकार; 3d præt. अहेयीत्; 1st fut. हेता; 2d fut. हेष्यति; imp. जिहेतु; pot. जिहीयात्; bened. हीयात्; cond. अहेष्यत्. Pass. हीयते. Caus. हेपयति. Desid. जिहीषति. Freq. जेहीयते, जेह्यति or जेहेति.

N.B. The verbs of this conjugation are mostly restricted to the Vedas in the forms which they derive from the conjugation.

Fourth Conjugation.

218. The syllable य, technically termed इयन्, is interposed between the inflective base and inflectional terminations of the conjugational tenses.

a. The terminations of the conjugational tenses are the same in this as in the first conjugation (r. 172. 4).

b. Before य, a radical vowel is not capable of a Guṇa substitute (r. 186), and a consonant is unchanged.

c. The terminations of the first præterite are substituted for those of the third in the Parasmai-pada, and sometimes in the Ātmane-pada, after verbs belonging to the class पुबादि or पुष, &c.; comprehending nearly a third of the whole conjugation.

d. A final व् is changed to ईर्, and a final जो is rejected, before य. जो is changed to जा before other terminations.

e. The class of roots called ज्ञादि or ज्ञ, &c.—all of which, except नद् 'to be glad' or 'intoxicated,' end with न—make a medial न long.

f. Verbs which end with र् or व् usually prolong a medial इ, उ, ऋ, ॠ.

g. Any other changes are special. The verbs of this class are somewhat numerous: most of them are to be found in other conjugations, sometimes in the same, sometimes in different acceptations, when the non-conjugational tenses often adopt different modes of inflexion.

h. The model of the class is दिव (दिबु) 'to play,' 'to shine,' &c., which by the clause f, above, becomes दीव in the conjugational tenses.

Present tense, 'I play,' &c.

दीव्यामि	दीव्यावः	दीव्यामः
दीव्यसि	दीव्यथः	दीव्यथ
दीव्यति	दीव्यतः	दीव्यन्ति

First præterite, 'I played,' &c.

अदीव्यन्	अदीव्याव	अदीव्याम
अदीव्यः	अदीव्यतं	अदीव्यत
अदीव्यत्	अदीव्यतां	अदीव्यन्

Imperative, 'May I play,' &c.

दीव्यानि	दीव्याव	दीव्याम
दीव्य	दीव्यतं	दीव्यत
दीव्यतु	दीव्यतां	दीव्यन्तु

Potential, 'I may play,' &c.

दीव्येयं	दीव्येव	दीव्येम
दीव्येः	दीव्येतं	दीव्येत
दीव्येत्	दीव्येतां	दीव्येयुः

There are no peculiarities in the non-conjugational tenses. In the desiderative there are three forms (r. 211. f): in the frequentative, rejecting य, the final is changed to उ.

2d præt. दिदेव; 3d præt. अदेवीत् (अदेविहं, अदेविषम्); 1st fut. देषिता; 2d fut. देषिष्यति; bened. दीष्यात्; cond. अदेविष्यत्. Pass. दीष्यते. Caus. देषयति. Desid. दिदिदिषति, दिदेविषति or दिदूषति or दुदूषति. Freq. देदीष्यते, देदिवीति or देद्योति.

अस (असु) 'to throw.'

This is a verb of the class पुषादि (r. 218. c), and subjoins ष् to the final in the third præterite.

Pres. अस्यति; 1st præt. आस्यत्; 2d præt. आस; 3d præt. आस्यत् (आस्यतां, आस्यम्); 1st fut. असिता; 2d fut. असिष्यति; imp. अस्यतु; pot. अस्येत्; bened. अस्यात्; cond. आसिष्यत्. Pass. अस्यते. Caus. आसयति. Desid. असिसिषति.

ई 'to go.'

With the augment the initial becomes ऐ.

Pres. ईयते; 1st præt. ऐयत्; 2d præt. अयाचक्रे; 3d præt. ऐह; 1st fut. एता; 2d fut. एष्यते; imp. ईयतां; pot. ईयेत; bened. एषीह; cond. ऐष्यत्. Pass. ईयते.

For the derivative forms, see इ, second conjugation.

अधु 'to increase.'

The verb belongs to the class पुषादि.

Pres. अध्यति; 1st præt. आर्द्धत्; 2d præt. आनर्द्धे; 3d præt. आर्द्धत्; 1st fut. अर्धिता; 2d fut. अर्धिष्यति; imp. अध्यतु; pot. अध्येत्; bened. अध्यात्; cond. आर्धिष्यत्. Pass. अध्यते. Caus. अर्द्धयति. Desid. अर्द्धिषति or ईर्त्सति.

क्षिप 'to throw' or 'send.'

Pres. क्षिप्यति; 1st præt. अक्षिप्यत्; 2d præt. विक्षेप; 3d præt. अक्षेप्सीत्; 1st fut. क्षेप्ता; 2d fut. क्षेप्स्यति; imp. क्षिप्यतु; pot. क्षिप्येत्; bened. क्षिप्यात्; cond. अक्षेप्स्यत्. Pass. क्षिप्यते. Caus. क्षेपयति. Desid. विक्षिप्यति. Freq. वेक्षिप्यते, वेक्षेति.

जन (जनी) 'to be born.'

This verb is changed to जा before the conjugational tenses: in the second præterite the penultimate is rejected (r. 195. f).

Pres. जायते; 1st præt. अजायत्; 2d præt. जहे; 3d præt. अजनिह;

1st fut. जनिता; 2d fut. जनिष्यते; imp. जायतां; pot. जायेत; bened. जनिषीष्ट; cond. अजनिष्यत्.

For the rest, see जन, third conjugation.

जृ (जृष) 'to grow old.'

इर् is substituted for the radical (r. 218. d). The verb optionally substitutes र् for the reduplication of the second präterite; takes optionally the terminations of the first präterite for those of the third; and elongates the augment इ in the futures and conditional.

Pres. जीर्यते; 1st præ. अजीर्यत्; 2d præ. जजार (जजरत्, जेरत्, जजरुः, जेरुः); 3d præ. अजारीत्, अजरत्; 1st fut. जरिता, जरीता; 2d fut. जरिष्यति, जरीष्यति; imp. जीर्यतु; pot. जीर्येत; bened. जीर्यीष्ट; cond. अजरिष्यत्, अजरीष्यत्. Pass. जीर्यते. Caus. जरयति, जारयति. Desid. जिजरिष्यति, जिजरीष्यति, जिजीर्षति. Freq. जेजीर्येते, जाजर्षि.

डी (डीर्) 'to fly.'

Although a monosyllable ending in a vowel, this verb takes the augment इ (r. 198. c).

Pres. डीयते; 1st præ. अडीयत्; 2d præ. डिड्ये (डिडिष्ये); 3d præ. अडयिष्ट; 1st fut. डयिता; 2d fut. डयिष्यते; imp. डीयतां; pot. डीयेत; bened. डयिषीष्ट; cond. अडयिष्यत्. Pass. डीयते. Caus. डाययति. Desid. डिडयिष्यते. Freq. डेडीयते, डेडीयति, डेडेति.

It is also a verb of the first conjugation; डयते, अडयत, डयतां, डयेत.

यश् (यशू) 'to perish.'

It belongs to the class पुषादि, and may in the third präterite change अ to र्. It inserts a nasal before any consonant except a nasal or semivowel, and optionally inserts इ in the futures, conditional, and desiderative, when the nasal is not prefixed to the sibilant.

Pres. नश्यति; 1st præ. अनश्यत्; 2d præ. ननाश (नेशत्, नेशुः, नेशिष्य, नेशिष्व, नेष्व); 3d præ. अनशत्, अनेशत्; 1st fut. नंहा, नशिता; 2d fut. नंश्यति, नशिष्यति; imp. नश्यतु; pot. नश्येत; bened. नश्यात्; cond. अनंश्यत् or अनशिष्यत्. Pass. नश्यते. Caus. नाशयति. Desid. निनंश्यति, निनशिष्यति. Freq. नानश्यते, नानशीति, नानहि.

बध् 'to bind.'

The final is changed to ब्, instead of ड (r. 191. k), which undergoes no other change than conversion to द् before a soft, and त् before a hard consonant, by the rules of Sandhi. After ब्, the त् and च् of a termination become ब्, also of क्त, स्वात्, &c., the sibilant being rejected (r. 190. f. g). It takes both Padas.

Pres. नस्यति -ते; 1st præt. अनस्यत् -त; 2d præt. ननाह (ननञ् or नेहिच, नेहृः), नेहे; 3d præt. अनासीत् (अनाडां, अनासत्), अनञ् (अनसातां, अनसि); 1st fut. नञ्हा; 2d fut. नस्यति -ते; imp. नस्यतु -तां; pot. नस्येत्, नस्येत; bened. नस्य्यात्, नासीह; cond. अनस्यत् -त. Pass. नस्यते. Caus. नाहयति. Desid. निनस्यति -ते. Freq. नानस्यते, नानहीति, नानञ्छि.

तप 'to heat,' 'to perform penance.'

Pres. तप्यते; 1st præt. अतप्यत्; 2d præt. तेपे; 3d præt. अतप्त (अतप्ति); 1st fut. तप्ता; 2d fut. तप्यते; imp. तप्यतां; pot. तप्येत; bened. तप्सीह; cond. अतप्यत्. Pass. तप्यते. Caus. तापयति. Desid. तितप्यते. Freq. तातप्यते, तातप्ति.

तृप 'to satisfy,' 'to be satisfied.'

As belonging to the class पुषादि, it should take the form of the third præterite which that class requires; and as a verb of the fourth conjugation (p. 136), it should not insert इ. In both respects, however, it offers optional deviations. It may be conjugated also in the fifth, sixth, and tenth conjugations, to which the different forms should perhaps be restricted: they are always, however, given together in this conjugation.

Pres. तृपति; 1st præt. अतृप्यत्; 2d præt. ततर्पे (ततृपतुः, ततर्पिच, ततर्प्य, ततृप्य); 3d præt. अतृपत्, अतर्पीत् (अतर्पिचन्), अतार्पीत् (अतार्पन्), अतार्पीत् (अतार्पन्); 1st fut. तर्प्ता, तर्प्ता, तर्पिता; 2d fut. तर्प्यति, तर्प्यति, तर्पिष्यति; imp. तृपतु; pot. तृप्येत्; bened. तृप्यात्; cond. अतर्प्यत्, अतर्प्यत्, अतर्पिष्यत्. Pass. तृप्यते. Caus. तर्पयति. Desid. तितर्प्यति, तितर्प्यति, तितर्पिष्यति. Freq. तरीतृप्यते, तरीतृपीति, तरीतर्पि.

दृप, 'to be proud,' is similarly conjugated.

दी 'to decay.'

This root changes its final to ञ in the non-conjugational tenses, except in the second præterite, in which it inserts य्.

Pres. दीयते; 1st præt. अदीयत्; 2d præt. दिदीचे; 3d præt. अदात् (अदानि); 1st fut. दाता; 2d fut. दास्यते; imp. दीयतां; pot. दीयेत्; bened. दासीष्ट; cond. अदास्यत्. Caus. दाययति. Desid. दिदीचते or दिदासते. Freq. देदीयते, देदीयति or देदेति.

So मीक् 'to injure,' and लीक् 'to embrace,' except in the second præterite, in which मी makes मने; and ली, लिल्ये; the latter also takes two forms in the other non-conjugational tenses; as, अलेष्ट, अलात्; लेता, लाता; लेषते, लास्यते; लेषीष्ट, लासीष्ट; and अलेष्यत् or अलास्यत्.

दीप 'to shine.'

This verb optionally inflects the third person of the third præterite like the same in the passive voice: see ष्याय, p. 184.

Pres. दीप्यते; 1st præt. अदीप्यत्; 2d præt. दिदीपे; 3d præt. अदीपिष्ट or अदीपि; 1st fut. दीपिता; 2d fut. दीपिष्यते; imp. दीप्यतां; pot. दीप्येत्; bened. दीपिषीष्ट; cond. अदीपिष्यत्. Caus. दीपयति. Desid. दिदीपिषते. Freq. देदीप्यते, देदीप्यति or देदेति.

दुह 'to oppress,' 'to injure.'

This optionally substitutes च or ङ for the final (r. 191. k). In the third præterite it takes the form of the first, as belonging to the class पुषादि, and also optionally inserts इ in the futures, conditional, and desiderative.

Pres. दुसति; 1st præt. अदुसत्; 2d præt. दुद्रोह; 3d præt. अदुहत्; 1st fut. द्रोधा, द्रोढा, द्रोहिता; 2d fut. द्रोहिष्यति, द्रोह्यति; imp. दुसतु; pot. दुसेत्; bened. दुसात्; cond. अद्रोहिष्यत्, अद्रोह्यत्. Pass. दुसते. Caus. द्रोहयति. Desid. दुद्रोहिषति, दुमुषति. Freq. दोदुसते, दोदुहीति, दोद्रोहिष or दोद्रोढि.

So षिह 'to be kind,' and षुह 'to vomit.'

नृत 'to dance.'

This verb optionally omits the augment इ before स in the non-conjugational tenses.

Pres. नृयति; 1st præt. अनृयत्; 2d præt. ननर्त्त; 3d præt. अनर्त्तत्; 1st fut. नर्त्तता; 2d fut. नर्त्तयति or नर्त्स्यति; imp. नृयतु; pot. नृयेत्; bened. नृयात्; cond. अनर्त्तयन् or अनर्त्स्यन्. Pass. नृयते. Caus. नर्त्तयति. Desid. निनर्त्तयति or निनृयति. Freq. नरीनृयते, नरीनृतीति, नरीनर्त्ति.

पद 'to go.'

This forms the third person singular of the third præterite in इ. It does not take the augment इ.

Pres. पद्यते; 1st præt. अपद्यत्; 2d præt. पेदे; 3d præt. अपादि (अपत्तातां, अपत्सत, अपत्ति); 1st fut. पद्या; 2d fut. पद्यते; imp. पद्यतां; pot. पद्येत; bened. पात्सीष्ट; cond. अपद्यत्य. Pass. पद्यते. Caus. पादयति. Desid. पित्सते. Freq. पापद्यते, पापदीति or पापत्ति.

पुष 'to nourish.'

This is the first verb of a class which in this conjugation requires the terminations of the first præterite to be substituted for those of the third, when the radical vowel is unchanged (r. 197. l. p. 134).

Pres. पुष्यति; 1st præt. अपुष्यत्; 2d præt. पुषोष (पुपुषतु); 3d præt. अपुषत् (अपुषतां, अपुषन्); 1st fut. पोषा; 2d fut. पोष्यति; imp. पुष्यतु; pot. पुष्येत्; bened. पुष्यात्; cond. अपोष्यत्. Pass. पुष्यते. Caus. पोषयति. Desid. पुपूषति. Freq. पोपुष्यते, पोपुषीति, पोपोहि.

The class पुषादि consists of the following verbs.

अस to throw.	गृध to be greedy.
उच to assemble.	जस to let loose.
अध to increase.	डिप to throw.
कुप to be angry.	शभ to hurt.
कुस to embrace.	शश to perish.
कृश to become thin.	तस to toss.
क्रुध to be angry.	तुभ to hurt.
क्रिद to become moist.	तुष to be pleased.
खिद to let loose.	तृप to satisfy or be satisfied.
खुष to be hungry.	तृष to thirst.
क्षुभ to be agitated.	दस to toss.
गुप to disturb.	दुष to become bad.

दुह to oppress or wrong.	लुप to be lost.
बुध to burn.	लुभ to covet.
भुंज } to fall.	वस to fix.
भंज }	वित्त to convey.
मस to weigh.	वुस to cast off.
भुस to break.	शुध to be clean or pure.
मुह to be perplexed or foolish.	शुष to become dry.
यस to take pains.	स्निध to embrace.
युष to disturb.	विध to become perfect.
रध to hurt.	विशह to be kind or bland.
रुष to disturb.	व्विद to sweat.
रुष to be angry.	हुष to rejoice.
लुट to roll on the ground.	

Many of these verbs, however, take other forms also in the third präterite, as belonging originally perhaps to different conjugations; but they are now so blended, that they are usually placed together under this conjugation, however inconsistent with their classification under the head पुचादि; see नृप.

प्री 'to please' or 'be pleased.'

It is a verb also of the first and ninth conjugations. Before the terminations of the second präterite, इप् is substituted for the final (r. 191. a).

Pres. प्रीयते; 1st præt. अप्रीयत; 2d præt. पिप्रिये; 3d præt. अप्रेह (अप्रेषि); 1st fut. प्रेता; 2d fut. प्रेष्यते; imp. प्रीयतां; pot. प्रीयेत; bened. प्रेषीह; cond. अप्रेष्यत. Pass. प्रीयते. Caus. प्राययति or प्रीययति. Desid. पिप्रियति -ते. Freq. पेप्रीयते, पेप्रयीति, पेप्रेति.

So धी 'to uphold,' पी 'to drink,' री 'to injure,' त्री 'to choose,' &c.

बुध 'to understand.'

This forms the third person singular of the third präterite optionally in इ (see दीप्). When the final is changed by the rules of Sandhi before a sibilant, व becomes भ (r. 191. l).

Pres. बुध्यते; 1st præt. अबुध्यत; 2d præt. बुबुधे; 3d præt.

अबोधि or अबुद्ध (अभूत्सतां, अभूत्सत); 1st fut. बोद्धा; 2d fut. भाव्यते; imp. बुध्यतां; pot. बुध्येत; bened. भुक्सीष्ट; cond. अभोत्स्यत.

For the other forms, see बुध, first conjugation, p. 185.

भंज (भंजु) 'to fall.'

This drops its nasal before य, and in the third præterite: it belongs to the class पुषादि.

Pres. भञ्जति; 1st præt. अभञ्जत्; 2d præt. बभञ्ज; 3d præt. अभञ्जत्; 1st fut. भंजिता; 2d fut. भंजिष्यति; imp. भञ्जतु; pot. भञ्जेत्; bened. भञ्ज्यात्; cond. अभंजिष्यत्. Pass. भञ्जते. Pass. भञ्जते.

For the other forms, see संजु, first conjugation, p. 202.

मद 'to be mad,' 'to be delighted,' 'to be intoxicated.'

As belonging to the class ज्ञनादि, the vowel is made long in the conjugational tenses (r. 218. e).

Pres. माद्यति; 1st præt. अमाद्यत्; 2d præt. ममाद; 3d præt. अमादीत्; 1st fut. मदिता; 2d fut. मदिष्यति; imp. माद्यतु; pot. माद्येत्; bened. मद्यात्; cond. अमदिष्यत्. Pass. मद्यते. Caus. मादयति. Desid. मिमदिष्यति. Freq. मामद्यते, मामदीति, मामन्ति.

मन 'to know' or 'to respect.'

Pres. मन्यते; 1st præt. अमन्यत्; 2d præt. मेने; 3d præt. अमन्स (अमन्सि); 1st fut. मन्ता; 2d fut. मंस्यते; imp. मन्यतां; pot. मन्येत; bened. मन्सीष्ट; cond. अमन्स्यत्. Pass. मन्यते. Caus. मानयति. Desid. मिमन्सते. Freq. मामन्यते, मामन्ति.

मिद (मिमिदा) 'to be unctuous.'

This verb takes the Guña substitutes of the vowel in all the persons of the conjugational tenses. As belonging to the class ह्रुतादि (p. 182), it takes the form of the first præterite in the third.

Pres. मेद्यति (मेद्यतः, मेद्यन्ति); 1st præt. अमेद्यत्; 2d præt. मिमेद; 3d præt. अमिदत्; 1st fut. मेदिता; 2d fut. मेदिष्यति; imp. मेद्यतु; pot. मेद्येत्; bened. मियात्; cond. अमेदिष्यत्. Pass. मिद्यते. Caus. मेदयति. Desid. मिमेदिष्यति or मिमिदिष्यति. Freq. मेमिद्यते, मेमेन्ति.

मुह 'to be silly,' 'to be bewildered.'

It belongs to the class पुषादि: for the changes of the final

see r. 191. k. l. It takes इ optionally in the futures, conditional, and desiderative.

Pres. मुञ्चति; 1st præt. अमुञ्चत्; 2d præt. मुनोह (मुनोग्ध, मुनोड or मुनोहिष, मुमुहिष or मुमुह); 3d præt. अमुहत्; 1st fut. मोग्धा, मोडा or मोहिता; 2d fut. मोक्ष्यति or मोहिष्यति; imp. मुञ्चतु; pot. मुञ्चेत्; bened. मुञ्चात्; cond. अमोक्ष्यत् or अमोहिष्यत्. Pass. मुञ्चते. Caus. मोहयति. Desid. मुमुहिष्यति or मुनोहिष्यति, मुमुञ्चति or मुमोक्षति. Freq. मोमुञ्चते, मोमुहीति, मोमोग्धि or मोमोडि.

युध 'to fight.'

Pres. युध्यते; 1st præt. अयुध्यत्; 2d præt. युयुधे; 3d præt. अयुध (अयुत्सातां, अयुत्ति); 1st fut. योद्धा; 2d fut. योष्यते; imp. युध्यतां; pot. युध्येत्; bened. योत्सीष्ट; cond. अयोष्यत्. Pass. युध्यते. Caus. योधयति. Desid. युयुत्सते. Freq. योयुध्यते, योयोत्ति.

युज, 'to engage in devotion,' is similarly conjugated: Pres. युज्यते; 3d præt. अयुज (अयुजि); 1st fut. योक्ता, &c.

रज्ज 'to colour.'

Pres. रज्यते; 1st præt. अरज्यत्; imp. रज्यतां; pot. रज्येत.

The rest as in रज्ज, Atmane-pada, of the first conjugation, p. 189.

रध 'to hurt.'

This verb inserts न in the second præterite, but optionally before the augment इ: it takes इ optionally in the futures and conditional. In the third præterite it belongs to the class पुषादि.

Pres. रध्मति; 1st præt. अरध्मत्; 2d præt. ररन्ध (ररन्धतुः, ररन्धिष or ररज्ज, ररन्धिष, रेध्ज); 3d præt. अरधत् (अरधतां); 1st fut. रधिता or रद्धा; 2d fut. रधिष्यति or रस्यति; imp. रधतु; pot. रध्येत्; bened. रध्यात्; cond. अरधिष्यत्, अरस्यत्. Pass. रध्मते. Caus. राधयति. Desid. रिरधिषति. Freq. रारध्मते, &c.

राध (राधौ) tr. 'to propitiate;' intr. 'to be finished' or 'accomplished.'

Pres. राधति; 1st præt. अराधत्; 2d præt. रराध; 3d præt. अरात्सीत् (अरात्सन्); 1st fut. राद्धा; 2d fut. रास्यति; imp. राधतु;

pot. राभ्येत्; bened. राभ्यात्; cond. चरास्यत्. Pass. राभ्यते. Caus. राभयति. Desid. रित्सति or रिरास्यति. Freq. राराभ्यते, &c.

राध and राध in the same senses are similarly conjugated.

लुभ 'to covet.'

It takes इ optionally in the first future, absolutely in the second and conditional: it belongs to the class पुषादि.

Pres. लुभ्यति; 1st præt. चलुभ्यत्; 2d præt. लुलोभ; 3d præt. चलुभत्; 1st fut. लोभा, लोभिता; 2d fut. लोभिष्यति; imp. लुभ्यतु; pot. लुभ्येत्; bened. लुभ्यात्; cond. चलोभिष्यत्. Pass. लुभ्यते. Caus. लोभयति. Desid. लुलुप्सति. Freq. लोलुभ्यते, लोलोभि.

विद् 'to be,' 'to exist.'

Pres. विद्यते; 1st præt. अविद्यत्; 2d præt. विविदे; 3d præt. अवेत् (अवेत्ति); 1st fut. वेत्ता; 2d fut. वेत्स्यते; imp. विद्यतां; pot. विद्येत; bened. वेत्सीह; cond. अवेत्स्यत्. Pass. विद्यते.

For the rest, see विद् 'to know,' second conjugation.

व्यध (व्यधी) 'to pierce' or 'injure.'

This changes the semivowel and following अ to इ in the conjugational tenses, and also in the benedictive, and before the terminations of the second præterite beginning with vowels.

Pres. विध्यति; 1st præt. अविध्यत्; 2d præt. विव्याध (विविधतु:); 3d præt. अव्यासीत् (अव्यात्सन्); 1st fut. व्यधा; 2d fut. व्यत्स्यति; imp. विध्यतु; pot. विध्येत्; bened. विध्यात्; cond. अव्यत्स्यत्. Pass. विध्यते. Caus. व्याधयति. Desid. विव्यास्यति. Freq. वेविध्यते, वाव्यधीति, वाव्यझि.

शक् 'to be able.'

This is also a root of the fifth conjugation, q. v. According to some, it may take इ. In the third præterite it takes optionally the forms of the first.

Pres. शक्यति -ते; 1st præt. अशक्यत् -त; 2d præt. शशाक, शेके; 3d præt. अशकत्, अशकीत् (अशकियन्), अशक्त, अशकिह (अशकियि); 1st fut. शक्ता, शकिता; 2d fut. शक्यति -ते, शकियति -ते; imp. शक्यतु, शक्यतां; pot. शक्येत् -त; bened. शक्यात्, शक्सीह, शकिषीह; cond. अशक्यत् -त, अशकियत् -त. Pass. शक्यते. Caus. शाकयति. Desid. शिष्यति -ते. Freq. शाशक्यते, शाशकीति, शाशक्ति.

शान (शनु) 'to be tranquil.'

This is the first of a class of which the vowel is made long in the conjugational tenses. The third präterite has two forms, and इ is optionally inserted.

Pres. शान्यति; 1st præt. अशान्यत्; 2d præt. शशान (शेनतुः); 3d præt. अशनत् or अशनीत्; 1st fut. शनिता, शना; 2d fut. शनिष्यति, शंस्यति; imp. शान्यतु; pot. शान्येत्; bened. शान्यात्; cond. अशनिष्यत्, अशंस्यत्. Pass. शान्यते. Caus. शनयति. Desid. शिशनिष्यति, शिशंसति. Freq. शशान्यते, शशानि.

The other roots of this class are,

श्लन to be sad.	भन to wander or whirl.
खन to be patient.	अन to be weary.
तन to be distressed.	मद to be mad.
दन to tame.	

स्निष 'to embrace,' 'to adhere to.'

In the first sense this verb inserts स before the terminations of the first präterite in the third: in any other it does so optionally. It may also take the *Ātmane-pada* in the third präterite, and इ in the third person singular. In the sense of embracing, आ is usually prefixed.

Pres. स्निष्यति; 1st præt. अस्निष्यत्; 2d præt. शिस्नेष; 3d præt. अस्निष्यत्, अस्निषत् or अस्निषि (अस्निष्यातां, अस्निष्यत, अस्निषाः, अस्निषुः); 1st fut. स्नेषा; 2d fut. स्नेष्यति; imp. स्निष्यतु; pot. स्निष्येत्; bened. स्निष्यात्; cond. अस्नेष्यत्. Pass. स्निष्यते. Caus. स्नेषयति. Desid. शिस्निष्यति. Freq. स्नेष्यते, स्नेषेहि.

बह 'to bear.'

Pres. सहाति; 1st præt. असहात्; 2d præt. ससाह; 3d præt. असहीत् (असहिषन्); 1st fut. सहिता or सोढा; 2d fut. सहिष्यति; imp. सहातु; pot. ससेत्; bened. सहात्; cond. असहिष्यत्.

For the rest, see बह, first conjugation.

विष 'to be perfect' or 'successful.'

In this conjugation it belongs to the class पुषादि.

Pres. सिध्यति; 1st præt. असिध्यत्; 3d præt. असिध्यत्; imp. सिध्यतु; pot. सिध्येत्.

For the rest, see विध, first conjugation.

विध (विधु) 'to sew.'

This makes the vowel long in the conjugational tenses, and before य.

Pres. सीव्यति; 1st præt. असीव्यत्; 2d præt. सिवेव; 3d præt. असेवीत्; 1st fut. सेविता; 2d fut. सेविष्यति; imp. सीव्यतु; pot. सीव्येत्; bened. सीव्यात्; cond. असेविष्यत्. Pass. सीव्यते. Caus. सेवयति. Desid. सिसेविष्यति, सुषूष्यति. Freq. सेवीष्यते, सेवीषि.

हिबु, 'to eject saliva,' is similarly conjugated.

बू 'to bear,' as children.

Pres. सूयते; 1st præt. असूयत्; 2d præt. सुषुवे (सुषुविषे); 3d præt. असोव (असोवि), असविह (असविषि); 1st fut. सोता, सविता; 2d fut. सोष्यते, सविष्यते; imp. सूयतां; pot. सूयेत; bened. सोषीह; cond. असोष्यत्, असविष्यत्. Pass. सूयते; 1st fut. साविता; 3d præt. असावि.

For the other forms, see हु first conjugation, and बू second conjugation.

धो 'to destroy.'

Verbs ending in धो lose it before the य of this conjugation (r. 218. d): in other tenses धा is substituted for the final. There are two forms in the third præterite.

Pres. स्यति; 1st præt. अस्यत्; 2d præt. ससौ (ससनुः, ससिथ); 3d præt. असात् or असासीत् (असासिषत्); 1st fut. साता; 2d fut. सास्यति; imp. स्यतु; pot. स्येत्; bened. सेयात्; cond. असास्यत्. Pass. सीयते. Caus. साययति. Desid. सिषासति. Freq. सेषीयते, सासाति or सासेति.

In like manner are conjugated छो 'to cut,' दो 'to cut,' and शो 'to pare.' दो has but one form, अदात्, in the third præterite.

सृज 'to abandon.'

For the changes of the final, see r. 191. d: see also यज, p. 188.

Pres. सृज्यते; 1st præt. असृज्यत्; 2d præt. ससृजे (ससृजिषे);

3d præt. असृष्ट (असृष्टातां, असृष्टि); 1st fut. सृष्टा; 2d fut. सृष्ट्यते; imp. सृज्यतां; pot. सृज्येत; bened. सृज्यीष्ट; cond. असृष्यत. Pass. सृज्यते. Caus. सृज्ययति -ते. Desid. सिसृक्षते. Freq. सरीसृज्यते, सरीसृजीति, सरिसृक्षि.

Fifth Conjugation.

219. In the conjugational tenses the verbs of this class affix the syllable नु to the base.

a. Before those terminations which reject ष the vowel is changed to the Guṇa letter ओ, which combines with a following vowel, agreeably to the rules of Sandhi. Before the vowel of any other termination उ becomes व when the root ends with a vowel; but उक् if it ends with a consonant, with which न combines. Before the consonant of a termination not containing ष, the उ of नु is unchanged, but it may be dropped before व or न, if it be not preceded by a conjunct consonant.

b. The termination of the second person singular of the imperative, हि, is dropped after नु attached to a final vowel in the root: if attached to a final radical consonant, हि is retained.

c. The type of the class is वृष् 'to extract,' as a juice or spirit: of which the conjugational tenses in both forms are the following:

Present tense, 'I extract (the Soma) juice,' &c.

Parasmai-pada.			Ātmane-pada.		
सुनोमि	सुनुषः सुन्वः	सुनुमः सुन्मः	सुन्वे	सुनुषहे सुन्वहे	सुनुमहे सुन्महे
सुनोषि	सुनुषः	सुनुष	सुनुषे	सुन्वाषे	सुनुम्बे
सुनोति	सुनुतः	सुन्वति	सुनुते	सुन्वाते	सुन्वते

First præterite, 'I have extracted juice,' &c.

असुनवम्	असुनुष	असुनुम	असुन्वि	असुनुषहि	असुनुमहि
	असुन्व	असुन्म		असुन्वहि	असुन्महि
असुनोः	असुनुतं	असुनुत	असुनुषाः	असुन्वाषां	असुनुम्बं
असुनोत्	असुनुतां	असुन्वन्	असुनुत	असुन्वातां	असुन्वत

Imperative, 'May I extract juice,' &c.

सुनयानि	सुनयाव	सुनयाम	सुनये	सुनयावहे	सुनयामहे
सुनु	सुनुतं	सुनुत	सुनुष्व	सुनुष्या	सुनुष्वं
सुनोतु	सुनुतां	सुनुतु	सुनुतां	सुनुष्यातां	सुनुष्वतां

Potential, 'I may extract juice,' &c.

सुनुयां	सुनुयाव	सुनुयाम	सुन्वीय	सुन्वीवहि	सुन्वीमहि
सुनुयाः	सुनुयातं	सुनुयात	सुन्वीषाः	सुन्वीयाषां	सुन्वीष्वं
सुनुयात्	सुनुयातां	सुनुयुः	सुन्वीत	सुन्वीयातां	सुन्वीरन्

The other tenses are not dissimilar from those of वृ of the second conjugation. It takes इ in the third präterite of the Parasmai-pada, and, according to some, optionally in the Ātmane-pada also.

2d præt. सुवाव, सुपुवे; 3d præt. असावीत्, असोह, असविह; 1st fut. सोता; 2d fut. सोष्यति -ते; bened. सूयात्, सोषीह; cond. असोष्यत् -त. Pass. सूयते. Caus. सावयति; 3d præt. असूवत्. Desid. सुसूयति -ते. Freq. सोषूयते, सोषवीति, सोषीति.

There are not many verbs in this conjugation. The following are amongst those of most frequent occurrence. A few which have been met with in previous conjugations, are repeated here for the sake of the differences which their inflexions present.

अशू 'to pervade.'

As the verb ends in a consonant, व becomes व् before the vowel terminations not containing व; the Anubandha अ denotes the optionality of इ (p. 107).

Pres. अशुते (अशुवाते, अशुवते); 1st præt. आशुत; 2d præt. आनशे (आनशाते, आनशिरे); 3d præt. आह (आहतां, आशि), आशिह (आशिषातां, आशिषि); 1st fut. अहा, अशिता; 2d fut. अह्यते, अशिष्यते; imp. अशुतां; pot. अशुवीत; bened. अशिषीह, अशीह; cond. आह्यत, आशिष्यत. Pass. अश्यते. Caus. आशयति. Desid. अशिषिष्यते.

आप (आप्) 'to obtain.'

For the effect of ऋ, see p. 108.

Pres. आप्रोति (आमुतः, आमुवति); 1st præt. आप्रोत्; 2d præt.

जाय (जायतुः, जायुः, जाय); 3d præt. जायत्; 1st fut. जाता; 2d fut. जाष्यति; imp. जातोतु (जातुहि); pot. जातुयात्; bened. जाष्यात्; cond. जाष्यत्. Pass. जायते. Caus. (with प्र prefixed) प्रापयति. Desid. ईष्यति.

वृध (वृधु) 'to increase.'

Pres. वृधोति (वृधुतः, वृधुयति); 1st præt. वृधोत्; imp. वृधोतु; pot. वृधुयात्.

For the rest, see वृध, fourth conjugation.

कृ (कृम्) 'to injure.'

Pres. कृशोति, कृशते; 1st præt. अकृशोत्, अकृशुत; imp. कृशोतु, कृशतां; pot. कृशुयात्, कृशीत.

The rest like कृ 'to do:' see eighth conjugation.

कृषि (कृषिम्) 'to injure.'

This verb and गिषि, 'to go,' drop the semivowel before नु; and the influence of इ, in causing the insertion of a nasal, is suspended in the conjugational tenses.

Pres. कृशोति; 1st præt. अकृशोत्; 2d præt. अकृषत्; 3d præt. अकृषीत्; 1st fut. कृषिता; 2d fut. कृषिष्यति; imp. कृशोतु; pot. कृशुयात्; bened. कृष्यात्; cond. अकृषिष्यत्. Pass. कृष्यते. Caus. कृषयति.

चि (चिन्) 'to collect.'

The palatal becomes optionally the guttural in the reduplicate base, in the second præterite, and desiderative.

Pres. चिनोति, चिनुते; 1st præt. अचिनोत्, अचिनुत; 2d præt. चिचाय or चिकाय (चिचयिष्य or चिचेय, चिकयिष्य or चिकेय, चिचियिष्य or चिचियिष्य), चिच्ये or चिक्ये; 3d præt. अचैवीत् (अचैवत्), अचेष्ट (अचेष्टि); 1st fut. चेता; 2d fut. चेष्टति -ते; imp. चिनोतु, चिनुतां; pot. चिनुयात्, चिन्वीत; bened. चीयात्, चेवीष्ट; cond. अचेष्टत् -त्. Pass. चीयते. Caus. चाययति. Desid. चिचीयति or चिकीयति. Freq. चेचीयते, चेचयीति, चेचेति.

दम्भु 'to deceive.'

The nasal is rejected before नु, and before य. In the second præterite the verb is optionally conjugated as if it ended in a single consonant (r. 194. k).

Pres. दध्नाति (दधुतः); 1st præt. अदधोत्; 2d præt. ददम्भ (ददम्भतुः, देभतुः; ददम्भिष, देभिष; ददम्भिष, देभिष); 3d præt. अदम्भीत्; 1st fut. दम्भिता; 2d fut. दम्भिष्यति; imp. दधोतु; pot. दधुयात्; bened. दध्यात्; cond. अदम्भिष्यत्. Pass. दध्यते. Caus. दम्भयति. Desid. दिदम्भिषति, धिष्यति or धीष्यति. Freq. दादम्भते, दन्दभीति.

धु (धुञ्) 'to shake' or 'tremble.'

Pres. धुनोति, धुनुते; 1st præt. अधुनोत्, अधुनुत; 2d præt. दुधाव, दुधुवे; 3d præt. अधोवीत्, अधोव; 1st fut. धोता; 2d fut. धोष्यति -ते; imp. धुनोतु, धुनुतां; pot. धुनुयात्, धून्वीत्; bened. धूयात्, धोवीह; cond. अधोष्यत् -त. Pass. धूयते. Caus. धूनयति or धावयति. Desid. दुधूषति. Freq. दोधूयते, दोधवीति, दोधोति.

धू (धूञ्) 'to shake' or 'tremble.'

It inserts इ before the usual terminations optionally, except व and न् of the second præterite, where it is absolute.

Pres. धूनोति, धूनुते; 1st præt. अधूनोत्, अधूनुत; 2d præt. दुधाव (दुधविष, दुधोव, दुधुविष), दुधुवे; 3d præt. अधावीत् (अधाविषम्), अधोवीत् (अधोवम्), अधविह (अधविषि) or अधोह (अधोषि); 1st fut. धविता, धोता; 2d fut. धविष्यति -ते, धोष्यति -ते; imp. धूनोतु, धूनुतां; pot. धूनुयात्, धून्वीत्; bened. धूयात्, धविहीह, धोवीह; cond. अधविष्यत् -त, अधोष्यत् -त.

The other forms are the same as in the preceding.

पृ 'to delight.'

Pres. पृणोति; 1st præt. अपृणोत्; 2d præt. पपार (पपरिष, पप्रतुः); 3d præt. अपापीत् (अपापिम्); 1st fut. पपीता; 2d fut. परिष्यति; imp. पृणोतु; pot. पृणुयात्; bened. प्रियात्; cond. अपरिष्यत्. Pass. प्रियते. Caus. पारयति. Desid. पुपूषति. Freq. पेप्रीयते, पेपरीति, पेपिषि.

मि (मिञ्) 'to throw.'

This substitutes ञ् for its final in all the non-conjugational tenses except the second præterite Ātmane-pada, and before य.

Pres. मिनोति, मिनुते; 1st præt. अमिनोत्, अमिनुत; 2d præt. ममौ, मिम्ये; 3d præt. अमासीत्, अमास्त; 1st fut. माता; 2d fut. मास्यति -ते; imp. मिनोतु, मिनुतां; pot. मिनुयात्, मिन्वीत्; bened.

नीयान्, नासिह; cond. जनास्यत् -त्. Pass. नीयते. Caus. नापयति
Desid. निन्सति -ते. Freq. नेनीयते, नेनवीति, नेनेति.

राध 'to accomplish,' 'to injure.'

In the second sense it optionally substitutes ह for the radical vowel before the vowel terminations and the augment इ of the second präterite.

Pres. राधोति; 1st præt. अराधोत्; 2d præt. रराध (रराधुः, रराधिच, रराधिष or रेधुः, रेधिच, रेधिष); imp. राधोतु; pot. राधुयात्.

For the rest, see राध, fourth conjugation.

वृ (वृम्) 'to choose,' 'to enclose.'

This, which admits the augment इ (r. 198. c), optionally prolongs it, except before च in the second präterite: before the other consonantal terminations of the same tense it does not take इ. It optionally inserts इ in the benedictive, and may change its vowel to ऊ in that tense in both voices, and in the third präterite, Ātmane-pada. In the latter it has different forms.

Pres. वृथोति, वृथुते; 1st præt. अवृथोत्, अवृथुत; 2d præt. ववार (ववरिच, वव्रुः, ववुः or ववरुः, ववृच), ववरे or वव्रे (ववृवरे); 3d præt. अवारीत् (अवारिचम्), अवरिह, अवरीह, अवृत, अवृह; 1st fut. वरिता, वरीता; 2d fut. परिष्यति -ते, वरीष्यति -ते; imp. वृथोतु, वृथुतां; pot. वृथुयात्, वृथीत; bened. त्रियात् or वृथीत्, वरिषीह, वृषीह, वृषीह; cond. अवरिष्यत् -त्, अवरीष्यत् -त्. Pass. त्रियते. Caus. वरयति -ते. Desid. विवरिष्यति -ते, विवरीष्यति -ते, वुवृष्यति -ते. Freq. वेव्रीयते, वोवृष्यते, ववेरीति, ववेरिषि.

शक् (शक्) 'to be able.'

Pres. शक्नोति; 1st præt. अशक्नोत्; imp. शक्नोतु; pot. शक्नुयात्.

For the rest, see शक्, fourth conjugation.

सृ (सृम्) 'to cover.'

This inserts इ optionally, except in the second future and conditional, where its insertion is absolute, and it may be prolonged when inserted.

Pres. सृथोति, सृथुते; 1st præt. असृथोत्, असृथुत; 2d præt.

तस्तार, तस्तरे; 3d præt. अस्तारीत् (अस्तारिषम्) or अस्तारीत् (अस्तारिषम्), अस्तारिह, अस्तरीह, अस्तरीह or अस्तुत; 1st fut. स्तारिषी, स्तारिषा, स्तारिषा; 2d fut. स्तारिष्यति -ते, स्तारिष्यति -ते; imp. स्तुतोहु, स्तुगुतां; pot. स्तुगुयात्, स्तुगुयित; bened. स्तुय्यात्, स्तुयीह, स्तारिषीह; cond. अस्तारिष्यात् -त, अस्तारिष्यत् -त. Pass. स्तार्यते. Caus. स्तारयति. Desid. तित्तारिष्यति -ते, तित्तारिष्यति -ते. Freq. तास्तार्यते, तास्तारिषी, तास्तारिषी.

Sixth Conjugation.

220. This class is characterised by the insertion, before the terminations of the conjugational tenses, of ञ, that is, of the short vowel ञ, with the effect of precluding the operation of an indicatory ष; and the vowel of the root therefore is unchanged either to the Guṇa or Vṛiddhi element.

a. The terminations of the conjugational tenses undergo, in other respects, the same modifications as in the first conjugation.

b. Verbs ending with vowels change इ ई to इय्, उ ऊ to उय्, ऋ to रिय्, and ॠ to र्, before the ञ of the conjugation.

c. A class of verbs called from the first of them मुञ्चादि insert a nasal before the finals in the conjugational tenses.

d. A class of verbs termed कुटादि extend the prohibition of the Guṇa or Vṛiddhi change to the non-conjugational tenses, except the first and third persons singular of the second præterite.

e. The type of the conjugation is हुद 'to inflict pain.' It takes both Padas.

Present, 'I inflict pain,' &c.

हुदामि	हुदावः	हुदामः	हुदे	हुदावहे	हुदामहे
हुदसि	हुदयः	हुदय	हुदसे	हुदये	हुदये
हुदति	हुदतः	हुदन्ति	हुदते	हुदते	हुदन्ते

First præterite, 'I have inflicted pain,' &c.

अहुदम्	अहुदाव	अहुदाम	अहुदे	अहुदावहि	अहुदामहि
अहुदः	अहुदतं	अहुदत	अहुदयाः	अहुदेयां	अहुदयं
अहुदन्	अहुदतां	अहुदन्	अहुदत	अहुदेतां	अहुदन्त

Imperative, 'May I inflict pain,' &c.

हृदामि	हृदाय	हृदाम	हृदे	हृदायहे	हृदामहे
हृद	हृदन्	हृदन्	हृदस्व	हृदेयां	हृदस्व
हृदतु	हृदतां	हृदन्तु	हृदतां	हृदेतां	हृदन्तां

Potential, 'I may inflict pain,' &c.

हृदेयं	हृदेय	हृदेम	हृदेय	हृदेयहि	हृदेमहि
हृदेः	हृदेतां	हृदेत	हृदेयाः	हृदेयाषां	हृदेय
हृदेत्	हृदेतां	हृदेयुः	हृदेत	हृदेयातां	हृदेरन्

The other tenses are,

2d præt. हृतोद, हृतुदे; 3d præt. अतोत्सीन् (अतोत्सन्), अतुत् (अतुत्सतां, अतुत्सन्, अतुत्सि); 1st fut. तोत्सा; 2d fut. तोत्सति -ते; bened. तुत्सात्, तोत्सीह; cond. अतोत्सन् -त. Pass. तुत्सते. Caus. तोदयति. Desid. तुत्सन्ति -ते. Freq. तोतुत्सते, तोतोत्सि.

इच् 'to wish.'

This makes इच्, 'to wish,' in the conjugational tenses. It may omit the augment इ in the first future.

Pres. इच्छति; 1st præt. ऐच्छत्; 2d præt. इयेच; 3d præt. ऐषीत् (ऐषिषन्); 1st fut. रषिता or रहा; 2d fut. रषिष्यति; imp. इच्छतु; pot. इच्छेत्; bened. इष्यात्; cond. ऐषिष्यत्. Pass. इष्यते. Caus. रचयति. Desid. रषिषिष्यति.

कु (कुकु) 'to sound,' 'to coo.'

According to some, the vowel is unchanged in the non-conjugational tenses: इ is optionally inserted in the futures, benedictive, and conditional, not in the third præterite.

Pres. कुवते; 1st præt. अकुवत्; 2d præt. चुकुवे; 3d præt. अकुत्; 1st fut. कुविता, कुता; 2d fut. कुविष्यते, कुवते; imp. कुवतां; pot. कुवेत्; bened. कुविषीह, कुवीह; cond. अकुविष्यत्, अकुवत्. Pass. कूयते. Caus. कावयति. Desid. चुकूयते. Freq. चोकूयते or कोकूयते.

कृट् 'to be crooked.'

This is the first of a class of verbs which retain the vowel unchanged, except before कप्.

Pres. कृटति; 1st præt. अकृटत्; 2d præt. चुकोट (चुकुटिष); 3d

præter. अकुटीत् (अकुटिषत्); 1st fut. कुटिष्यति; 2d fut. कुटिष्यति; imp. कुटतु; pot. कुटेत्; bened. कुट्यात्; cond. अकुटिष्यत्. Pass. कुट्यते. Caus. कुटयति. Desid.. कुकुटिष्यति. Freq. चोकुट्यते, चोकोटि.

The class consists of a number of verbs having, with few exceptions, a medial ष: the most useful of them are,

कुच to contract.	कुट to bind.
कुड to be childish.	कुडिष to throw.
कुड to be thick.	कुट to make a riot.
गुञ्ज to sound.	कुड to inflict pain.
गुड to preserve.	कुट to cut.
युड to make effort.	युव to be firm.
कुट } to cut.	पुड to abandon.
कुट }	स्फुट to bud, to expand.
कुट }	स्फुर to throb.

कृ 'to draw furrows,' 'to plough.'

This takes different forms in the third præterite, either the first of the first class or the third of the second inserting स as ending in ष (r. 197. l): the vowel is optionally changed in the non-conjugational tenses to the semivowel.

Pres. कृषति -ते; 1st præter. अकृषत् -त; 2d præter. अकृषे, अकृषे; 3d præter. अक्राक्षीत्, अकाक्षीत् or अकृषत्, and अकृष्ट or अकृषत्; 1st fut. कर्षे or क्रष्टा; 2d fut. कर्ष्येति -ते or क्रष्ट्यति -ते; imp. कृषतु, कृषतां; pot. कृषेत् -त; bened. कृष्यात्, कर्षीष्ट or क्रष्टीष्ट; cond. अकृष्येत् -त, अक्रष्ट्यत् -त. Pass. कृष्यते. Caus. कर्षयति. Desid. अकृष्यति. Freq. अरीकृष्यते, अरीकर्षि.

कृ 'to scatter.'

The vowel is changed to इ, as above (r. 220. b), in the conjugational tenses, and before य. In the futures and conditional the augment इ is optionally prolonged in this and other verbs in this conjugation ending in च्.

Pres. किरति; 1st præter. अकिरत्; 2d præter. अकार (अकरतु; अकरः); 3d præter. अकारीत्; 1st fut. करिता or करीता; 2d fut. करिष्यति or करीष्यति; imp. किरतु; pot. किरेत्; bened. कीर्यात्;

cond. अकरिष्यत्, अकरीष्यत्. Pass. कीर्यते. Caus. कारयति. Desid. विकरिष्यति. Freq. चेकीर्यते, चाकति.

क्षिप 'to throw,' 'to revile.'

Pres. क्षिपति -ते; 1st præt. अक्षिपत् -त; 2d præt. विक्षेप (विक्षेपिष), विक्षिपे; 3d præt. अक्षेप्सीत् (अक्षेप्सन्), अक्षिप्त (अक्षिप्ति); imp. क्षिपतु -तां; pot. क्षिपेत् -त; bened. क्षिप्यात्, क्षेप्सीष्ट; cond. अक्षेप्स्यत् -त.

For the rest, see क्षिप, fourth conjugation.

गृ 'to swallow.'

This verb optionally substitutes ल for the र which is derived from the radical final, except before य.

Pres. गिरति, गिलति; 1st præt. अगिरत्, अगिलत्; 2d præt. अगार, अगाल; 3d præt. अगारीत्, अगालीत् (अगालिषन्); 1st fut. गरिता, गरीता, गलिता, गलीता; 2d fut. गरिष्यति, गरीष्यति, गलिष्यति, गलीष्यति; imp. गिरतु, गिलतु; pot. गिरेत्, गिलेत्; bened. गीर्यात्; cond. अगरिष्यत्, अगरीष्यत्, अगलिष्यत्, अगलीष्यत्. Pass. गीर्यते. Caus. गारयति, गालयति. Desid. जिगरिष्यति, जिगलिष्यति. Freq. जेगिल्यते, जागति.

घृत् (घृती) 'to hurt.'

Pres. घृत्ति; 1st præt. अघृत्तत्; 2d præt. अघर्त्ते; 3d præt. अघर्त्तीत्; 1st fut. घर्त्तिता; 2d fut. घर्त्तिष्यति or अघर्त्तेति; imp. घृत्तु; pot. घृतेत्; bened. घृत्यात्; cond. अघर्त्तिष्यत्, अघर्त्तेष्यत्. Pass. घृत्यते. Caus. घर्त्तयति. Desid. विघर्त्तिष्यति or विघृत्सति. Freq. विघृत्यते, विघर्त्ति.

शु 'to praise.'

This root takes इ, as an exception to r. 198. c: उ becomes उर् before the conjugational vowel, and optionally before इ. It belongs to the class कृटादि.

Pres. नुषति; 1st præt. अनुषत्; 2d præt. नुषाव (नुनविष); 3d præt. अनाषीत्, अनुषीत्; 1st fut. नषिता, नुषिता; 2d fut. नषिष्यति, नुषिष्यति; imp. नुषतु; pot. नुषेत्; bened. नूषात्; cond. अनविष्यत्, अनुविष्यत्. Pass. नूयते. Caus. नावयति. Desid. नुनूषति. Freq. नोनूयते, नोनोति.

श्रू, 'to praise,' is similarly conjugated; so is कू 'to sound.'

तृप 'to satisfy.'

Pres. तृपति; 1st præt. अतृपत्; 3d præt. अतृपीत्; imp. तृपतु;
pot. तृपेत्.

For the rest, see तृप, fourth conjugation.

सुव 'to be firm.'

It belongs to the class कृटादि.

Pres. सुवति; 1st præt. असुवत्; 2d præt. दुस्रोव (दुस्रुविष); 3d
præ. असुवीत्; 1st fut. सुविता; 2d fut. सुविष्यति; imp. सुवतु;
pot. सुवेत्; bened. सुव्यात्; cond. असुविष्यत्. Pass. सुव्यते. Caus.
सुवयति. Desid. दुस्रुविषति. Freq. दोस्रूयते, दोस्रुवीति.

पृ (पृङ्) 'to extend.'

प्रिय् is substituted for the root in the conjugational tenses
(r. 220. b).

Pres. प्रियते; 1st præt. अप्रियत्; 2d præt. पमे; 3d præt. अपृत
(अपृवातां); 1st fut. पसी; 2d fut. परिष्यते; imp. प्रियतां; pot.
प्रियेत; bened. पृषीह; cond. अपरिष्यत्. Pass. प्रियते. Caus.
पारयति. Desid. पुपृषेते. Freq. पेप्रीयते, पापति.

The verb is commonly used with वि and आङ् prefixed;
आप्रियते 'he conducts business.'

प्रञ्ज 'to ask.'

This verb changes र to ञ् in the conjugational tenses, and
before य. The final ञ् becomes ष before a consonant (r. 191. f),
and ष becomes क before a sibilant (ibid. e).

Pres. पृञ्जति; 1st præt. अपृञ्जत्; 2d præt. पमञ्ज (पमञ्जिय or
पमञ्ज, पमञ्जतु:); 3d præt. अम्राञ्जीत् (अम्राञ्जन्); 1st fut. मञ्हा; 2d
fut. मञ्ज्यति; imp. पृञ्जतु; pot. पृञ्जेत्; bened. पृञ्ज्यात्; cond.
अमञ्ज्यत्. Pass. पृञ्ज्यते. Caus. मञ्जयति -ते. Desid. पिपृञ्जयति.
Freq. परिपृञ्ज्यते, पापमि.

भ्रञ्ज 'to fry.'

This verb commutes the first of the conjunct consonants to
ञ, and becomes भ्रञ्ज. In the conjugational tenses ञ् is sub-
stituted for the semivowel: in the non-conjugational tenses
the substitute is optionally ञर्. A final ञ becomes ष before a
consonant, convertible to क before a sibilant (r. 191, d. e).

Pres. भृञ्जति -ते; 1st præter. अभृञ्जत् -त; 2d præter. बभृञ्ज, बभृञ्जे, बभृञ्जे; 3d præter. अभृञ्जीत्, अभृञ्जीत्, अभृञ्जे, अभृञ्जे; 1st fut. भर्षी, भर्षा; 2d fut. भर्ष्यति -ते, भर्ष्यति -ते; imp. भृञ्जतु, भृञ्जतां; pot. भृञ्जेत् -त; bened. भृञ्ज्यात्, भर्षीष्ट, भर्षीष्ट; cond. अभर्ष्यन् -त, अभर्ष्यन् -त. Pass. भृञ्ज्यते. Caus. भर्षयति. Desid. विभर्ष्यति -ते, विभर्ष्यति -ते, विभर्ष्यति -ते, विभर्ष्यति -ते. Freq. बभृभृञ्ज्यते, बभृष्टि.

लज्ज, 'to be ashamed,' becomes in like manner लज्ज (लज्जति, लज्जते).

मस्ज 'to be immersed in water,' 'to sink,' 'to drown.'

This also converts the sibilant to ज. In the non-conjugational tenses it inserts a nasal before the conjunct final, and then one ज is rejected (r. 35. a).

Pres. मज्जति; 1st præter. अमज्जत्; 2d præter. ममंज्ज (ममंज्ज, ममंज्जिष); 3d præter. अमंज्जीत् (अमंज्जां, अमंज्जन्); 1st fut. मंज्जा; 2d fut. मंज्ज्यति; imp. मज्जतु; pot. मज्जेत्; bened. मज्ज्यात्; cond. अमंज्जन् -त. Pass. मज्ज्यते. Caus. मज्जयति. Desid. मिमंज्जति, मिमंज्जति. Freq. मामज्ज्यते, मामंज्जि.

मुच (मुचू) 'to liberate' or 'loose.'

The class of which this verb is the first, inserts a nasal in the conjugational tenses (r. 220. c). It takes the form of the first præterite in the third, Parasmai-pada, but not in the Atmane-pada (r. 197. k).

Pres. मुचति -ते; 1st præter. अमुचत् -त; 2d præter. मुमोच, मुमुचे; 3d præter. अमुचत्, अमुक्क, अमुचातां, अमुचि; 1st fut. मोक्ता; 2d fut. मोक्ष्यति -ते; imp. मुचतु, मुचतां; pot. मुचेत्, मुचेत; bened. मुप्यात्, मोक्षीष्ट; cond. अमोक्ष्यन् -त. Pass. मुप्यते. Caus. मोचयति. Desid. मुमुक्षति -ते. Freq. मोमुप्यते, मोमोक्कि.

The other verbs of this class are,

कृत् (कृनति) to cut.

लुप् (लुप्सति -ते) to cut.

क्षिद् (क्षिन्दति) to hurt.

विद् (विन्दति -ते) to find.

पिञ्ज (पिञ्जति) to be organised.

विच (सिचति -ते) to sprinkle.

लिप् (लिप्सति -ते) to smear.

Of these, the three last have an Anubandha लृ, and therefore make one form only in the third præterite, Parasmai-pada, 2. of

second class, and the vowel unchanged (r. 197. l): लिष and विष have two forms in the *Ātmane-pada*, 2. of the second, and 1. of the first class (p. 131), अलिषत् or अलित, अशिषत् or अशित; कृत and सिद् take इ, अकृषीत्, अक्षिता, असेदीत्, सेदिता, &c.

मृ (मृह्) 'to die.'

This verb substitutes रिष् for the vowel (r. 220. b): it follows the *Parasmai-pada* in the second *præterite*, futures, and conditional. In the *desiderative*, ञ् is substituted for च्.

Pres. सिष्यते; 1st *præt.* अशिष्यत्; 2d *præt.* ममार (ममृत्; ममर्षे or ममरिष, ममिष); 3d *præt.* अमृत (अमृषि); 1st fut. मर्त्ता; 2d fut. मरिष्यति; imp. सिष्यतां; pot. सिष्येत्; bened. मृषीह; cond. अमरिष्यत्. Pass. सिष्यते. Caus. मारयति. Desid. मुमृषेति. Freq. मेचीयते, मामर्षि.

व्यप् 'to deceive.'

This substitutes इ for the semivowel in the conjugational tenses, and in the second *præterite* before the vowel terminations, and before य.

Pres. विषति; 1st *præt.* अविषत्; 2d *præt.* विव्याष (विविषत्); 3d *præt.* अव्याषीत् or अव्याषीत्; 1st fut. व्यषिता; 2d fut. व्यषिष्यति; imp. विषतु; pot. विषेत्; bened. विष्यात्; cond. अव्यषिष्यत्. Pass. विष्यते. Caus. व्यापयति. Desid. विव्यषिषति. Freq. वेविष्यते, वाव्यषीत्, वाव्यक्षि.

वृञ् (वृञ्) 'to cut.'

This substitutes the vowel ऋ for the semivowel in the conjugational tenses, and before य. In the non-conjugational tenses it optionally inserts इ; and when it does not, the final च is rejected; and ञ् becomes ष before a consonant (r. 191. f).

Pres. वृञ्चति; 1st *præt.* अवृञ्चत्; 2d *præt.* ववृञ्च (ववृञ्चिष, ववृञ्च); 3d *præt.* अवृञ्चतीत् (अवृञ्चिषन्), अवृञ्चतीत् (अवृञ्चन्); 1st fut. वृञ्चिता, वृञ्च; 2d fut. वृञ्चिष्यति, वृञ्च्यति; imp. वृञ्चतु; pot. वृञ्चेत्; bened. वृञ्च्यात्; cond. अवृञ्चिष्यत्, अवृञ्च्यत्. Pass. वृञ्च्यते. Caus. वृञ्चयति. Desid. विवृञ्चिषति or विवृञ्च्यति. Freq. वरीवृञ्च्यते, वरीवृञ्चिषति, वरीवृञ्चि.

सृज् 'to let go,' 'to abandon,' 'to create.'

Pres. सृजति; 1st *præt.* असृजत्; 2d *præt.* ससृजे (ससृजिष्य or ससृज); 3d *præt.* असृजतीत् (असृजन्); 1st fut. सृष्टा; 2d fut. सृष्यति;

imp. वृजतु; pot. वृजेत्; bened. वृज्यात्; cond. वृज्यन्. Pass. वृज्यते.

For the rest, see वृज्, fourth conjugation.

स्पर्श 'to touch.'

This optionally substitutes the Guna syllable or the semi-vowel only in the third präterite, futures, and conditional: in the third präterite it may take also the form of the first, 3. second class. For the changes of a final श्, see r. 191. f.

Pres. स्पर्शति; 1st præter. अस्पर्शात्; 2d præter. पस्पशे (पस्पर्शात्); 3d præter. अस्पाशीत्, अस्पाशीत् or अस्पृशत्; 1st fut. स्पशे, स्पशे; 2d fut. स्पश्यति, स्पश्यति; imp. स्पृशतु; pot. स्पृशेत्; bened. स्पृश्यात्; cond. अस्पृश्यात् or अस्पृश्यात्. Pass. स्पृश्यते. Caus. स्पृशीयति. Desid. पित्स्पृशति. Freq. परीस्पृश्यते, परीस्मादि, परीस्पृशति.

Seventh Conjugation.

221. The characteristic peculiarity of this conjugation is the insertion before the radical final of न्, before the terminations which contain an indicative ष, and न् before the rest.

a. All the verbs of this class, which are not many, end in consonants; and the union of them with the initial consonants of the terminations takes place according to the rules of Sandhi, or the special rules affecting conjugational change (r. 190. 191).

b. A verb containing a penultimate nasal compounded with a final, rejects it in favour of the conjugational sign.

c. The insertion of न् before the radical final, and those terminations which begin with a consonant, will have the effect of bringing three consonants together; as, कृन्द + तस् will make कृन्तः; रुन्ध + षः (तस् changed to षः) will make रुन्धः; but by r. 34. a. a medial consonant, if similar to that which follows it, may be rejected, and we have therefore कृन्तः, रुन्धः. Some authorities change the nasal to Anuswára, as कृन्तः, रुन्धः.

d. न् after a radical र is changed to ऋ, but not न्, as रुन्धति, रुन्धति.

e. धि is substituted for हि in this class.

f. The type of the conjugation is रुध् 'to hinder' or 'obstruct,' which takes both Padas.

g. After the aspirate, त and च become ध (r. 190. f); and the radical aspirate, when not rejected by clause c, will be changed to the unaspirated letter द्.

h. In the first præterite, second and third pers. sing., the terminations स् and ह् being rejected, as the finals of a conjunct (r. 35. and r. 189. a), leave the radical letter final, which will become optionally the hard or soft unaspirated letter (r. 9); अरुधस् becomes therefore अरुधत् or अरुधद्.

i. But before the sign स् (left by सिप्) a final द् or ध may become र् (r. 191. g), and a final र् is changeable to Visarga; the second pers. sing. of the first præterite may therefore be अरुधः (अरुधर्).

Present, 'I obstruct,' &c.

रुधमि	रुध्मः	रुध्मः	रुधे	रुध्महे	रुध्महे
रुधसि	रुध्वः	रुध्वः	रुधसे	रुध्वाये	रुध्वे
रुधद्भि	रुध्वः	रुध्वन्ति	रुध्वे	रुध्वाते	रुध्वते

First præterite, 'I obstructed,' &c.

अरुधधं	अरुध्म	अरुध्म	अरुध्वि	अरुध्महि	अरुध्महि
अरुधत् -द्	अरुध्वं	अरुध्व	अरुध्वाः	अरुध्वायां	अरुध्वं
अरुधः					
अरुधत् -द्	अरुध्वां	अरुध्वन्	अरुध्व	अरुध्वातां	अरुध्वत

Imperative, 'May I obstruct,' &c.

रुधधानि	रुधधाव	रुधधाम	रुधधे	रुधधावहे	रुधधामहे
रुध्भि	रुध्वं	रुध्व	रुध्व	रुध्वायां	रुध्वं
रुध्वु	रुध्वां	रुध्वन्तु	रुध्वां	रुध्वातां	रुध्वतां

Potential, 'I may obstruct,' &c.

रुध्म्यां	रुध्म्याव	रुध्म्याम	रुध्म्यीय	रुध्म्यीयहि	रुध्म्यीमहि
रुध्म्याः	रुध्म्यातं	रुध्म्यात	रुध्म्यीयाः	रुध्म्यीयायां	रुध्म्यीय्यं
रुध्म्यात्	रुध्म्यातां	रुध्म्युः	रुध्म्यीत	रुध्म्यीयातां	रुध्म्यीरन्

The rest are,

2d præt. हरोथ, हरथे; 3d præt. अरुथत् or अरोत्सीत्, अरुत् (अरुत्सात्, अरुत्सत्, अरुत्सि); 1st fut. रोझा; 2d fut. रोत्स्यति -ते; bened. रूष्यात्, रूत्सीह; cond. अरोत्स्यत् -त्. Pass. रूष्यते. Caus. रोथयति. Desid. हरुत्सति -ते. Freq. रोह्यते, रोरोझि.

अञ्ज (अञ्ज्) 'to become manifest.'

Notwithstanding the Anubandha अ, the augment इ is inserted in the third præterite. This and the two following reject the nasal penultimate (r. 221. b). The final palatal is changed to a guttural (r. 191. c).

Pres. अनञ्जि (अञ्ज्, अञ्जनि); 1st præt. आनञ्ज्; 2d præt. आनञ्ज (आनञ्जिष or आनञ्जथ); 3d præt. आञ्जीत् (आञ्जिषन्); 1st fut. अञ्जता; 2d fut. अञ्ज्यति, अञ्जिषति; imp. अनञ्जु (अञ्जिष, अनञ्जानि); pot. अञ्ज्यात्; bened. अञ्ज्यात्; cond. अञ्ज्यात्, आञ्जिष्यत्. Pass. अञ्ज्यते. Caus. अञ्जयति. Desid. अञ्जिषति.

इन्ध (इन्धी) 'to shine.'

Pres. इन्धे (इंसे); 1st præt. ऐन्ध (ऐन्धा:); 2d præt. इन्धाचक्रे; 3d præt. ऐन्धिह; 1st fut. इन्धिता; 2d fut. इन्धियते; imp. इन्धां; pot. इन्धीत; bened. इन्धिषीह; cond. ऐन्धियत्. Pass. इन्धते. Caus. इन्धयति. Desid. इन्धिषते.

उन्द (उन्दी) 'to wet.'

Pres. उनञ्जि (उन्ज्, उन्जनि); 1st præt. औनत् (औनत् or औन:); 2d præt. उन्दाचकार; 3d præt. औन्दीत्; 1st fut. उन्दिता; 2d fut. उन्दिषति; imp. उनञ्जु; pot. उन्धात्; bened. उन्धात्; cond. औन्दिष्यत्. Pass. उन्धते. Caus. उन्दयति. Desid. उन्दिषति.

छृद (छृदिर्) 'to play,' 'to shine.'

The augment इ is optionally inserted before स in any of the non-conjugational tenses.

Pres. छृयति, छृन्ते; 1st præt. अछृयात्, अछृन्त; 2d præt. अछृदे (अछृदिषे or अछृत्से); 3d præt. अछृदत्, अछृदीत् (अछृदिषन्), अछृत्, अछृद्दिह (अछृत्सि, अछृदिषि); 1st fut. छृदिता; 2d fut. छृदिषति -ते or छृत्सीति -ते; imp. छृयन्तु, छृन्तां; pot. छृन्धात्, छृन्दीत्; bened. छृन्धात्,

अहिंसीह, कृत्सीह; cond. अहिसिष्यत् -त्, अकृत्यत् -त्. Pass. कृत्यते. Caus. अहिसिष्यति. Desid. अहिसिष्यति -ते, अकृत्यति -ते. Freq. अरीकृत्यते, अहिसिष्यति, अहिसिष्यति.

तृह 'to injure.'

This verb affixes इ to the conjugational sign before the terminations beginning with consonants which reject प; and न and इ become ने. For the changes of ह, see r. 191. k. m.

Pres. तृणेहि (तृणेहि, तृणेहि, तृणः, तृहन्ति, तृहः); 1st præter. अतृणेद (अतृणां); 2d præter. ततहे (ततहिष्य); 3d præter. अतहीत् (अतहिष्यत्); 1st fut. तहिता; 2d fut. तहिष्यति; imp. तृणेद् (तृणां, तृहन्तु); pot. तृणात्; bened. तृणात्; cond. अतहिष्यत्. Pass. तृण्यते. Caus. तहियति. Desid. ततहिष्यति. Freq. तरीतृण्यते, तर्हि.

भिद (भिदिर्) 'to break,' 'to divide.'

Pres. भिनत्ति, भिने; 1st præter. अभिनत्, अभिन; 2d præter. विभेद, विभिदे; 3d præter. अभिदत् or अभेत्सीत्, अभित; 1st fut. भेत्ता; 2d fut. भेत्स्यति -ते; imp. भिनन्तु, भिन्तां; pot. भिन्तात्, भिन्दीत; bened. भिन्तात्, भित्सीह; cond. अभेत्स्यत् -त्. Pass. भिद्यते. Caus. भेदयति. Desid. विभिन्स्यति -ते. Freq. वेभिद्यते, वेभेति.

There are several other verbs in this conjugation similarly inflected; as,

सुद (सुदिर्) 'to send;' सुयति, सुने, सोत्ता, असुदत् or असोत्सीत्, असुत्.

छिद (छिदिर्) 'to cut;' छिनत्ति, छिने, छेत्ता, अछिदत् or अछेत्सीत्, अछित.

युज (युजिर्) 'to join,' 'to unite;' युनक्ति, युंक्ते, योक्ता, अयुजत् or अयोजीत्, अयुक्त.

रिच (रिचिर्) 'to purge;' रिचति, रिंक्ते, रेक्ता, अरिचत् or अरेजीत्, अरिक्त.

विच (विचिर्) 'to separate;' विनक्ति, विंक्ते, वेक्ता, अविचत् or अवेजीत्, अविक्त.

भञ्ज 'to break.'

The nasal is rejected in favour of the conjugational sign. The palatal in this and the two following is of course changed to the guttural letter before consonants, except nasals and semivowels.

Pres. भनक्ति (भञ्जः, भञ्जः, भञ्जः, भञ्जः); 1st præter. अभनक्; 2d præter. अभन; 3d præter. अभनञीत्; 1st fut. भञ्जता; 2d fut. भञ्जयति; imp. भनक्तु; pot. भञ्ज्यात्; bened. भञ्ज्यात्; cond. अभनञ्ज्यत्. Pass. भञ्ज्यते. Caus. भञ्जयति. Desid. विभञ्जति. Freq. वभञ्ज्यते, वभञ्जि.

भुज् 'to eat,' 'to enjoy,' 'to cherish.'

Pres. भुनक्ति, भुंक्ते; 1st præter. अभुनक्, अभुंक्; 2d præter. अभुजे; 3d præter. अभुञ्जीत्, अभुंक्; 1st fut. भुञ्जता; 2d fut. भुञ्जयति; imp. भुनक्तु, भुंक्ता; pot. भुञ्ज्यात्, भुञ्जीत्; bened. भुञ्ज्यात्, भुञ्जीत्; cond. अभुञ्ज्यत् -त्. Pass. भुञ्ज्यते. Caus. भुञ्जयति. Desid. वभुञ्जति -ते. Freq. वभुञ्ज्यते, वभोभुक्ति.

विज् (वोपिजी) 'to fear,' 'to tremble.'

This verb does not change its radical when इ is inserted.

Pres. विनक्ति; 1st præter. अविनक्; 2d præter. अवेज (विविजिष); 3d præter. अविञ्जीत् (अविजिषन्); 1st fut. विजिता; 2d fut. विजिषति; imp. विनक्तु; pot. विञ्ज्यात्; bened. विञ्ज्यात्; cond. अविजिष्यत्. Pass. विज्यते. Caus. वेजयति. Desid. विविजिषति. Freq. वेविज्यते, वेवेक्ति.

श्लिष् (श्लिष्) 'to distinguish.'

The final is changed in the first præterite, first and second sing., and before धि, to ट (r. 191. h). ळ restricts the third præterite to the form of the first.

Pres. श्लिषति; 1st præter. अश्लिनट्; 2d præter. श्लिषेव (श्लिषेविष); 3d præter. अश्लिषत्; 1st fut. श्लेष्टा; 2d fut. श्लेष्टयति; imp. श्लिनटु (श्लिषि or श्लिष्टि, श्लिनयानि); pot. श्लिष्यात्; bened. श्लिष्यात्; cond. अश्लेष्ट्यत्. Pass. श्लिष्यते. Caus. श्लेष्टयति. Desid. श्लिषिषति. Freq. श्लेष्टयते, श्लेष्टि.

धिष् (धिष्) 'to grind,' is similarly conjugated.

हिस् (हिस्) 'to injure' or 'kill.'

The nasal which the verb derives from the Anubandha is replaced by the conjugational sign in the conjugational tenses. The final स is changed in the first præterite to ह् (r. 191. g. j).

Pres. हिनस्ति; 1st præter. अहिनत् (अहिंस्तान्, अहिनः or अहिनत्,

अहिनसम्); 2d præt. जिहिंस; 3d præt. अहिंसीत् (अहिंसिषम्); 1st fut. हिंसिता; 2d fut. हिंसिष्यति; imp. हिनसु; pot. हिंस्यात्; bened. हिंस्यात्; cond. अहिंसिष्यत्. Pass. हिंस्यते. Caus. हिंसयति. Desid. जिहिंसिषति. Freq. जेहिंस्यते, जेहिंस्ति.

Eighth Conjugation.

222. In this conjugation उ is subjoined to the root, which before a termination containing an indicatory प becomes ओ, and ओ before a vowel becomes अच्.

a. Before a termination beginning with व or न the augment उ may be rejected, as in the fifth conjugation (see r. 219. a).

b. हि in the imperative is rejected.

c. In the third præterite of the *Ātmane-pada* the sibilant of ल, स्यास्, may be rejected, when the radical final consonant is dropped.

d. There are but few verbs in this conjugation, and with one exception, that of कृ, they all end in nasals; being therefore exactly analogous to verbs of the fifth conjugation, which insert नु.

e. Such verbs as have a penultimate short vowel, other than अ, change it optionally to its Guṇa equivalent in the conjugational tenses.

The type of the conjugation is तन 'to stretch,' which takes both Padas.

Present, 'I stretch,' &c.

तनोमि	तनुवः तन्वः	तनुमः तन्मः	तन्वे	तनुवहे तन्वहे	तनुमहे तन्महे
तनोषि	तनुथः	तनुथ	तनुषे	तन्वाथे	तनुध्वे
तनोति	तनुतः	तन्वन्ति	तनुते	तन्वाते	तन्वते

First præterite, 'I stretched,' &c.

अतनवम्	{ अतनुव अतन्व	अतनुम अतन्म	अतन्वि	{ अतनुवहि अतन्वहि	अतनुमहि अतन्महि
अतनोः	अतनुतं	अतनुत	अतनुथाः	अतन्वाथां	अतनुध्वं
अतनोत्	अतनुतां	अतन्वन्	अतनुत	अतन्वातां	अतन्वत

Imperative, 'May I stretch,' &c.

तनवानि	तनवाव	तनवाम	तनवे	तनवावहे	तनवामहे
तनु	तनुतं	तनुत	तनुष्व	तन्वाषां	तनुष्वं
तनोतु	तनुतां	तन्वन्तु	तनुतां	तन्वातां	तन्वतां

Potential, 'I may stretch,' &c.

तनुयां	तनुयाव	तनुयाम	तन्वीय	तन्वीवहि	तन्वीमहि
तनुयाः	तनुयातं	तनुयात	तन्वीयाः	तन्वीयाथां	तन्वीध्वं
तनुयात्	तनुयातां	तनुयुः	तन्वीत	तन्वीयातां	तन्वीरन्

The other tenses are,

2d præt. ततान, तेने; 3d præt. अतनीत् or अतानीत्, अतत or अतनिष्ट; 1st fut. तनिता; 2d fut. तनिष्यति -ते; bened. तन्वात्, तनिषीष्ट; cond. अतनिष्यत् -त. Pass. तन्यते or तायते. Caus. तानयति. Desid. तितनिषति -ते, तितांसति -ते, तितंसति -ते. Freq. तन्तन्यते, तन्तनीति, तन्तनि.

The remaining verbs of this class, which, except कृ, end in a nasal, are the following: they all may take both Padas.

चक्षु 'to go:' अक्षीति, अक्षीते, or अक्षोति, अक्षुते, अक्षिता, अक्षीत्, अक्षे or अक्षिष्ट.

क्षु 'to kill or hurt:' it does not elongate the vowel in the third præterite: अक्षोति, अक्षुते, अक्षिता, अक्षीत्, अक्षत or अक्षिष्ट. क्षि 'to kill or hurt:' क्षिोति or क्षेोति, क्षिुते or क्षेुते, क्षेयिता, अक्षेयीत्, अक्षित or अक्षेष्ट.

घृ 'to shine:' घृीति, घृीते or घृोति, घृुते, घृयिता, घृीत्, अघयीत्, अघते or अघिष्ट.

तृ 'to eat grass:' तृीति or तृीति, तृुते or तृुते, तृयिता, अतयीत्, अतते or अतिष्ट.

मन 'to understand:' मनुते, मनिता, अमत or अमनिष्ट.

वच 'to ask:' वचोति, वचुते, वनिता, अवनीत् or अवानीत्, अवत or अवनिष्ट.

वण, 'to give,' optionally rejects the final, and makes the vowel long before य; it does the same before the त (स्त) and यास् (स्यास्) of the third præterite: सनोति, सनुते, सनिता, सन्वात् or सायात्, असनीत् or असानीत्, असात or असनिष्ट (असाथाः or असनिष्टाः).

कृ 'to do.'

In the conjugational tenses the radical vowel substitutes, as usual, the Guṇa letter before the conjugational sign in the inflexions which have an indicatory य; but before the rest it substitutes उर. It rejects the conjugational sign before य, न, and the य of the potential. In the benedictive, Parasmai-pada, and passive, it substitutes रि for the radical before य. As this verb is of frequent occurrence, it may be useful to give the entire verb in both forms of the active voice.

Present, 'I do or make.'

करोमि	कुर्वे:	कुर्मः	कुर्वे	कुर्वहे	कुर्महे
करोषि	कुरुषः	कुरुथ	कुरुषे	कुर्वीषे	कुरुष्वे
करोति	कुरुतः	कुर्वन्ति	कुरुते	कुर्वीते	कुर्वते

First præterite, 'I did or made.'

अकरोम	अकुर्वे	अकुर्मः	अकुर्वि	अकुर्वहि	अकुर्महि
अकरोः	अकुरुत	अकुरुत	अकुरुषाः	अकुर्वीषां	अकुरुष्वं
अकरोत्	अकुरुतां	अकुर्वन्	अकुरुत	अकुर्वीतां	अकुर्वत

Second præterite, 'I have done or made.'

अकार	अकृष	अकृम	अक्रे	अकृषहे	अकृमहे
अकर्षे	अकृषुः	अकृ	अकृषे	अकृषीषे	अकृष्वे - द्वे
अकार - कर	अकृतुः	अकृ	अक्रे	अकृषीते	अकृष्वे

Third præterite, 'I had done or made.'

अकर्षम्	अकर्ष्वे	अकर्षी	अकृषि	अकृष्वहि	अकृष्वहि
अकर्षीः	अकर्षी	अकर्षी	अकृषाः	अकृषीषां	अकृष्वं - द्वं
अकर्षीत्	अकर्षी	अकर्षुः	अकृत	अकृषीतां	अकृषत

First future, 'I will do or make.'

कर्त्तासि	कर्त्तासः	कर्त्तासः	कर्त्ताहे	कर्त्तासहे	कर्त्तासहे
कर्त्तासि	कर्त्तास्यः	कर्त्तास्य	कर्त्तासे	कर्त्तासाये	कर्त्तास्ये
कर्त्ता	कर्त्तारो	कर्त्तारः	कर्त्ता	कर्त्तारौ	कर्त्तारः

Second future, 'I will do or make.'

करिष्यामि	करिष्यावः	करिष्यावः	करिष्ये	करिष्यावहे	करिष्यामहे
करिष्यासि	करिष्यथः	करिष्यथ	करिष्यसे	करिष्येपे	करिष्यथ्वे
करिष्यति	करिष्यतः	करिष्यन्ति	करिष्यते	करिष्येते	करिष्यन्ते

Imperative, 'May I make or do'.

करवाणि	करवाव	करवान	करवै	करवावहै	करवानहै
कुरु	कुरुत	कुरुत	कुरुष्व	कुरुष्यां	कुरुष्वं
करोतु	कुरुतां	कुरुन्तु	कुरुतां	कुरुतां	कुरुतां

Potential, 'I may do or make.'

कुर्यां	कुर्याव	कुर्याम	कुर्याय	कुर्यावहि	कुर्यामहि
कुर्याः	कुर्यात	कुर्यात	कुर्यायाः	कुर्यायां	कुर्याध्वं
कुर्यात्	कुर्यातां	कुर्युः	कुर्यात	कुर्यातां	कुर्यान्

Benedictive, 'I wish I may do or make.'

क्रियासम्	क्रियास्व	क्रियास्म	कृषीय	कृषीवहि	कृषीमहि
क्रियाः	क्रियास्तं	क्रियास्त	कृषीष्टाः	कृषीयास्थां	कृषीध्वं
क्रियात्	क्रियास्तां	क्रियासुः	कृषीष्ट	कृषीयास्तां	कृषीरन्

Conditional, 'If I may do or make.'

अकरिष्यम्	अकरिष्याव	अकरिष्याम	अकरिष्ये	अकरिष्यावहि	अकरिष्यामहि
अकरिष्यः	अकरिष्यतं	अकरिष्यत	अकरिष्ययाः	अकरिष्येयां	अकरिष्यध्वं
अकरिष्यत्	अकरिष्यतां	अकरिष्यन्	अकरिष्यत	अकरिष्येतां	अकरिष्यन्

Pass. pres. क्रियते; imp. क्रियतां; 3d præ. अकारि. Caus. कारयति -ते; 3d præ. अचीकरत् -त. Desid. चिकीर्षति -ते. Freq. चक्रीयते, चक्रीति, चरिक्रीति or चरीक्रीति; चक्रीर्हि, चरिक्रीर्हि or चरीक्रीर्हि.

Ninth Conjugation.

223. The verbs of this class subjoin ना to the root before all terminations which reject प; नी before the other terminations beginning with a consonant; and न् before those which begin with a vowel.

a. The terminations undergo no change.

b. Verbs ending in consonants substitute आन for the conjugational sign and the termination हि, in the imperative.

c. A class of verbs called आदि, from पू 'to purify,' ending in long vowels, make them short in the conjugational tenses. Some others make the vowel short only before the terminations of the second præterite not requiring Guṇa.

The model of the class is क्री 'to buy,' which takes both Padas. The न of the conjugational augment becomes श after र् (r. 19).

Present, 'I buy,' &c.

क्रीयामि	क्रीयीवः	क्रीयीमः	क्रीये	क्रीयीवहे	क्रीयीमहे
क्रीयासि	क्रीयीथः	क्रीयीथ	क्रीयीषे	क्रीयाथे	क्रीयीष्वे
क्रीयति	क्रीयीतः	क्रीयन्ति	क्रीयीते	क्रीयाते	क्रीयते

First præterite, 'I bought,' &c.

अक्रीयां	अक्रीयीव	अक्रीयीम	अक्रीयि	अक्रीयीवहि	अक्रीयीमहि
अक्रीयाः	अक्रीयीतं	अक्रीयीत	अक्रीयीथाः	अक्रीयाथां	अक्रीयीष्वं
अक्रीयात्	अक्रीयीतां	अक्रीयन्	अक्रीयीत	अक्रीयातां	अक्रीयत

Imperative, 'May I buy,' &c.

क्रीयानि	क्रीयाव	क्रीयाम	क्रीये	क्रीयावहे	क्रीयामहे
क्रीयीहि	क्रीयीतं	क्रीयीत	क्रीयीष्व	क्रीयाथां	क्रीयीष्वं
क्रीयातु	क्रीयीतां	क्रीयन्तु	क्रीयीतां	क्रीयातां	क्रीयतां

Potential, 'I may buy,' &c.

क्रीयीयां	क्रीयीयाव	क्रीयीयाम	क्रीयीय	क्रीयीवहि	क्रीयीमहि
क्रीयीयाः	क्रीयीयातं	क्रीयीयात	क्रीयीयाः	क्रीयीयाथां	क्रीयीष्वं
क्रीयीयात्	क्रीयीयातां	क्रीयीयुः	क्रीयीत	क्रीयीयातां	क्रीयीरन्

The other tenses are,

2d præt. चिक्राय (चिक्रियतुः, चिक्रियिष्य or चिक्रेष), चिक्रिये; 3d præt. अक्रीषीत्, अक्रेह; 1st fut. क्रेता; 2d fut. क्रेष्यति -ते; bened. क्रीयात्, क्रेषीह; cond. अक्रेष्यत् -त. Pass. क्रीयते. Caus. क्रापयति. Desid. चिक्रीषति -ते. Freq. चेक्रीयते, चेक्रीयति, चेक्रेति.

So ग्रीन् 'to desire,' and मीन् 'to injure' or 'kill:' the latter in the non-conjugational tenses substitutes आ for the final: see नि, fifth conjugation.

अश् 'to eat.'

Pres. अश्नाति; 1st præt. अश्नात्; 2d præt. अश् (अशिय); 3d præt. अशीत् (अशियन्); 1st fut. अशिता; 2d fut. अशियति; imp. अश्नातु (अशान); pot. अश्नीयात्; bened. अश्यात्; cond. अशियत्.

For the rest, see अश्, fifth conjugation.

चु 'to go.'

As belonging to the class चादि, the vowel is short in the conjugational tenses. In the futures and conditional the augment इ is optionally long: ईर् is substituted for चु in the benedictive.

Pres. चुणाति; 1st præt. चाणीत्; 2d præt. अराचकार; 3d præt. चारीत्; 1st fut. अरिता, अरीता; 2d fut. अरिष्यति, अरीष्यति; imp. चुणातु; pot. चुनीयात्; bened. ईर्यात्; cond. अरिष्यत्, अरीष्यत्.

See चु of the first conjugation.

क्लिश (क्लिशु) 'to be distressed.'

Pres. क्लिशाति; 1st præt. अक्लिशात्; 2d præt. चिक्लेश; 3d præt. अक्लेशीत् (अक्लेशिवन्) or अक्लिषात् (अक्लिष्वन्); 1st fut. क्लेशिता, क्लेश; 2d fut. क्लेशिष्यति, क्लेष्यति; imp. क्लिशातु; pot. क्लिषीयात्; bened. क्लिष्यात्; cond. अक्लेशिष्यत्, अक्लेष्यत्. Pass. क्लिश्यते. Caus. क्लेशयति. Desid. चिक्लेशिष्यति, चिक्लिषिष्यति, चिक्लिष्यति. Freq. चेक्लिश्यते, चेक्लेशि.

क्षुभ 'to be agitated.'

Pres. क्षुभाति; 1st præt. अक्षुभात्; 2d præt. चुक्षोभ; 3d præt. अक्षोभीत्; 1st fut. क्षोभिता; 2d fut. क्षोभिष्यति; imp. क्षुभातु (क्षुभात्); pot. क्षुभीयात्; bened. क्षुभ्यात्; cond. अक्षोभिष्यत्. Pass. क्षुभ्यते. Caus. क्षोभयति. Desid. चुक्षुभिष्यति. Freq. चोक्षुभ्यते, चोक्षोभि.

ग्रन्थ 'to arrange in order.'

This rejects the radical nasal in favour of the conjugational sign; also before य, and optionally before the terminations of the second præterite, when before those which do not require the change of a radical vowel, र may be substituted for अ, and the root is not doubled.

Pres. ग्रथ्नाति; 1st præt. अग्रथ्नात्; 2d præt. जग्रन्थ, जग्रथ (जग्रन्थतुः, ग्रथतुः); 3d præt. अग्रन्थीत्; 1st fut. ग्रन्थिता; 2d fut. ग्रन्थिष्यति; imp. ग्रथ्नातु (ग्रन्थान्); pot. ग्रथ्नीयात्; bened. ग्रथ्यात्; cond. अग्रन्थिष्यत्. Pass. ग्रथ्यते. Caus. ग्रन्थयति. Desid. जिग्रन्थिष्यति. Freq. जाग्रथ्यते, जंग्रन्थीति, जंग्रंथि.

Other verbs are similarly inflected; as, कुन्थ 'to suffer pain': कुन्थानि, कुन्थिता, चुकुन्थ or चुकोथ, कुथ्यात्. — मन्थ 'to churn':

मृच्छनाति, मृच्छिता, मृच्छन् or मृच्छाच, (मृच्छन्तुः, मृच्छतुः), मृच्छात्.—अन्य
'to loosen:' अमृच्छनाति, अमृच्छिता, अमृच्छन् or अमृच्छाच (अमृच्छन्तुः, अमृच्छतुः),
अमृच्छात्, &c.

ग्रह 'to take.'

This substitutes च् for the syllable र in the conjugational tenses. It makes the augment इ long in every tense except the second præterite.

Pres. गृह्णाति, गृह्णीते; 1st præt. अगृह्णात्, अगृह्णीत; 2d præt. जग्राह (जगृहतुः, जग्रहिष, जगृहिव), जगृहे; 3d præt. अग्रहीत् (अग्रहीषम्), अग्रहीष्ट (अग्रहीषि); 1st fut. ग्रहीता; 2d fut. ग्रहीष्यति -ते; imp. गृह्णातु (गृहाण), गृह्णीतां; pot. गृह्णीयात्, गृह्णीत; bened. गृह्णात्, ग्रहीषीष्ट; cond. अग्रहीष्यत् -त. Pass. गृह्यते. Caus. ग्राहयति -ते. Desid. निषृष्यति -ते. Freq. जरीगृह्यते, जाग्रहीति, जाग्रधि.

ज्ञा 'to know.'

This becomes ज्ञा before the conjugational tenses.

Pres. जानाति, जानीते; 1st præt. अजानात्, अजानीत; 2d præt. जज्ञौ, जज्ञे; 3d præt. अज्ञासीत् (अज्ञासिषम्), अज्ञास्त (अज्ञासि); 1st fut. ज्ञाता; 2d fut. ज्ञास्यति -ते; imp. जानातु, जानीतां; pot. जानीयात्, जानीत; bened. ज्ञेयात्, ज्ञायात्, ज्ञासीष्ट; cond. अज्ञास्यत् -त. Pass. ज्ञायते. Caus. ज्ञापयति. Desid. निज्ञासति -ते. Freq. जाज्ञायते, जाज्ञेति or जाज्ञाति.

ज्या 'to become old.'

The syllable या is changed to इ in the conjugational tenses, and to ई before य.

Pres. जिनाति; 1st præt. अजिनात्; 2d præt. जिज्यौ; 3d præt. अज्यासीत् (अज्यासिषम्); 1st fut. ज्याता; 2d fut. ज्यास्यति; imp. जिनातु; pot. जिनीयात्; bened. जीयात्; cond. अज्यास्यत्. Pass. जायते, जीयते. Caus. ज्यापयति. Freq. जेजीयते, ज्याज्याति.

धु (धुञ्), धू (धूञ्), 'to tremble.'

As the verb with the long final vowel shortens this in the conjugational tenses, there is no difference in the inflexions: in the other tenses the difference is that of the insertion or omission of इ, except in the third præterite, Parasmai-pada, where it is inserted in both verbs.

Pres. पुनाति, पुनीते; 1st præt. अपुनात्, अपुनीत्; 2d præt. दुषाव, दुषुवे; 3d præt. अपावीत्, अपविह or अपोह; 1st fut. पोता, पविता; 2d fut. पोष्यति -ते, पविष्यति -ते; imp. पुनातु, पुनीतां; pot. पुनीयात्, पुनीत्; bened. पूयात्, पोषीह, पविषीह; cond. अपोष्यत् -त्, अपविष्यत् -त्.

For the rest, see पु and धू, fifth conjugation.

पुष 'to nourish.'

In this conjugation the verb takes इ, and is inflected regularly in the third præterite.

Pres. पुष्णाति; 1st præt. अपुष्णात्; 2d præt. पुपोष; 3d præt. अपोषीत् (अपोषिषम्); 1st fut. पोषिता; 2d fut. पोषिष्यति; imp. पुष्णातु; pot. पुष्णीयात्; bened. पुष्यात्; cond. अपोषिष्यत्.

The rest as पुष, fourth conjugation.

पू 'to purify.'

This is the first verb of a class ending in long vowels, of which the final is made short before the conjugational sign.

Pres. पुनाति, पुनीते; 1st præt. अपुनात्, अपुनीत्; 2d præt. पुपाव (पुपविष), पुपुवे; 3d præt. अपावीत् (अपाविषम्), अपविह (अपविषि); 1st fut. पविता; 2d fut. पविष्यति -ते; imp. पुनातु, पुनीतां; pot. पुनीयात्, पुनीत्; bened. पूयात्, पविषीह; cond. अपविष्यत् -त्. Pass. पूयते. Caus. पावयति. Desid. पुपूषति -ते or पिपविषति -ते. Freq. पोपूयते, पोपोति.

The following verbs belong to the class आदि :

गु 'to go;' as above: to which also such of the following as end in गु are analogous.

कृ 'to injure:' कृणाति, कृणीते, करिता, करीता, अकारीत्, अकरिह, कीर्यीत्.

गृ 'to sound:' गृणाति, गरिता, गरीता, अगारीत्, गीर्यीत्.

जृ 'to decay:' जृणाति, जरिता, जरीता, अजारीत्, जीर्यीत्.

दृ 'to tear:' दृणाति, दरिता, दरीता, अदारीत्, दीर्यीत्.

धू 'to shake;' as above.

पृ 'to fill:' पृणाति, परिता, परीता, अपारीत्, पूर्यीत्.

भृ 'to threaten:' भृणाति, भरिता, भरीता, अभारीत्, भीर्यीत्.

भ्री 'to support:' भ्रिणाति, भ्रेता, अभ्रैवीत्.

मृ 'to injure:' मृणाति, मरिता, मरीता, अमारीत्, मीर्यीत्.

री 'to roar:' रिखाति, रेता, अरेषीत्.

ली 'to cling to:' लिनाति, लेता, अलैषीत्.

लू 'to cut:' लुनाति, लुनीते, लविता, अलाषीत्, अलविह.

वृ 'to choose:' see वृ below.

व्री 'to choose:' व्रिणाति, व्रेता, अव्रेषीत्.

वृी 'to support:' वृिनाति, वृेता, अवृैषीत्.

जृ 'to injure:' see below.

स्मृ 'to spread:' see below.

प्री (प्रीम्) 'to please,' 'to desire.'

This and several other verbs of the class ending in long vowels do not make them short, as not belonging to the class षादि.

Pres. प्रीणाति, प्रीणीते; 1st præt. अप्रीणात्, अप्रीणीत; 2d præt. पिप्राय, पिपिये; 3d præt. अप्रीषीत् (अप्रीषन्), अप्रीह (अप्रीषि); 1st fut. प्रेता; 2d fut. प्रेष्यति -ते; imp. प्रीणातु, प्रीणीतां; pot. प्रीणीयात्, प्रीणीत; bened. प्रीयात्, प्रेषीह; cond. अप्रेष्यत् -त. Pass. प्रीयते. Caus. प्रीणयति. Desid. पिप्रीषति -ते. Freq. पेप्रीयते, पेप्रयीति, पेप्रेति.

So झू 'to sound,' झूणति, झूणीते, &c.; and श्री 'to cook,' श्रीणाति, श्रीणीते. भी 'to cook,' and व्री 'to choose,' are optionally long or short; भीणाति, भिणाति; व्रीणाति, व्रिणाति.

बन्ध 'to bind.'

This drops its nasal in the conjugational tenses, and before य.

Pres. बध्नाति; 1st præt. अबध्नात्; 2d præt. बबन्ध (बबन्धय or बबन्ध); 3d præt. अबध्नात् (अबध्नां, अबध्नुः); 1st fut. बन्धा; 2d fut. भन्त्यति; imp. बध्नातु; pot. बध्नीयात्; bened. बध्यात्; cond. अबध्नात्. Pass. बध्यते. Caus. बन्धयति. Desid. बिभन्सति. Freq. बाबध्यते, बाबन्धीति, बाबन्धि.

मी 'to kill' or 'injure.'

This verb, like मि in the fifth conjugation, is inflected as if it ended in ञा in the non-conjugational tenses, except before the terminations of the second præterite beginning with vowels, and before य.

Pres. मीनाति, मीनीते; 1st præt. अमीनात्, अमीनीत; 2d præt. ममौ or

ममाय (मिम्यातुः, ममिष or ममाय), मिम्ये; 3d præt. अमासीत् (अमासिषम्), अमास (अमासि); 1st fut. माता; 2d fut. मास्यति -ते; imp. मीनातु, मीनीतां; pot. मीनीयात्, मीनीत; bened. मीयात्; cond. अमास्यत् -त.

For the rest, see मि, fifth conjugation.

यु 'to join.'

Pres. युनाति, युनीते; 1st præt. अयुनात्, अयुनीत; imp. युनातु, युनीतां; pot. युनीयात्, युनीत.

For the rest, see यु, second conjugation.

वृ (वृञ्) 'to choose.'

Pres. वृणाति, वृणीते; 1st præt. अवृणात्, अवृणीत; imp. वृणातु, वृणीतां; pot. वृणीयात्, वृणीत.

For the rest, see वृ of the fifth conjugation. वृ (वृङ्) and वृ (वृञ्), verbs having the same meaning, are similarly conjugated: the first is of course restricted to the *Ātmane-pada*; the second makes its vowel short in the conjugational tenses.

शृ 'to hurt.'

It is one of the class षादि.

Pres. शृणाति; 1st præt. अशृणात्; 2d præt. शशार (शशरतुः or शशतुः); 3d præt. अशरीत्; 1st fut. शरित, शरीता; 2d fut. शरिष्यति, शरीष्यति; imp. शृणातु; pot. शृणीयात्; bened. शीर्य्यात्; cond. अशरिष्यत्, अशरीष्यत्. Pass. शीर्य्यते. Caus. शारयति. Desid. शिशरिषति, शिशरीषति, शिशीषति. Freq. शेशीर्य्यते, शाशर्षि.

बि (बिञ्) 'to bind.'

Pres. सिनाति, सिनीते; 1st præt. असिनात्, असिनीत; 2d præt. सिषाय, सिष्ये; 3d præt. असैषीत्, असेष्ट; 1st fut. सेता; 2d fut. सेष्यति -ते; imp. सिनातु, सिनीतां; pot. सिनीयात्, सिनीत; bened. सीयात्, सेषीष्ट; cond. असेष्यत् -त. Pass. सीयते. Caus. साययति. Desid. सिसीषति -ते. Freq. सेषीयते, सेषयति, सेषेति.

स्कु (स्कुञ्) 'to leap,' 'to cover.'

Pres. स्कुनाति, स्कुनीते; 1st præt. अस्कुनात्, अस्कुनीत; 2d præt. चुस्काव, चुस्कुवे; 3d præt. अस्कौषीत्, अस्कोष्ट; 1st fut. स्कोता; 2d fut. स्कोष्यति -ते; imp. स्कुनातु, स्कुनीतां; pot. स्कुनीयात्, स्कुनीत; bened.

स्कूयात्, स्कोषीह; cond. अस्कोष्यत् -त्. Pass. स्कूयते. Caus. स्काषयति.
Desid. चुस्कूयति -ते. Freq. चोस्कूयते, चोस्कोति.

It is also a verb of the fifth conjugation.

स्तम्भ (स्तम्भु) 'to stop.'

This rejects its nasal before the conjugational sign, and before य; also before the terminations of the first präterite in the third, which it optionally takes.

Pres. स्तम्भाति; 1st præt. अस्तम्भात्; 2d præt. तस्तम्भ; 3d præt. अस्तम्भत् or अस्तम्भीत्; 1st fut. स्तम्भिता; 2d fut. स्तम्भिष्यति; imp. स्तम्भानु; pot. स्तम्भीयात्; bened. स्तम्भ्यात्; cond. अस्तम्भिष्यत्. Pass. स्तम्भ्यते. Caus. स्तम्भयति. Desid. तिस्तम्भिष्यति. Freq. तास्तम्भ्यते, तास्तम्भीति, तास्तम्भि.

It is also a verb of the fifth conjugation, स्तम्भोति, &c. In the same manner are inflected स्तुम्भु, स्तम्भु, and स्कुम्भु, having the same meaning.

सृ (सृम्) 'to cover.'

A verb of the class ष्वादि. It takes different forms in the third präterite, Atmane-pada.

Pres. सृणाति, सृणीते; 1st præt. असृणात्, असृणीत्; 2d præt. तसृार, तसृारे; 3d præt. असृारीत्, असृरिह, असृरीह or असृरीह; 1st fut. सृरिता, सृरीता; 2d fut. सृरिष्यति -ते, सृरीष्यति -ते; imp. सृणानु, सृणीतां; pot. सृणीयात्, सृणीत; bened. स्तृयीयात्, स्तृरिषीह or स्तृरीषीह; cond. असृरिष्यत् -त्. Pass. स्तृयीते. Caus. स्तारयति. Desid. तिसृरिष्यति -ते, तिसृरीष्यति -ते, तिसृरीष्यति -ते. Freq. तेस्तृयीते, तास्तृरि.

Tenth Conjugation.

224. Verbs of this conjugation take for their conjugational sign इ, technically termed णिच्; and they extend the insertion to all the tenses except the benedictive, Parasmai-pada. इ is converted to ए, and ए becomes अय्, before a vowel. The indicative ण of the sign requires the substitution of ञा for a radical medial अ, and of the Guṇa equivalent for any other short medial vowel.

a. Before the terminations of the conjugational tenses all

verbs of this class insert झप्, that is, झ; whilst as they all take the augment इ in the two futures and conditional, there is in all these tenses a vowel, before which the conjugational sign इ becomes ए, and then अय्.

b. In these modifications of the base, verbs of the tenth class are analogous to the causal mode of verbs; and this analogy extends to other particulars, such as the insertion of certain augments, as ष, य, न, &c., before the conjugational sign.

c. The analogy to the causal mode is still more evident in the identity of the construction of the third präterite. It is formed with the terminations of the first präterite, preceded by अ (second class, 2. p. 132), and with a reduplication of the root, agreeably to the rules already given for the causal (r. 210. f-l. p. 147).

d. Although not peculiar to the causal, an analogy is also presented to it in common with derivative forms in the second präterite, which in this class is formed with the auxiliary verbs (r. 196).

e. Verbs having a medial अ do not make it long when they are said to belong to the class मिन्, that is, have an indicative न्; and अ or any other radical short vowel is unchanged in the class कषादि, the verbs of which are said to have an indicative final अ.

f. Verbs of this conjugation, with the conjugational sign attached, are considered to be polysyllabic, and therefore do not take the frequentative mode; nor can they be considered as having a causal mode, since it is the same with their own, and it is only necessary to substitute a causal for an active signification to the same inflexions.

g. All verbs signifying 'to speak' or 'to kill' may be conjugated in the tenth, as well as in the class to which they belong, as may a variety of other verbs; and most of the verbs which belong to this conjugation may be inflected also in the first. The number of verbs is therefore somewhat indefinite; but from the uniformity which prevails amongst

them, not only in the employment of the conjugational sign, but in the formation of the second and third præterites, and the insertion of the augment इ in the other tenses, they may be regarded as offering fewer difficulties than the verbs of any other conjugation.

The verb which is given as the type of the conjugation is चुर 'to steal,' which admits of both Padas.

Present, 'I steal,' &c.

चोरयामि	चोरयावः	चोरयामः	चोरये	चोरयावहे	चोरयामहे
चोरयसि	चोरयथः	चोरयथ	चोरयसे	चोरयेथे	चोरयध्वे
चोरयति	चोरयतः	चोरयन्ति	चोरयते	चोरयेते	चोरयन्ते

First præterite, 'I stole,' &c.

अचोरयम्	अचोरयाव	अचोरयाम	अचोरये	अचोरयावहि	अचोरयामहि
अचोरयः	अचोरयतं	अचोरयत	अचोरयथाः	अचोरयेथां	अचोरयध्वं
अचोरयन्	अचोरयतां	अचोरयन्	अचोरयत	अचोरयेतां	अचोरयन्त

Second præterite (in both Padas), 'I have stolen,' &c.

चोरयामास	चोरयामासिष	चोरयामासिम
चोरयामासिथ	चोरयामासथुः	चोरयामास
चोरयामास	चोरयामासतुः	चोरयामासुः
or चोरयास्तभूष, चोरयास्तकार or चोरयास्तक्रे, &c.		

Third præterite, 'I had stolen,' &c.

अचूचुरम्	अचूचुराव	अचूचुराम	अचूचुरे	अचूचुरावहि	अचूचुरामहि
अचूचुरः	अचूचुरतं	अचूचुरत	अचूचुरथाः	अचूचुरेथां	अचूचुरध्वं
अचूचुरन्	अचूचुरतां	अचूचुरन्	अचूचुरत	अचूचुरेतां	अचूचुरन्त

First future, 'I shall steal,' &c.

चोरयितासि	चोरयितासः	चोरयितासः	चोरयिताहे	चोरयितासहे	चोरयितासहे
चोरयितासि	चोरयितास्यः	चोरयितास्य	चोरयितासे	चोरयितासाथे	चोरयिताध्वे
चोरयिता	चोरयितातै	चोरयितातः	चोरयिता	चोरयितातै	चोरयितातः

Second future, 'I will or shall steal,' &c.

चोरयिष्यामि	चोरयिष्यावः	चोरयिष्यामः	चोरयिष्ये	चोरयिष्यावहे	चोरयिष्यामहे
चोरयिष्यसि	चोरयिष्यथः	चोरयिष्यथ	चोरयिष्यसे	चोरयिष्येथे	चोरयिष्यध्वे
चोरयिष्यति	चोरयिष्यतः	चोरयिष्यन्ति	चोरयिष्यते	चोरयिष्येते	चोरयिष्यन्ते

Imperative, 'Let me steal,' &c.

चोरयाचि	चोरयाव	चोरयाव	चोरयै	चोरयावहै	चोरयानहै
चोरय	चोरयत	चोरयत	चोरयस्व	चोरयेथां	चोरयध्वं
चोरयतु	चोरयतां	चोरयन्तु	चोरयतां	चोरयेतां	चोरयन्तां

Potential, 'I may steal,' &c.

चोरयेयम्	चोरयेव	चोरयेम	चोरयेय	चोरयेवहि	चोरयेमहि
चोरये:	चोरयेत	चोरयेत	चोरयेथा:	चोरयेथां	चोरयेध्वं
चोरयेत्	चोरयेतां	चोरयेयु:	चोरयेत	चोरयेयातां	चोरयेरन्

Benedictive, 'I pray I may steal,' &c.

चोर्ध्यासम्	चोर्ध्यास्व	चोर्ध्यास्म	चोरयिषीय	चोरयिषीवहि	चोरयिषीमहि
चोर्ध्या:	चोर्ध्यास्त	चोर्ध्यास्त	चोरयिषीष्टा:	चोरयिषीयास्थां	चोरयिषीध्वं
चोर्ध्यात्	चोर्ध्यास्तां	चोर्ध्यासु:	चोरयिषीह	चोरयिषीयास्तां	चोरयिषीरन्

Conditional, 'I will steal, if,' &c.

अचोरयिष्यम्	अचोरयिष्याव	अचोरयिष्याम	अचोरयिष्ये	अचोरयिष्यावहि	अचोरयिष्यामहि
अचोरयिष्य:	अचोरयिष्यत	अचोरयिष्यत	अचोरयिष्यथा:	अचोरयिष्येथां	अचोरयिष्यध्वं
अचोरयिष्यत्	अचोरयिष्यतां	अचोरयिष्यन्	अचोरयिष्यत	अचोरयिष्येतां	अचोरयिष्यन्

The remaining forms are.

Pass. चुर्ध्यते; 3d præt. अचोरि. Caus. चोरयति. Desid. चुचोरयिष्यति.

अद् 'to disrespect.'

This substitutes इ for the radical vowel in the reduplication of the third præterite.

Pres. अद्दयति; 1st præt. आद्दयत्; 2d præt. अद्दयामास; 3d præt. आद्दिदुत्; 1st fut. अद्दयिता; 2d fut. अद्दयिष्यति; imp. अद्दयतु; pot. अद्दयेत्; bened. अद्दयान्; cond. आद्दयिष्यत्. Pass. अद्दयते. Desid. अद्दिदयिष्यति.

अर्ह 'to hurt,' 'to pain.'

Pres. अर्हयति; 1st præt. आर्हयत्; 2d præt. अर्हयाञ्चकार; 3d præt. आर्हिदन्; 1st fut. अर्हयिता; 2d fut. अर्हयिष्यति; imp. अर्हयतु; pot. अर्हयेत्; bened. अर्हयान्; cond. आर्हयिष्यत्. Pass. अर्हयते. Desid. अर्हिदयिष्यति.

इल 'to send.'

Pres. इलयति; 1st præt. ऐलयत्; 2d præt. इलयामास; 3d præt.

रेलिलत्; 1st fut. रलयिता; 2d fut. रलयिष्यति; imp. रलयतु;
 pot. रलयेत्; bened. इत्यात्; cond. रलयिष्यत्. Pass. इत्यते.
 Desid. रलिलयिष्यति.

कञ्ज 'to wink,' 'to close.'

This and most other verbs make the medial ज् long throughout (r. 224). They have the vowel optionally short in the third präterite; when the reduplicated vowel is इ, changeable to ई (r. 210. j. p. 148).

Pres. काणयति; 1st præt. अकाणयत्; 2d præt. काणयामास; 3d præt. अचकाणत् or अचीकणत्; 1st fut. काणयिता; 2d fut. काणयिष्यति; imp. काणयतु; pot. काणयेत्; bened. कास्यात्; cond. अकाणयिष्यत्. Pass. कण्यते. Desid. चिकाणयिष्यति.

कथ 'to speak.'

This is the first of a class rejecting a final ज्, and the radical vowel therefore is unchanged: in this verb it is optionally changed to ई in the reduplication of the third präterite.

Pres. कथयति; 1st præt. अकथयत्; 2d præt. कथयामास; 3d præt. अचकथत् or अचीकथत्; 1st fut. कथयिता; 2d fut. कथयिष्यति; imp. कथयतु; pot. कथयेत्; bened. कथ्यात्; cond. अकथयिष्यत्. Pass. कथ्यते. Desid. चिकथयिष्यति.

Other verbs of this class are,

कल 'to count:' कलयति, अचकलत्.

कुट 'to contract:' कुटयति, अचुकुटत्.

कुह 'to astonish:' कुहयति, अचुकुहत्.

गण 'to count:' गणयति. But this optionally takes ई in the third präterite: अजगणत् or अजीगणत्.

गद 'to speak:' गदयति, अजगदत्.

गुण 'to advise:' गुणयति, अजगुणत्.

गृह 'to take:' गृहयते, अजगृहत्.

ध्वन 'to sound:' ध्वनयति, अदध्वनत्.

पट 'to tie:' पटयति, अपपटत्.

पद 'to go:' पदयति, अपपदत्.

पञ्ज 'to tie:' पञ्जयति, अपपञ्जत्.

पुट 'to contract:' पुटयति, अपुपुटत्.

मृग 'to seek:' मृगयते, अमृगत्.
 रच 'to make:' रचयति, अरचत्.
 रह 'to leave:' रहयति, अरहत्. It also makes अरीरहत्.
 वट 'to surround:' वटयति, अवटत्.
 वर 'to choose:' वरयति, अववत्.
 शठ 'to speak ill:' शठयति, अशठत्.
 जघ 'to be weak:' जघयति, अजघत्.
 स्तन 'to sound:' स्तनयति, अतस्तनत्.
 स्पृह 'to envy:' स्पृहयति, अस्पृहत्.
 स्वर 'to sound:' स्वरयति, अस्वरत्.

कुमार 'to play,' as a child.

Pres. कुमारयति; 1st præt. अकुमारयत्; 2d præt. कुमारयामास;
 3d præt. अचुकुमारत्; 1st fut. कुमारयिता; 2d fut. कुमारयिष्यति; imp.
 कुमारयतु; pot. कुमारयेत्; bened. कुमार्यात्; cond. अकुमारयिष्यत्.

कृप 'to be feeble.'

Pres. कृपयति; 1st præt. अकृपयत्; 2d præt. कृपयामास; 3d
 præt. अचीकृपत्; 1st fut. कृपयिता; 2d fut. कृपयिष्यति; imp. कृपयतु;
 pot. कृपयेत्; bened. कृप्यात्; cond. अकृपयिष्यत्. Pass. कृप्यते.
 Desid. चिकृपयिषति.

कृप 'to be able.'

This substitutes कृप in its inflexions: see the same root in the first conjugation, p. 169.

Pres. कल्पयति; 1st præt. अकल्पयत्; 2d præt. कल्पयामास;
 3d præt. अचिकल्पत्; 1st fut. कल्पयिता; 2d fut. कल्पयिष्यति; imp.
 कल्पयतु; pot. कल्पयेत्; bened. कल्प्यात्; cond. अकल्पयिष्यत्.

कृत 'to sound or utter,' 'to celebrate.'

This substitutes कृत for the radical penultimate in all the tenses except the third præterite, where it is optional.

Pres. कीर्तयति; 1st præt. अकीर्तयत्; 2d præt. कीर्तयामास;
 3d præt. अचीकृतत् or अचिकीर्तत्; 1st fut. कीर्तयिता; 2d fut.
 कीर्तयिष्यति; imp. कीर्तयतु; pot. कीर्तयेत्; bened. कीर्त्यात्; cond.
 अकीर्तयिष्यत्. Pass. कीर्तयते. Desid. चिकीर्तयिषति.

बुध 'to proclaim.'

Pres. बोधयति; 1st præt. अबोधयत्; 2d præt. बोधयाचकार; 3d præt. अबूधयत्; 1st fut. बोधयिता; 2d fut. बोधयिष्यति; imp. बोधयतु; pot. बोधयेत्; bened. बोध्यात्; cond. अबोधयिष्यत्. Pass. बुध्यते. Desid. जुबोधयिषति.

चि (चिम्) 'to collect.'

This verb optionally substitutes च् for its vowel, when it also substitutes च for य. As belonging to the class भिन्, it makes the vowel short, so that च् becomes च.

Pres. चपयति -ते, चययति -ते; 1st præt. अचपयत् -त्, अचययत् -त्; 2d præt. चपयाचकार, चपयाचक्रे; 3d præt. अचीचपत् -त्, अचीचयत् -त्; 1st fut. चपयिता, चययिता; 2d fut. चपयिष्यति -ते, चययिष्यति -ते; imp. चपयतु -तां, चययतु -तां; pot. चपयेत् -त्, चययेत् -त्; bened. चप्यात् or चय्यात्, चपयिषीष्ट or चययिषीष्ट; cond. अचपयिष्यत् -त्, अचययिष्यत् -त्.

See चि, fifth conjugation.

चिन्त (चिन्ति) 'to think.'

Pres. चिन्तयति; 1st præt. अचिन्तयत्; 2d præt. चिन्तयामास; 3d præt. अचिन्तयत्; 1st fut. चिन्तयिता; 2d fut. चिन्तयिष्यति; imp. चिन्तयतु; pot. चिन्तयेत्; bened. चिन्त्यात्; cond. अचिन्तयिष्यत्. Pass. चिन्त्यते. Desid. चिचिन्तयिषति.

ज्ञप 'to know,' 'to make known.'

This verb is one of those said to have an indicative न.

Pres. ज्ञपयति; 1st præt. अज्ञपयत्; 2d præt. ज्ञपयाचकार; 3d præt. अजज्ञपत् or अजीज्ञपत्; 1st fut. ज्ञपयिता; 2d fut. ज्ञपयिष्यति; imp. ज्ञपयतु; pot. ज्ञपयेत्; bened. ज्ञप्यात्; cond. अज्ञपयिष्यत्. Pass. ज्ञप्यते. Desid. जिज्ञपयिषति.

The other verbs of the class भिन् in this conjugation are,

चप 'to pound:' चययति, अचचपत्, अचीचयत्.

चह 'to pound:' चहयति, अचचहत्, अचीचहत्.

चि; as above.

यम 'to feed:' यमयति, अययमत्, अयीयमत्.

चल 'to live:' चलयति, अचचलत्, अचीचलत्.

पीड 'to give pain.'

This makes the radical vowel optionally short in the third præterite, when the vowel of the reduplication is made long.

Pres. पीडयति; 1st præt. अपीडयत्; 2d præt. पीडयाच्चकार; 3d præt. अपीपिडत् or अपिपीडत्.

The same applies to the following verbs:

जीव 'to live:' जीवयति, अजिजीवत् or अजीजिवत्.

दीप 'to shine:' दीपयति, अदिदीपत् or अदीदिपत्.

भाष 'to speak:' भाषयति, अविभाषत् or अवीभषत्.

भास 'to shine:' भासयति, अविभासत् or अवीभसत्.

भ्रास 'to shine:' भ्रासयति, अविभ्रासत् or अवीभ्रसत्.

मील 'to close:' मीलयति, अमिमीलत् or अमीमिलत्.

पृथ 'to throw.'

A penultimate च्च may remain unchanged in the third præterite.

Pres. पार्थयति; 1st præt. अपार्थयत्; 2d præt. पार्थयामास; 3d præt. अपीपृथत् or अपपर्थत्; 1st fut. पार्थयिता; &c.

पू 'to fill.'

Pres. पारयति; 1st præt. अपारयत्; 2d præt. पारयामास; 3d præt. अपीपरत्; 1st fut. पारयिता; 2d fut. पारयिष्यति; imp. पारयतु; pot. पारयेत्; bened. पार्थीत्; cond. अपारयिष्यत्.

पार, 'to cross over,' is given in similar forms, except in the third præterite, which is अपपारत्.

प्रथ 'to declare.'

This and some other verbs do not substitute इ for the radical vowel in the reduplicate syllable of the third præterite.

Pres. प्राथयति; 1st præt. अप्राथयत्; 2d præt. प्राथयाच्चकार; 3d præt. अपप्रथत्; 1st fut. प्राथयिता; imp. प्राथयतु; &c.

The other verbs that come under this example are,

दृ 'to tear:' दारयति, अददरत्.

त्वर 'to hasten:' त्वारयति, अतत्वरत्.

चद 'to trample:' चादयति, अमचदत्.

स्वश 'to touch:' स्वाशयति, अपस्वशत्.

स्मृ 'to remember : ' स्मरयति, अस्मरत्.

स्तृ 'to spread : ' स्तरयति, अस्तरत्.

चेष्ट 'to make effort,' and वेष्ट 'to surround,' have two forms : अचचेष्टत् or अचिचेष्टत्, अचवेष्टत् or अचिवेष्टत्.

प्री 'to please.'

This verb optionally prefixes न to the sign of the conjugation.

Pres. प्रीणयति -ते, प्राययति -ते; 1st præt. अप्रीणयत् -त, अप्राययत् -त; 2d præt. प्रीणयामास, प्राययामास; 3d præt. अप्रीणिषत् -त, अप्रीप्रयत् -त; 1st fut. प्रीणयिता, प्राययिता; 2d fut. प्रीणयिष्यति -ते, प्राययिष्यति -ते; imp. प्रीणयतु -तां, प्राययतु -तां; pot. प्रीणयेत् -त, प्राययेत् -त; bened. प्रायात्, प्रीणयिषीष्ट, प्राययिषीष्ट; cond. अप्रीणयिष्यत् -त, अप्राययिष्यत् -त.

For the rest, see प्री of the ninth conjugation. So also ध्रु, 'to shake,' makes ध्रूयति or धावयति, &c.

मद् (मद्वि) 'to advise.'

Pres. मन्त्रयति -ते; 1st præt. अमन्त्रयत् -त; 2d præt. मन्त्रयामास; 3d præt. अमिमन्त्रत् -त; 1st fut. मन्त्रयिता; 2d fut. मन्त्रयिष्यति -ते; imp. मन्त्रयतु -तां; pot. मन्त्रयेत् -त; bened. मन्त्र्यात्, मन्त्रयिषीष्ट; cond. अमन्त्रयिष्यत् -त. Pass. मन्त्र्यते. Desid. मिमन्त्रयिषति -ते.

So कुट्टि 'to speak falsely,' तद्वि 'to support,' as a family, and यद्वि 'to contract.'

ली 'to melt,' 'to cause to melt or fuse.'

This optionally takes the augment प before the conjugational sign.

Pres. लापयति or लाययति; 1st præt. अलापयत्, अलाययत्; 2d præt. लापयामास, लाययामास; 3d præt. अलीलपत्, अलीलयत्; 1st fut. लापयिता, लाययिता; 2d fut. लापयिष्यति, लाययिष्यति; imp. लापयतु, लाययतु; pot. लापयेत्, लाययेत्; bened. लायात्; cond. अलापयिष्यत्, अलाययिष्यत्. Pass. लीयते. Caus. लापयति or लाययति. Desid. लिलीषति -ते. Freq. लेलीयते, लेलीयति, लेलेति.

ली is also a verb of the fourth and of the ninth conjugation, and it is to them that the derivative forms are to be referred.

जृध 'to laugh at.'

Pres. जर्झयति; 1st præt. अजर्झयत्; 2d præt. जर्झयामास; 3d

Ātmane-pada after **अव**, and inserts a sibilant: **अवक्षिरोः कुक्षुः** 'the cock throws up (the earth, either for pleasure or to make a hole to lie down in);' but **कुक्षुमान्यपक्षिस्ति स्त्री** 'the woman scatters flowers.'

अन, 'to go,' without a preposition takes the Ātmane-pada, signifying 'being engaged in' or 'assiduous,' or 'becoming manifest' or 'developed in;' as, **अव्वि अनते दुहिः** 'the understanding is engaged in (the study of) the Rīg-veda;' **अध्ययनाव अनते** 'he is assiduous for study;' **अनते ऽस्मिन् शास्त्राणि** 'the Śāstras are manifested (or fully understood) in him.' So with **उप** and **परा** in the same meanings: **उपकनते**, **पराकनते**; but not with **सम्**, as **संक्रानति**. So with **आ** prefixed, meaning 'to ascend,' as a heavenly body, not as any thing else: **आकनते सूर्यः** 'the sun ascends;' but **आकनति धूमः** 'the smoke rises.' Also with **वि**, meaning 'motion of the feet:' **साधु विकनते वाजी** 'the horse trots well;' but **विकनति सन्धिः** 'the joint splits.' So with **उप** or **प्र**, implying 'power' or 'valour': **उपकनते**, **प्रकनते** 'he is mighty' or 'valiant;' but **उपकनति** 'he comes' or 'approaches;' **प्रकनति** 'he goes' or 'departs.'

क्री, 'to buy,' is restricted to the Ātmane-pada, when preceded by **अव**, **परि**, or **वि**. The two first have the same meaning as the simple verb, 'to buy;' the latter means 'to sell:' **अवक्रीणीते**, **परिक्रीणीते**, 'he buys;' **विक्रीणीते** 'he sells.'

क्रीड, 'to play,' takes the Ātmane-pada after **आ**, **अनु**, **परि**, and **सम्**; as, **आक्रीडते** 'he plays much;' **अनुक्रीडते** 'he plays like;' **परिक्रीडते** 'he plays again;' **संक्रीडते** 'he plays well' or 'completely:' but not if **अनु** influences the government of the case; as, **माणवकमनुक्रीडति** 'he plays with the boy:' nor if, with **सम्**, it denotes 'making a noise;' as, **संक्रीडति चक्रं** 'the wheel creaks.'

क्षिप 'to throw,' preceded by **अति**, **अभि**, or **प्रति**, is confined to the Parasmai-pada: **अतिक्षिपति** 'he throws much' or 'beyond;' **अभिक्षिपति** 'he throws on;' **प्रतिक्षिपति** 'he throws or sends back.'

क्षु with **सम्** takes the Ātmane-pada: **संक्षुते शस्त्रं** 'he sharpens the weapon;' **उत्क्षुते** 'it aggravates (his) grief.'

गन्, 'to go,' has a variety of prefixes, and consequent modifications of form and sense. With आ prefixed, and used in the causal form to signify 'to have patience,' it takes the Ātmane-pada: आगमयस्व तावत् 'wait or delay a little.' With सम् it takes the Ātmane-pada in an intransitive sense: वाक्यं संगच्छते 'the sentence is plain' (or is coherent); सखिभिः संगच्छते 'he goes with his friends:' but ग्रामं संगच्छति 'he goes to the village.'

गृ 'to swallow,' preceded by सम्, takes the meaning of 'promising' or 'uttering,' and is conjugated in the Ātmane-pada: शतं संगिरते 'he promises a hundred (rupees);' स्वामिनो गुणान् संगिरते 'he proclaims the qualities of the prince:' otherwise संगिरति ग्रासं 'he swallows a mouthful.' It takes the Ātmane-pada after अह; अहगिरते शोणितं पिशाचः 'the goblin swallows blood.'

पर 'to go,' with उद् in the sense of 'going astray' or 'departing from,' takes the Ātmane-pada; as, धर्मेनुचरते 'he deviates from virtue:' not if it is intransitive; वाष्पमुचरति 'the tear overflows:' but it is so used with सम्, or with सम्, उद्, and आ, connected with a noun in the instrumental case; रथेन सचरते (or समुदाचरते) राजा 'the king rides with (in) a chariot.'

जि, 'to conquer,' is limited to the Ātmane-pada after परा and वि; as, पराजयते, विजयते, 'he conquers.'

ज्ञा 'to know,' without a preposition, if used in certain senses intransitively, is conjugated in the Ātmane-pada; सर्पिषो जानीते 'he engages (in sacrifice by means of) Ghee:' also after अह, in the sense of 'denying'; शतमपजानीते 'he denies the (debt of a) hundred (rupees):' after प्रति, in the sense of 'acknowledging'; शतं प्रतिजानीते 'he acknowledges the hundred:' and after सम्, in that of 'demanding' or 'expecting'; शतं सञ्जानीते. It is used in the Ātmane-pada without a preposition, and transitively when the result of the action reverts to the agent; as, गां जानीते 'he obtains a cow:' not else; as, मातरं जानाति 'he knows (the dwelling of) his mother:' nor if the verb be preceded in such a sense by a preposition; as,

सर्गलोचं न प्रजानाति मूढः 'the fool does not recognise (or obtain) heaven.'

ग्री, 'to guide,' in certain senses takes the *Ātmane-pada*: as, 'to excel in;' ज्ञास्त्रे नयते 'he excels in the Śāstra:'—'to determine;' तत्त्वं नयते 'he ascertains the principle.' Also after उद्, meaning 'to lift;' दण्डमुचयते 'he lifts up a staff.' After उष, implying 'to invest with the sacred cord;' बालमुपनयते 'he invests the boy with the string:'—'to hire;' कर्मिकानुपनयते 'he hires servants.' After वि, signifying 'to pay;' करं विनयते 'he pays the tax:'—'to grant' or 'endow;' शतं विनयते 'he grants a hundred' (for some religious purpose):—'to restrain,' when the object is in the person; क्रोधं विनयते 'he restrains wrath:' but not if the object be in another; गुरोः क्रोधं विनयति छात्रः 'the pupil assuages the wrath of the teacher:' nor if the object be corporeal; गण्डं विनयति 'he turns away his cheek.'

सु, 'to praise,' is conjugated in the *Ātmane-pada* after जा; जानुते 'he praises.'

तप, used intransitively after ज्ञ् and वि, takes the *Ātmane-pada*; उत्तपते, वितपते सूर्यः 'the sun shines:' also if it mean 'to warm or heat a part of one's own body;' उत्तपते, वितपते पाणिं 'he warms his hand:' not if a part of another; चैत्रो नैत्रस्य पाणिमुत्तपति 'Chaitra warms or burns the hand of Maitra:' nor when it means 'to melt or burn substances;' as, सुवर्णमुत्तपति स्वर्णकारः 'the goldsmith melts the gold.' When it means 'to practise devotion,' it is used in the fourth conjugation in the *Ātmane-pada*; तप्यते तपस्त्रापसः 'the ascetic practises penance.' According to some, it is confined to the *Ātmane-pada* after जनु, in the sense of 'penitence;' as, जनुतपते 'he repents.'

दा (दाम्) 'to give,' when preceded by जा, in any other sense than that of 'setting open,' as the mouth, &c., takes the *Ātmane-pada*; as, धनमादत्ते 'he receives wealth;' विज्ञानमादत्ते 'he acquires knowledge:' but मुखं व्याददाति 'he opens his mouth,' 'he yawns:' not, it is said, if it be another's mouth; as, व्याददते पिपीलिकाः घनञ्जस्य मुखं 'the ants open the mouth of the grasshopper.' The *Parasmai-pada* is also used after जा in

other senses; as, विषादिकां व्याददाति वैद्यः 'the physician lays open the boil;' नदी कूलं व्याददाति 'the river lays open (undermines) the bank.'

दा (दाय), 'to give,' is used in the *Ātmane-pada* after सम्, either singly or with another preposition, with a noun in the third case, having the sense of the fourth; दास्या संयच्छते or सम्प्रयच्छते 'he gives to the female slave.' If the sense of the third case is preserved, the *Parasmai-pada* is retained; दास्या धनं सम्प्रयच्छति विप्राय 'he gives wealth by the slave girl to the Brahman.'

दृश 'to see,' with सम्, and used intransitively, takes the *Ātmane-pada*; सम्प्रश्यते 'he considers well;' so does नाश् 'to ask,' as a boon; as, सर्पिषो नाश्ते 'he asks for Ghee:' and प्रच्छ 'to ask,' with चा; as, चापृच्छते 'he takes leave of:' and with सम्, used intransitively; as, सम्पृच्छते 'he inquires.'

भुज, 'to eat,' takes the *Ātmane-pada*; भोदनं भुङ्क्ते 'he eats boiled rice:' also 'to possess;' बुभुजे पृथिवीपालः पृथिवीम् 'the king possessed the earth:' also 'to suffer;' वृद्धो दुःसंशतानि भुङ्क्ते 'the old man suffers hundreds of pains:' not if it mean 'to protect;' as, महीम्भुनक्ति राजा 'the king protects the earth.'

मृष 'to bear,' with परि prefixed, is conjugated in the *Parasmai-pada*; परिमृषति 'he endures' or 'forgives.'

यम, 'to restrain,' varies the Pada according to different meanings and prefixes. With चा used intransitively it takes the *Ātmane-pada*; चायच्छते तरुः 'the tree spreads:' but चायच्छति कूपोद्भुजं 'he draws the rope from the well:' unless part of one's own body be intended; as, चायच्छते पाणिं 'he stretches out his hand.' Also with उप, meaning 'to take as a wife;' उपयच्छते कन्यां 'he takes the maiden to wife.' In this form the third präterite optionally rejects the nasal; रामः सीतामुपायत or उपायंस 'Rāma wedded Sītā.' If it implies taking the wife of another, it is परस्य भार्यामुपयच्छति: if it signifies acceptance in general, it is restricted to the *Ātmane-pada*; दानमुपयच्छते 'he accepts the donation.' It also takes the same voice after ज्ञा, उद्, and सम्, not signifying any thing relating to books; as,

वस्त्रमायच्छते 'he puts on the clothes;' भारमुच्छच्छते 'he takes up the load;' व्रीहीन् संयच्छते 'he stacks the corn:' but उच्छच्छति वेदान् 'he studies diligently the Veda.'

युज्ज takes the *Ātmane-pada* after उद्, and prepositions ending with vowels; as, उद्युक्ते 'he makes effort;' अनुयुक्ते 'he sets after' or 'according to,' 'places in order;' तांश्च तदुक्तावन्वयुक्ते 'according to that command he placed them in order;' नियुक्ते 'he appoints;' प्रयुक्ते 'he arranges:' unless it refer to sacrificial vessels; यज्ञपात्राणि प्रयुनक्ति 'he sets in order the vessels of sacrifice.'

रञ्ज 'to sport,' preceded by आ, परि, or वि, is restricted to the *Parasmai-pada*; आरञ्जति 'he rests;' परिरञ्जति 'he goes about;' विरञ्जति 'he takes rest.' Preceded by उप, in the sense of 'dwelling with as a wife,' it takes either voice; as, उपरञ्जति or उपरमते भार्यां 'he takes a wife.'

वद, 'to speak,' is conjugated in the *Ātmane-pada*, when signifying 'to excel in' or 'to be acquainted with;' as, शास्त्रे वदते 'he is learned in the Śāstra:'—'to labour;' खेत्त्रे वदते 'he labours in the field.' Also after अनु, used intransitively, and in the sense of 'articulate speech;' as, अनुवदते कठः कलापस्य 'Kātha speaks after or like Kalāpa:' otherwise, उक्तमनुवदति 'he repeats the speech;' and अनुवदति वीणा 'the lute sounds.' Also after उप, used transitively to mean 'pacifying;' as, भृत्यानुपवदते 'he pacifies the servants:'—'advising;' as, शिष्यमुपवदते 'he advises the scholar:'—or 'communicating with privately;' परदारानुपवदते 'he intrigues with another's wife.' Also after वि and प्र optionally, implying difference of opinion expressed articulately, 'dispute;' as, विप्रवदन्ते or विप्रवदन्ति वैद्याः 'the doctors dispute.' Also after सम् and प्र, to signify articulate speech uttered simultaneously; as, सम्प्रवदन्ते ब्राह्मणाः 'the Brahmins speak or chaunt together:' but सम्प्रवदन्ति स्वगाः 'the birds sing together.' Also after अप, when the result of the action reverts to the agent; अपवदते धनकामोऽन्यायं 'the man desirous of wealth reviles improperly:' otherwise, अपवदति 'he speaks against' or 'prohibits.'

बह 'to bear,' preceded by प्र, takes the Parasmai-pada, used intransitively; नदी प्रवहति 'the river flows.'

विद्, 'to know,' takes the Ātmane-pada after सम्, and optionally affixes र् to the final in the third person plural; संविदन्ते or संविदन्ते 'they know well.'

विश्, 'to enter,' takes the Ātmane-pada after नि; निविशते 'he enters in.'

शप, 'to swear,' when the effect of the oath reverts to the speaker, is conjugated in the Ātmane-pada; कृष्णाय शपते गोपी 'the nymph swears by Kṛishṇa.'

श्रु 'to hear,' after सम्, used intransitively, makes संश्रुणुते 'he hears well:' otherwise, शब्दं संश्रुणोति 'he hears the sound.'

ह्य, 'to stay' or 'stand,' takes a variety of prepositions, and is conjugated in the Ātmane-pada after अव, प्र, वि, सम्, used intransitively; अवतिष्ठते 'he waits patiently;' प्रतिष्ठते 'he stands or sets forth;' वितिष्ठते 'he stands apart' or 'still;' सन्निष्ठते 'he stops or stays with' or 'proceeds.' Also after आ, used transitively; as, शब्दं नित्यमातिष्ठते 'he assents to the eternal word.' It occurs with आ also in the Parasmai-pada; विधिमातिष्ठति 'he observes the rite.' Also after उद्, not implying to stand up or rise, or to exact or demand; as, मुक्तावुत्तिष्ठते 'he aspires to salvation:' but पीठादुत्तिष्ठति 'he rises from the stool;' ग्रामाज्जतमुत्तिष्ठति 'he levies a hundred (rupees) from the village.' After उप, in the sense of performing religious rites, of worshipping, of doing homage to, of uniting with, of shewing affection to, or of tending towards, as a road, ह्य takes the Ātmane-pada; as, आग्नेय्याग्नीध्रमुपतिष्ठते 'the Brahman preserves the sacred fire;' आदित्यमुपतिष्ठते 'he worships the sun;' नृपमुपतिष्ठते 'he attends on, or does homage to, the king;' गङ्गा यमुनामुपतिष्ठते 'the Ganges unites with the Jumna;' साधुमुपतिष्ठते 'he befriends the pious;' पन्था ग्राममुपतिष्ठते 'the road leads to the village.' It is also used intransitively in the Ātmane-pada after उप; as, भोजनकाले उपतिष्ठते 'he waits or stands by at the time of eating:' and transitively in either Pada, when expectation, or service not religious, is implied; भिक्षुकः प्रभुमुपतिष्ठति or उपतिष्ठते 'the

mendicant waits upon the master' (for alms); भस्त्रियुपतिष्ठति or उपतिष्ठते नारी 'a woman waits upon, or ministers to, her husband.' इ is also used in the Ātmane-pada, without a preposition, to signify 'to manifest dependence upon;' as, गोपी कृष्णाय तिष्ठते 'the nymph places her trust in Kṛishṇa:' or 'to adhere to,' as a leader; कर्णादिषु तिष्ठते 'he adheres to, or follows, Kārṇa and the rest.'

सृ, 'to sound,' takes the Ātmane-pada after आ; आसृते 'he sounds.'

हन्, 'to strike' or 'kill,' takes the Ātmane-pada after आ, if used intransitively; or when the object is part of one's self, transitively; as, आहते 'he strikes;' or आहते शिरः 'he strikes his head:' but परस्य शिर आहति 'he strikes the head of another.'

हृ 'to take,' preceded by अनु, implying 'to take after,' or 'act like,' takes the Ātmane-pada; पैतृकमप्या अनुहरन्ते 'horses take the nature of the father:' but not if actual presence is implied; as, पितुरनुहरति 'he takes after his father.'

हे, 'to call,' used intransitively, takes the Ātmane-pada after उप, नि, वि, and सन्; as, उपह्वयते, निह्वयते, विह्वयते, संह्वयते 'he calls out,' 'exclaims,' &c.: also after आ, used transitively in the sense of 'defiance;' शत्रुमाह्वयते 'he defies or challenges the enemy:' but पुत्रमाह्वयति 'he calls his son.'

Causal verbs ordinarily take the Parasmai-pada, and seldom appear in any other; but, as observed already, they may assume the Ātmane-pada when the effect of the action reverts to the individual; as, स्थानं मार्जयति 'he causes the place to be cleaned;' आत्मानं मार्जयते 'he causes himself to be cleansed or purified.' There are certain causal verbs, however, which are limited to one or other Pada, according to their meanings. गृध्र 'to be greedy,' in the sense of 'deceiving,' takes the Ātmane-pada; बालं गर्हयते 'he deceives the child:' otherwise, श्वानं गर्हयति 'he excites the dog to be greedy.' So वध, 'to deceive,' makes कन्यां वधयते 'he deceives the girl:' but अहिं वधयति 'he drives away the snake.' So कृ, combined with a

word signifying 'falsely' or 'erroneously,' takes the *Ātmanepada*; as, मिथ्या कारयते घोषं 'he causes a false alarm or proclamation to be made:' but सुहु कारयति पदं 'he causes the word to be accurately repeated.'

According to some authorities, the following verbs do not admit the *Parasmai-pada* in the causal mode. चा 'to drink,' दम 'to tame,' यम 'to restrain,' and वस 'to make effort,' preceded by आ; मुह 'to be perplexed,' preceded by परि; रुच 'to shine,' नृत 'to dance,' वद 'to speak,' वस 'to dwell;' as, पाययते, दमयते, आयामयते, आयासयते, परीमोहयते, रोचयते, मर्शयते, वादयते, वासयते. So also शे 'to give suck;' धाययते. This limitation is however qualified as above; and when the object of the action is different from the agent, these verbs take the *Parasmai-pada*; as, वत्सान् पाययति पयः 'he causes the calves to drink the milk,' &c.

It is unnecessary to prosecute this subject farther, as it would be impossible in this place to collect all the variations that occur in books, and they will be readily recognised when they are met with.

CHAPTER VI.

DERIVATION.

SECTION I.

Verbal Derivatives.

227. THE derivatives of the Sanskrit language are arranged under two principal classes; the first comprises those nouns which are formed from the verb; the second, those which are formed from other nouns. To the first is assigned the name *Kridanta*, or nouns formed with terminations attached to verbal roots: to the second, the denomination *Taddhita*, or nouns which import relation to other nouns. We may be permitted to distinguish them as verbal and nominal derivatives, and proceed to treat of the former.

228. One principal class of verbal derivatives consists of what we are accustomed to consider as parts of the verb itself, or the infinitive and the participles.

Infinitive.

229. The infinitive of the Sanskrit verb is regarded by native grammarians as an indeclinable noun, formed from the root by affixing to it the syllables तुमुन्, leaving तुम्.

a. Whatever modifications the root undergoes in the first future before the affix ता (r. 199), it equally undergoes in the infinitive before तुम्, inserting or not inserting इ, and combining with the augment, or with the first letter of the termination, conformably to the plan pursued in the first future tense ; as a few examples will suffice to prove.

Verb.	First future.	Infinitive.
इ to go	एता	एतुम्
चु to go	चर्ता	चर्तुम्
एध to grow	एधिता	एधितुम्
कृ to do	कर्त्ता	कर्त्तुम्
गम to go	गन्ता	गन्तुम्
चुर to steal	चोरयिता	चोरयितुम्
गै to sing	गाता	गातुम्
जन to bear	जनिता	जनितुम्
जि to conquer	जेता	जेतुम्
दह to burn	दग्धा	दग्धुम्
दा to give	दाता	दातुम्
दो to cut	दाता	दातुम्
दृश् to see	द्रष्टा	द्रष्टुम्
पच to cook	पक्ता	पक्तुम्
भू to be	भविता	भवितुम्
रम to sport	रन्ता	रन्तुम्
बह to bear	{ सोढा सहिता	{ सोढुम् सहितुम्
हा to stay	स्थाता	स्थानुम्

सृप to creep	{ सृप	सृपुम्
हिंस to hurt	{ सप्ता	सप्तुम्
हृ to take	{ हिंसिता	हिंसितुम्
	{ हृषी	हृषुम्

b. The Sanskrit infinitive presents a general analogy to the Latin supine in 'um,' and in many instances the words are the same ; as, स्थातुम् 'statum ;' दातुम् 'datum ;' पातुम् 'potum ;' योक्तुम् 'junctum ;' स्थापयितुम् 'sopitum.' In others, we have the same principles of formation displayed ; as पच makes पचुम्, so 'facio' makes 'factum ;' as अङ्ग makes अङ्गुम्, so 'unguo' makes 'unctum ;' as स्रम्भ may make स्रम्भुम्, so 'rumpo' makes 'ruptum.' The augment इ also is observable in such supines, as 'monitum,' 'domitum,' &c. ; and in some cases we have it optionally inserted or omitted, as in 'altum' or 'alitur,' and the like.

Participles.

230. The participles are of two kinds, declinable and indeclinable : to the latter the denomination of Gerunds has been given by Professor Bopp.

231. The declinable participles are of the present, past, and future times, diversified according to the Pada, or the voice, to which they are considered to belong.

a. The indeclinable participles, or Gerunds, are indeterminately past.

Present Participles.

232. The present participle may be active or passive ; and the active is distinguished as belonging to the Parasmai or Ātmane-pada.

233. The present participle, Parasmai-pada, is formed by adding the syllable अत्, technically called शतृ, to the root : the initial श indicates that the base undergoes, before the participial affix अत्, modifications which it derives from its conjugational peculiarities, especially before the termination of the third person plural of the present tense : thus भू makes भवत्

— useful form.
p. 57.
'going'

'being;' वि, ववन् 'conquering;' पक्, पचन् 'cooking;' गन्, गच्छन् 'going;' वा, विवन् 'drinking;' हा, तिष्ठन् 'staying;' खद्, खदन् 'eating;' हन्, हन् 'killing;' हु, जुह्वन् 'sacrificing;' दिव्, दीव्यन् 'playing;' बु, बुन्वन् 'producing;' हुद्, हुदन् 'tormenting;' रुप्, रुन्वन् 'obstructing;' कृ, कुर्वन् 'doing;' क्री, क्रीयन् 'buying;' चुर, चोरयन् 'stealing;' and the like.

a. The present participle ending in च्त् is declinable in the three genders, according to rules already given: see p. 56, r. 105, &c.

b. In the case of विद्, 'to know,' वत् is optionally affixed in place of च्त्, making विद्वत् 'knowing,' 'wise' (see p. 72); as well as विदन्.

234. The present participle of the *Ātmane-pada* is formed by adding ज्ञानच्, that is, ज्ञान, to the inflective base of the verb, as modified for conjugation in the present tense. When, as in the first, fourth, sixth, and tenth conjugations, the inflective base ends with च्, then न् is prefixed to the termination; as, हव्, हवमान 'increasing;' पक्, पचमान 'cooking;' in the other conjugations the termination is added at once to the verb; as, श्नी, श्नयान 'sleeping;' धा, दधान 'having;' कृ, कुर्वीष 'making;' &c. These participles are declined in the three genders like nouns in च्त्; पचमानः, पचमाना, पचमानं.

a. There are some participial nouns formed with terminations of an analogous character, and having the same letters; as, भुज्, भुज्जानः 'enjoying;' भृ, विभ्रायः 'wearing;' हन्, निह्नानः 'slaying,' &c., formed with चान् also पू, पवमानः 'purifying,' 'a purifier,' 'the air;' and यज्, यजमानः 'sacrificing,' 'a sacrificer,' &c., formed with ज्ञानन्.

b. आस, 'to sit,' makes आसीनः, -ना, -नं, 'sitting,' 'seated.'

235. The present participle of the passive voice is formed with मान् attached to the inflective base of the present tense; as, कृ 'to do,' क्रियते; क्रियमायः -या -यं 'being to be made:' दा 'to give,' दीयते; दीयमानः -ना -नं 'being to be given:' खड्ग; नश्यते, नश्यमानः -ना -नं 'being to be destroyed:' गन् 'to go;' गम्यमान 'being to be traversed;' गम्यमानं न तेनासीदमत् कामता पुरा 'That

which was to be gone over (by the sun), was not untraversed by him (Hanumán) preceding : ' नाराचेः बीर्यमाशो भीमः ' Bhíma being overwhelmed with arrows.'

Past Participles.

236. There are two participles which follow the analogy of the second or reduplicate præterite, one for the Parasmai, the other for the Ātmane-pada; which latter serves also for the passive voice.

Participles of the second præterite.

हल वृत्ति

237. The participle past of the second præterite, Parasmai-pada, is formed by adding च्, technically termed क्तु, to the inflective base, as it occurs before the terminations of the dual and plural numbers of the reduplicate præterite (r. 195. d. p. 127).

a. The augment इ is prefixed to च् when the inflective base consists of a single vowel followed by a consonant; also after certain other verbs. When the verb is reduplicated, so that the inflective base contains more than one vowel, इ is ordinarily not inserted; as in the following examples.

b. Participles in च् are declined in the three genders; as in p. 71. r. 130.

इ to go; ईयिचस् did go; ईयिवान्, ईयुषी, ईयिवत्.

आ to go; आरिचस् did go; आरिवान्, आर्युषी, आरिवत्.

कृ to make; कृचस् did make; कृवान्, कृतुषी, कृचत्.

गम to go; जग्मिचस् or जगन्चस् did go; जग्मिवान्, जगन्वान्, जग्म्युषी, जगन्तुषी, जग्मिवत्, जगन्वत्.

घस to eat; जश्चिचस् did eat; जश्चिवान्, जश्च्युषी, जश्चिवत्.

जागृ to be awake; जजागृचस्, जजागृचस् did wake; जजागृवान्, जजागृवान्, जजागृषी, जजागृवत्, जजागृवत्.

दाश् to give; दाश्चस् did give; दाश्चान्, दाशुषी, दाश्चत्.

दृश् to see; दृश्चिचस् or दृश्चस् did see; दृश्चिवान्, दृश्चान्, दृश्च्युषी, दृश्चुषी, दृश्चिवत्, दृश्चत्.

पच to cook; पेचिचस् did cook; पेचिवान्, पेच्युषी, पेचिवत्.

मिह to urine; मीदृचस् did urine; मीदृवान्, मीदृषी, मीदृत्.

रुद to weep ; हरुदस् did weep ; हरुद्वान्, हरुदुषी, हरुद्वत्.

विद् to know ; विविद्वस् or विविदिद्वस् did know ; विविद्वान्,
विविदुषी, विविद्वत् or विविदिद्वान्, विविदुषी, विविदिद्वत्.

विश् to enter ; विशिष्वस् or विशिष्विष्वस् did enter, &c. ; as in विद्.

बह् to bear ; बाह्वस् did bear ; बाह्वान्, बाहुषी, बाह्वत्.

हन् to kill ; जघिष्वस् or जघन्वस् did kill ; जघिष्वान्, जघन्वान्, &c.

238. The past participle of the reduplicate præterite in the *Ātmane-pada* is formed by adding *जान्* to the inflective base, as it occurs before the termination of the third person singular: thus *पच*, 'to cook,' makes *पेषान्* ; *कृ*, 'to do ;' *चकारा* ; *वच्*, 'to speak,' 2d præt. *जवे*, part. *जवान्* ; *श्रु*, 'to hear,' 2d præt. *श्रुषुवे*, part. *श्रुषुवान्* ; &c. These particles are declined in the three genders like nouns in *ञ*.

Indefinite past Participle.

239. The indefinite past participles are two ; one having an active, the other a passive signification. Neither can be said to appertain to any particular tense, as they do not, like the preceding, follow any analogy of construction.

240. The indefinite past participle active is formed by adding *कृतवत्* to the root or crude verb, leaving *तवत्* ; the effect of the *क्* in this or any technical termination being to preclude the *Guṇa* or *Vṛiddhi* change of the radical vowel, and to occasion the rejection of a radical nasal penultimate : *कृ*, 'to do,' therefore makes *कृतवत्* 'was making' or 'made ;' *दृश्* 'to see,' *दृष्टवत्* 'was seeing' or 'saw ;' *दंश्* 'to bite,' *दष्टवत्* 'was biting.' It is commonly used with an auxiliary verb ; as, *अहं कृतवानसि* 'I was doing' or 'I did.' The declension of the participles so formed has already been described (p. 57. r. 106).

241. The indefinite past participle passive is formed by adding to the root or crude verb the affix *क्त*, that is, *त* ; the object of the *क्* being, as just mentioned, to bar the substitution of the *Guṇa* or *Vṛiddhi* equivalent of the radical vowel, and eject a penultimate nasal : thus *जि*, 'to conquer,' makes *जित* 'conquered ;' *श्रु* 'to hear,' *श्रुत* 'heard ;' *भू* 'to be,' *भूत*

'been;' हु 'to take,' हुन 'taken;' चिन्त 'to think,' चिन्त 'thought;' दंष्ट 'to bite,' दंष्ट 'bitten;' and the like.

a. When following a verb ending in an aspirated soft consonant or ह, the termination न is changed to च, and combined with the final, analogously to the combinations of the same verb before the न and च of the tenses (r. 190. f); as, दह 'to burn,' दहच 'burnt;' बह 'to bear,' बोह 'borne.'

b. In verbs ending in consonants the augment इ is occasionally prefixed to the termination न, when a medial इ or उ may be optionally changed to the Guṇa equivalent; as, रुद 'to weep,' रुदिन or रोदिन 'wept;' विद् 'to know,' विदिन or वेदिन 'known.' ग्रह, 'to take,' makes the इ long, and optionally substitutes the vowel for the semivowel; as, ग्रहीन or गृहीन 'taken.' वस 'to dwell,' and वच and वद 'to speak,' substitute the vowel for the initial; as, उचिन्त 'dwelt,' उक्त and उदिन 'said.'

c. Verbs ending with न commonly reject the nasal; so, गन्, 'to go,' makes गत 'gone;' यन् 'to refrain,' यत; रन् 'to be engaged in,' रत; but कन्, 'to desire,' makes कान्त, &c.

d. The termination of this participle is sometimes changed to न; as, छा, 'to cook,' makes छाण 'cooked;' धू 'to shake,' धून् 'shaken:' also after verbs ending in द or र, not inserting इ; as, भिद् 'to break,' भिन्न 'broken;' पूर 'to fill,' पूर्य 'filled.' Verbs taking this form are denoted in the lists of roots by an indicatory जो (see p. 107).

e. Although not changeable to a Guṇa or Vṛiddhi letter, a radical final vowel sometimes substitutes a different vowel. Thus, of verbs ending in जा, हा 'to stay' makes स्थित; मा 'to mete,' मित 'meted;' पा 'to drink,' पीत 'drank;' हा 'to abandon,' हीन 'abandoned:' or a final जा may be dropped; as, दा, 'to give,' makes दत्त; and in this root the initial may be rejected, when a preposition ending in a vowel precedes; as, प्रत्त or प्रदत्त 'given away.' If the vowel of the preposition be इ or उ, it must be made long, when the initial of दा is rejected; as, पटीत्त or परिदत्त 'completely given;' सूत्त or सुदत्त 'well given.' दरिद्रा, 'to be poor,' makes दरिद्रित 'poor,' impoverished.'

f. Verbs ending in **च्** substitute **इत्** for the final, and **न** for **त**; as, **कृ** 'to scatter,' **कीर्त** 'scattered'; **वृ** 'to be old,' **वीर्य** 'old.' **पू** 'to fill,' and **वृ** 'to kill,' substitute **ऊत्**; as, **पूर्य** 'filled,' **वूर्य** 'killed.'

g. Verbs ending in **श्** are anomalous in their participles past: **दे**, 'to cherish,' makes **दत्त**; **शे** 'to suck,' **शीत**; **मे** 'to barter,' **मीत**; **वे** 'to weave,' **वत्त**; **खे** 'to cover,' **वीत**; **हे** 'to invoke,' **हूत**.

h. Verbs ending in **रे** usually change it to **ञा**; as, **धै**, 'to meditate,' makes **भ्यात**, 'meditated'; **म्ले** 'to be dirty,' **म्लान**; but **गै**, 'to sing,' makes **गीत** 'sung'; **वै** 'to waste,' **सीत**. **इवै**, 'to shrink,' makes, when it signifies 'being cold,' **शीत**; when it means 'congealed,' **शीन**; when it denotes 'shrunk,' **इयान**. **वै**, 'to decay,' makes **जान**; and **ह्वे** 'to surround,' **लीन** or **लीत**.

i. Verbs ending in **ञो** optionally substitute **इ**; as, **हो** 'to cut,' **हात** or **हित**; **दो** 'to cut,' **दात** or **दित**; **शो** 'to pare,' **शात** or **शित**.

j. Whether ending in **त** or **न**, the past indefinite participle is declined like nouns in **ञ**; **कृतः**, **कृता**, **कृतं**; **विदितः**, **विदिता**, **विदितां**; **भित्तः**, **भित्ता**, **भित्तं**; &c.

k. The participles formed with **क्त** from verbs signifying motion, **स्निष** 'to embrace,' **शी** 'to sleep,' **हा** 'to stay,' **आस** 'to sit,' **वस** 'to dwell,' **जन** 'to be born,' **रुह** 'to mount,' **वृ** 'to grow old,' may be used in an active sense; as, **गङ्गां गतः** 'he went to the Ganges'; **अश्वमारुढः** 'he mounted the horse'; **पुत्रमास्त्रिष्टः** 'he embraced his son.' They are also sometimes used absolutely, in place of the past tense; as, **स स्थितः** 'he stood'; **स गतः** 'he went.'

l. The past participle in the neuter gender is often used as an abstract noun; as, **भाषितं** 'speech,' 'that which is spoken'; **शयितं** 'sleep,' 'repose'; **जल्पितं** 'prattle'; **हसितं** 'laughter'; **हितं** 'good.'

The following alphabetical list contains many of the verbs ending in vowels which form the participle past with **न**, or are in other ways anomalous, and most of those ending in consonants which do not insert the augment **इ**.

अक्ष to pervade, अक्ष.

अक्ष to move, अक्ष; but 'to worship,' अक्षित.

अक्ष to anoint, अक्ष.

अक्ष to eat, अक्ष or अक्ष, and sometimes अक्ष. अक्ष food; what is eaten.

अक्ष to spread, अक्ष; but 'to eat,' अक्षित.

अक्ष to obtain, अक्ष.

इक्ष to kindle, इक्ष.

उक्ष to be wet, उक्ष or उक्ष.

उक्ष to injure, उक्ष.

अक्ष to cover, अक्ष.

अक्ष to weave, अक्ष.

अक्ष to go, अक्ष gone; also, true: but when meaning a debt, अक्ष due, owed.

अक्ष to go, अक्ष.

अक्ष to shine, अक्ष.

अक्ष to desire, अक्ष or अक्षित.

अक्ष to extract, अक्ष.

अक्ष to cut, अक्ष.

अक्ष to grow thin, अक्ष.

अक्ष to draw lines, to plough, अक्ष.

अक्ष to scatter, अक्ष.

अक्ष to stink, अक्ष.

अक्ष to go, अक्ष.

अक्ष to be angry, अक्ष.

अक्ष to cry, अक्ष.

अक्ष to be weary, अक्ष.

अक्ष to be distressed, अक्ष or अक्षित.

अक्ष to dig, अक्ष.

अक्ष to be patient, अक्ष.

अक्ष to waste, अक्ष or अक्ष. * 'ha' salute for 'ta'

अक्ष to be moist, अक्ष.

अक्ष to throw, अक्ष.

अक्ष to be drunk, अक्ष.

अक्ष to agitate, अक्ष.

अक्ष to shake, अक्ष.

अक्ष to be distressed, अक्ष.

अक्ष to go, अक्ष.

अक्ष to be thick, अक्ष.

अक्ष to void excrement, अक्ष.

अक्ष to preserve, अक्ष.

अक्ष to take pains, अक्ष.

अक्ष to hide, अक्ष.

अक्ष to swallow, अक्ष.

अक्ष to be sad, अक्ष.

अक्ष to proclaim, अक्ष or अक्षित.

अक्ष to smell, अक्ष or अक्ष.

अक्ष to be sensible, अक्ष.

अक्ष } to burn { अक्ष.
अक्ष } { अक्ष.

अक्ष to cover, अक्ष or अक्षित.

अक्ष to cut, अक्ष.

अक्ष to touch, अक्ष.

अक्ष to be born, अक्ष.

अक्ष to pray silently, अक्ष or अक्षित.

अक्ष to kill, अक्ष.

अक्ष to be pleased, अक्ष.

अक्ष to decay, अक्ष.

अक्ष to yawn, अक्ष.

अक्ष to grow old, अक्ष.

अक्ष to know, अक्ष or अक्षित.

अक्ष to decay, अक्ष.

अक्ष to instruct, अक्ष.

अक्ष to grow old, अक्ष.

अक्ष to fly, अक्ष or अक्ष.

खन to bow, नख.	दृ to tear, दीर्घ.
खन to perish, नख.	क्षे to despise, क्षान.
खह to tie, यद्ध.	द्राह to awake, द्राढ.
खिज to clean, निज.	द्रे to sleep, द्राद्य.
खुद to send, मुख or मुज.	द्विष to hate, द्विह.
खय to pare, नख.	धा to have, हित.
खन to stretch, नख.	धुर to injure, धुरी.
खय to be hot, नख.	धुर्षी to injure, धुरी.
खुद to torment, मुख.	धू to shake, धून.
खुर्षी to kill, धुरी.	धूर to injure, धूरी.
खुय to be satisfied, खुह.	धुव to be proud, धृह.
खुय to be satisfied, खुन.	ध्रे to satisfy, ध्राद्य.
खू to cross over, तीर्षी.	यच to cook, यद्ध.
खन to abandon, नख.	यद to go, यद्ध.
खय to be ashamed, नख.	यिष to grind, पिह.
खन to be afraid, नख.	पुष to cherish, पुह.
क्षे to preserve, क्षान or क्षाद्य.	पूय to stink, पूत.
खय to pare, नख.	पूर to fill, पूरी or पूरित.
खर to hasten, धूरी or खरित.	पृष to mix, पृक्त.
खिष to shine, निह.	पृ to fill, पूरी.
दंश to bite, दह.	प्याय to grow fat, यीन or यीत.
दम to tame, दाक or दमित.	प्रच्छ to ask, पृह.
दह to burn, दग्ध.	प्रा to fill, पूर.
दिव to play, कुन; to game, कुन.	फुल्ल to blow, as a flower, फुल्ल
दिज्ञ to show, दिह.	with प्र prefixed, प्रफुल्लित.
दिह to smear, दिग्ध.	बन्ध to bind, बद्ध.
दी to waste, दीत or दीन.	बुध to know, बुद्ध.
दीप to shine, दीप.	भज to worship, भक्त.
दु to suffer pain, दुन or दुन.	भञ्ज to break, भग्न.
दुर्षी to kill, धुरी.	भिद to break or divide, भिन्न.
दुय to be made bad, दुह.	भुज to eat, भुक्त; to be crooked,
दुह to milk, दुग्ध.	भुग्न.
दुभ to fear, to arrange, दुभ.	भन to wander, भान.
दृश to see, दृह.	भस्ज to fry, भृह.
दृह to be firm, दृढ.	भी to serve, भीद्य.

मद to be mad, मत्त.

मन to mind, मत्त.

मस्ज to be immersed, मज्ज.

मिद to be unctuous, मिद.

मिह to urine, मीढ.

मुच to liberate, मुक्क.

मुर्ध to fasten, मुर्ध.

मुह to be foolish, मूढ or मुग्ध.

मूर्च्छ to faint, मूर्त or मूर्च्छित.

मृज to clean, मृह.

मृश to consult, मृह.

मृ to kill, मूरी.

म्लेच्छ to speak barbarously, म्लिच्छ.

म्लै to be dull or dirty, म्लान.

यज to worship, इह.

यत्त to strive, यत्त.

यम to restrain, यत्त.

युज to join, युक्क.

युध to fight, युद्ध.

रञ्ज to colour, रक्क.

रभ to be engaged in, रब्ध; so
with आ prefixed, to begin,

आरब्ध.

रभ to sport, to be intent on, रत्त.

रिच to be separate, रिक्क.

रिज to injure, रिह.

री to kill, रीह.

रुज to break, रुक्क.

रुध to obstruct, रुद्ध.

रुश to injure, रुह.

रुध to be angry, रुह or रुधित.

रुह to ascend, रुह.

रेभ to sound, रिब्ध.

लग to be in contact, लग्न.

लभ to gain, लब्ध.

लस्ज to be ashamed, लग्न or
लज्जित.

लिप to smear, लिप्प.

लिश to be small, लिह.

लिह to lick, लीढ.

ली to embrace, लीन.

लुप to lop, लुप्प.

लुभ to covet, लुब्ध.

लुह to covet, लूढ.

लू to cut, लून.

वच to speak, उक्क.

वप to weave, to sow seed, उप्प.

वन to vomit, वान्न or वनित.

वह to bear, उह.

वा to blow, वात्त or वान्न; निर्वीक
blown out, extinguished.

वाह to shine, वाह.

विच to divide, विक्क.

विज to divide, विक्क; to be agi-
tated, विग्न.

विद to gain, to find, विद or
विद्.

विश to enter, विह.

विच to surround, विह.

वृज to leave, वृह.

वृत्त to be, वृत्त.

वृह to be great, वृह.

वृध to break, वृक्क.

व्री to choose, व्रीह.

वृी to go, वृीन.

शक्क to be able, शक्क.

शद to fall, शब्ध.

शप to curse, शप्प.

शम to be quiet, शान्त; tr. शमित.

शज to praise, शज्ज, प्रशज्ज.

क्षिप to have, क्षिह; to distinguish, विशिह.

शी to sleep, श्रुति.

शुध to be pure, शुद्ध.

शुध to dry, शुष्क.

शूर to injure, शूरी.

शू to injure, शूरी.

जन to be weary, ज्ञान.

जा to cook, जाह.

जी to cook, जाह.

क्षिप to embrace, क्षिह.

क्षत to breathe; with वि,

विश्रुत trusted in: but क्षति
breathed.

क्षि to increase, शून or श्रुति.

क्षत to adhere to, क्षत.

पद to faint, पद.

विश्र to become perfect, विश्र.

शूर to injure, शूरी.

क्षिह to be bland, क्षिप.

क्षत to embrace, क्षत.

जन to sound, ज्ञान or जनिन;

to adorn, with जा prefixed,

जाह or जाहनिन.

क्षिप to sleep, क्षुत.

क्षिद to sweat, क्षिह.

क्षु to let go, to create, क्षु.

क्षुप to creep, क्षुत.

क्षन्द to go, क्षत.

क्षु to cover, क्षीरी.

स्पर्श to touch, स्पर्ह.

स्फलय to swell, स्फलीत or स्फल.

स्फुर्ण to thunder, स्फुर्णी.

हृद to void ordure, हृत.

हन to strike or kill, हत.

हृष to be glad, हृह.

हृ to be ashamed, ह्रीय or ह्रीत.

ह्लाद to rejoice, ह्लाह or ह्लादिन.

Future Participles active.

242. The active future participles are two, one in each Pada, and bear the same relation to the present participles as the indefinite future does to the present tense; the terminations being the same, with स्य prefixed. Thus the terminations of the participles are स्य for स्यत् and स्यमान; and the insertion or omission of the augment इ, or any other modification of the base, follows the analogy of the indefinite future tense; as, भू 'to be,' भविष्यत् 'what will be;' गन् 'to go,' गमिष्यत्; जि 'to conquer,' जेय्यत् 'what will conquer;' श्रु 'to hear,' श्रोष्यत् 'what will hear.' This participle is declined like the present participle in जत्; as, m. भविष्यन्, f. भविष्यन्ती, n. भविष्यन्.

So रुध, 'to increase,' makes रुधिष्यन् 'what will increase;' मुद 'to torture,' तोष्यमान 'what will torment;' मुच 'to liberate,'

मोक्षमात्र 'what will liberate;' कृ 'to do,' करिष्यमाण 'what will do,' &c. These are declinable like nouns in च.

Future Participles passive or neuter.

243. A class of future participles, most extensively employed, is formed by adding to verbs the affixes तव्यत्, जनीयर्, यत्, क्यप्, or ख्यत्. Of these, the two first reject the final, leaving तव्य and जनीय; whilst the three last leave only य. The participles thus formed express not only the sense of futurity, but the conditions of fitness, probability, or necessity; or that which is to be, which ought to be, which may be, or which must be, as भवितव्य, भवनीय, भव्य, and the like.

a. The participles thus formed are declinable in the three genders like nouns in च; and in one or other gender, but especially the feminine and neuter, they assume very commonly the office of nouns: thus कृत्य 'to be made or done,' from कृ 'to do,' becomes कृत्या f. 'a magical rite,' and कृतं n. 'motive' or 'cause.' Further instances will be specified.

244. तव्यत् is attached to the base analogously to the mode in which the ता of the first future is connected with it. If the verb prefixes इ, so does the participle; as, भू 'to be,' भवितव्य 'what is or ought to be;' इध 'to increase,' इधितव्य 'to be increased:' otherwise, as, जि 'to conquer,' जेतव्य 'to be conquered;' कृ 'to make,' कर्तव्य 'to be made;' रुध 'to oppose,' रोधव्य 'to be opposed;' वह 'to bear,' सोढव्य 'to be borne;' &c.

245. जनीयर् is attached to the final consonants of verbs without change, and to final vowels agreeably to the rules of Sandhi. Short medial vowels, and finals short or long, are changed to their Guṇa substitutes: thus, of the verbs above cited, भू makes भवनीय; इध, इधनीय; जि, जयनीय; कृ, करणीय; रुध, रोधनीय; वह, सहनीय, &c.; 'to be,' 'to be increased,' 'to be conquered,' &c. This and the preceding termination, तव्य, is annexed to all verbs indiscriminately.

246. The participles formed with य are not so indiscriminately applied, but are restricted, with exceptions, to certain

verbs or classes of verbs. They affect the base also differently, according to the letters with which the य is combined.

247. यत् is added to verbs ending in vowels, when it requires a final जा or a diphthong to become इ, and other vowels to be changed to their Guṇa equivalents; as, दा, देय 'to be given;' गे, गेय 'to be sung;' क्षो, क्षेय 'to be cut;' जि, जेय 'to be conquered;' क्षी, नेय 'to be guided.' In some cases the final vowel being changed to the Guṇa letter, combines with य, as if it were a vowel: thus जि, 'to be conquered,' may be जय (see r. 5. a. p. 14).

a. यत् is added to verbs ending with a labial consonant, प, फ, ब, भ, म, if preceded by ज; as, ज्ञप, ज्ञप्य 'to be sworn;' लभ, लभ्य 'to be acquired;' रम, रम्य 'to be agreeable:' but लभ, preceded by जा, requires the insertion of म before य; as, जालभ्य 'to be killed:' also when preceded by उप in the sense of 'commending;' उपलभ्य: साधु: 'the virtuous man is to be praised:' but not in its primitive sense; as, उपलभ्यं धनं 'wealth is to be acquired.' जप 'to pray silently,' and नम 'to bow,' preceded by जा, take ह्यत्, as well as यत्, making जाप्य or जप्य, जानाम्य or जानम्य. The following verbs also, although ending in labials, form their participles with ह्यत्: जम 'to eat,' with जा prefixed, जाजाम्य 'to be sipped' or 'tasted;' क्षप, क्षाप्य 'to be ashamed;' दम, दाम्य 'to be tamed;' रप, राप्य 'to be spoken;' लप, लाप्य 'to be spoken;' वप, पाप्य 'to be sown.'

b. यत् is affixed to the following verbs: चत 'to seek,' चत; तक्त 'to laugh,' तक्त्य; भज 'to worship,' भज्य; यज 'to worship,' यज्य; शक्त 'to be able,' शक्त्य; शस 'to slay,' शस्य; वह 'to endure,' सक्त; and वध substituted for हन 'to kill,' वध्य. Of these, भज, यज, and हन may also take ह्यत्, making भाज्य 'to be divided' or 'portioned,' याज्य 'to be worshipped,' घात 'to be slain.' यत् is also affixed to the following: गद् 'to speak,' चर 'to go,' मद 'to be wild,' यम 'to restrain,' if not preceded by a preposition; गच्छ 'to be spoken,' च्यै 'to be gone' or 'practised,' मच्च 'to be made frantic or drunk,' यम्य 'to be restrained:' but जा may be prefixed to चर, if not meaning a spiritual

teacher ; as, **आचार्यो देशः** 'a country to be gone to ;' otherwise, **आचार्यः** 'an Āchārya' or 'religious instructor.'

c. The following words are considered as irregularly formed with **यत्**, and are used as nouns, as well as participles :

अजय्यः mfn. 'imperishable ;' but restricted to companionship or friendship ; as, **अजय्यं संगतं** 'uninterrupted association ;' from **जृ** 'to decay.'

वर्यः 'a master,' 'a Vaisya ;' from **वृ** 'to go :' otherwise, **चार्यः** 'a respectable man.'

वदद्यः -द्या -द्यं 'improper,' 'bad,' 'what is not fit to be said,' 'reprehensible,' 'blamable ;' from **वद्** 'to speak,' which more regularly takes **कप्**, making **वनूद्य** mfn. 'not to be uttered.'

उपसर्ग्या 'a female fit for impregnation ;' **उपसर्ग्या गौः** 'a cow fit for the bull ;' from **सृ** with **उप** : otherwise, **उपसार्य** mfn. 'to be gone to' or 'approached.'

पश्यः -स्या -स्यं 'to be bought' or 'marketed,' 'to be pledged ;' from **पशृ** 'to praise :' otherwise, **पास्य** mfn. 'to be praised.'

वर्च्यः -र्च्यी -र्च्यं 'fit to be chosen' or 'solicited ;' **वर्च्यी** f. 'a maiden to be sought ;' from **वृ** 'to choose as a bride' (a maiden) : otherwise, **वृत्** 'to be chosen,' with **कप्** ; or **वार्य** mfn. 'to be appointed or selected generally,' with **व्यत्**.

वहसं 'a conveyance,' 'a vehicle,' 'that by which any thing is borne ;' from **वह** : but with **व्यत्** it makes **वाह्यः** mfn. 'to be carried.'

248. The termination **कप्** intimates by its initial **क**, that in affixing **य**, the radical vowel is not to be changed to its Guṇa or Vṛiddhi equivalent, although it may be liable to such other changes as its conjugational inflexion prescribes ; it also shews that a radical nasal penultimate is to be dropped : whilst **वृ** requires the insertion of **त्** in some cases before **य**. This termination forms participles with verbs ending in consonants having a penultimate **वृ** ; as, **वृत्** 'to choose,' **वृत्स्य** 'to be chosen ;' **वृध** 'to increase,' **वृध्य** 'to be increased :' except **वृच**

'to praise,' कृत 'to injure,' and कृत 'to make,' which take यत्, making कृत्य 'to be praised,' कृत्य 'to be injured,' कृत्य 'to be made.' So कृत, with the preposition अव or सं, or पाणि 'the hand,' prefixed, takes कृत्य; as, अवकृत्य or संकृत्य 'to be let go,' पाणिकृत्य 'to be let go by the hand.'

a. कृप् is added to the following verbs ending in vowels : इ, इत् 'to be gone;' इ, with आ prefixed, आहित 'to be respected;' वृ (वृत्), वृत 'to be chosen;' दु, स्तुत् 'to be praised.' Also to these ending in consonants: कृत, कीर्त्त 'to be celebrated;' कृत, कृत्य 'to be pleased;' शास्, शिष्य 'to be governed.' When annexed to खन 'to dig,' इ is substituted for कृत; as खेय 'to be dug.' कृप् is optionally affixed to form the following words:

कृ 'to make,' कृत्य; or with कृत्य, कृत्य 'to be made.'

गुह 'to hide,' गुह्य; or with यत्, गोह्य 'to be hid' or 'kept secret.'

ग्रह 'to take,' with अपि or प्रति prefixed, अपिग्रह्य, प्रतिग्रह्य 'to be received;' or with कृत्य, अपिग्रह्य, प्रतिग्रह्य.

दुह 'to milk,' दुह्य; or with यत्, दोह्य.

भृश् 'to nourish,' भृश्य; or with कृत्य, भाष्य 'to be nourished.'

मृज् 'to cleanse,' literally or metaphorically, मृज्य; or with कृत्य, मार्ज्य 'to be cleansed,' 'to be purified.'

वद 'to speak,' वद्य; or with यत्, वद्य: with any term signifying 'falsely' prefixed, it is only वद्य; as, अनृतोद्य, मृषोद्य, &c.: with a preposition it takes कृत्य; प्रवाद्य 'to be declared.'

वृष 'to rain,' वृष्य; or with यत्, वर्ष्य 'to be rained.'

शंस 'to praise,' शंस्य; or with यत्, शंस्य.

b. A number of words are considered to be irregularly formed with this affix; as the following:

अवयथ्य: -यथा -थ्य 'suffering no pain' or 'fatigue;' from अवय 'to pain.'

आज्य 'clarified butter;' from आज 'to anoint.'

उद्य: the name of a river; from उद्य 'to leave (its bed).'

कुप्य any valuable metal except gold or silver; from गुप 'to hide.'

- कृहपच्यः -च्या -च्यं 'ripening or flowering in cultivated ground;' so अकृहपच्य 'growing wild,' &c.; from पच 'to ripen.'
- गृह्यः -ह्या -ह्यं 'dependent,' 'servile,' 'confined;' गृह्याः श्रुत्याः 'the encaged parrots:' attached to as a partisan, देवगृह्यः 'a friend of the gods:' with प्र prefixed, प्रगृह्यं a term in grammar, 'an exception.' Fem. only, and combined with other words, 'without;' - as, ग्रामगृह्या सेना 'the army outside of the village;' from ग्रह 'to take.'
- चित्ता 'a funeral fire;' अग्निचित्ता 'maintaining a sacred fire;' from चि 'to gather.'
- जित्वा 'a plough;' from जि 'to conquer.'
- तिथ्यः one of the lunar constellations; from तुष 'to please.'
- पुष्यः one of the lunar constellations; from पुष 'to nourish.'
- भाष्यो a proper name. When meaning 'a wife,' it is formed with ख्यत्, from भृ 'to nourish.'
- भिद्यः the name of a river; from भिद् 'to break (its banks).'
- युग्यः -ग्या -ग्यं to be used as a conveyance or carriage; a horse, an ox, a car, &c.; from युज् 'to join,' 'to yoke.'
- रुच्यः -च्या -च्यं 'agreeable,' 'liked;' from रुच 'to please.'
- विनीयः 'refuse,' 'sediment;' from गी with वि prefixed, 'to take away.'
- विपूयः 'Munja grass;' from पू with वि prefixed, 'to purify.'
- सिद्धः a lunar mansion; from सिध् 'to accomplish.'

c. भू with क्यप् forms भूय, to denote, in combination with other words, 'state' or 'condition;' as, देवभूयं 'divinity,' 'the being a god:' and हन with क्यप् forms हत्वा 'killing,' which is also used in composition; as, रिपुहत्वा 'slaughter of an enemy,' ब्रह्महत्वा 'murder of a Brahman,' नृहत्वा 'homicide.'

d. The following participial nouns are considered as being formed with this affix, which in the feminine gender become denominations:

इज्या worship, from यज् to worship.

इत्या a litter — इय् to go.

निपत्ता muddy earth — पत् to go.

निषदा an assembly, from षद् to sit.

भृता livelihood — भृन् to nourish.

मन्वा the jugular vein — मन to know.

विज्ञा knowledge — विद् to know.

व्रज्या wandering about as a mendicant — व्रज्ज to go.

श्रव्या a court — श्नी to sleep.

समज्या an assembly — जज्ज to go.

सुता ablution, bathing — सु to bathe.

249. The last of these terminations, स्वत्, indicates by its initial that the radical vowel is to be changed to its Guṇa or Vṛiddhi equivalent. It may be affixed—to verbs ending in उ or ऊ, when 'necessity' is implied; as, भू, भाव्य 'what is to be, necessarily;' otherwise भव्य:—to यु, याव्य 'to be mixed;' and वु, with ज्वा prefixed, जासाव्य 'to be stirred up:—to verbs ending in ऋ or ॠ; as, कृ, कार्य्य 'to be made;' दृ, दार्य्य 'to be torn:—also to verbs ending in consonants not labials; as, वह, वाह्य, 'to be borne.' As noticed above, it is also annexed to some verbs ending in labials.

a. When स्वत् is added to verbs ending in palatals, they are usually changed to gutturals, or च to क, and ज्ञ to ग; as, पच, पाच्य 'to be cooked;' रुज, रोग्य 'to be made sick:' but there are many exceptions. It does not effect this change if the verb takes the augment इ before the त् of the passive past participle; nor when 'necessity' is implied; as, पाच्य 'what must be cooked;' त्याज्य 'what must be abandoned;' याज्य 'what must be worshipped;' प्रवाच्य 'what must be said.' Some verbs optionally admit the change in different acceptations; as, भुज 'to enjoy' makes भोग्य 'what is to be enjoyed;' but भुज 'to eat' makes भोज्य: युज्ज, with नि prefixed, 'to appoint,' makes नियोग्य 'what or who is fit to be employed;' नियोज्य 'what or who may be employed:' so वच, 'to speak,' makes वाच्य 'what may be said;' but वाक्य 'a sentence.'

b. The following are considered as irregularly formed with स्वत्:

अमावस्या or अमावास्या 'day of conjunction of the sun and moon ;' from अमा 'together,' and वस 'to dwell.'

अनायः 'to be brought from a particular fire,' the Dakshin-
āgni; applicable only to a form of sacrificial fire; from
शी 'to take,' with आ prefixed: otherwise, आनेय.

उपचायः a kind of sacrificial fire; from चि 'to collect,' with
उप prefixed.

कुडपायः a kind of sacrifice; from कुड 'an altar,' and पा 'to
drink;' in which the Soma juice is drunk.

धाव्या 'a sacred text;' from धा 'to have' or 'hold.'

निकायः 'a dwelling;' from चि 'to collect,' with नि.

परिचायः 'to be brought as fire for a sacrifice;' from परि and
चि 'to collect.'

पायं a sort of liquid measure; from मा 'to measure;' म being
changed to प.

प्रहायः -व्या -यं 'adverse,' 'disliked,' 'disagreeable,' 'not ap-
proved of' or 'agreed with;' from शी 'to guide.'

यज्या 'a sacred text;' from यज 'to sacrifice.'

राजसूयं 'a royal sacrifice,' held by a paramount sovereign; from
राजा and धु 'to bring forth.'

समूहः 'to be carried as sacrificial fire;' from सम and वह् 'to
bear.'

संचायः a sort of sacrifice.

साक्षायं 'clarified butter;' from सक् and शी 'to take.'

250. An affix of similar import, though not much employed,
is केलिन्, which leaves कलिन्, attached to verbs ending in con-
sonants, without change of the radical vowel: thus पच makes
पचेलिन् -मः -मा -मं 'what is to be cooked' or 'ripened;' भिद्,
भिदेलिन् -मः -मा -मं 'what is to be, or may be, broken' or
'divided.'

Indeclinable Participles. Very common

251. There are two participles of the past tense, which are
very extensively used, and which admit of neither gender,
number, nor case. They are formed by adding to the verbal

base the termination क् leaving त्वा, or स्वप् leaving य. The latter is affixed in the place of त्वा only when the verb is a compound, or is preceded by a preposition. In either case the accompanying letters are indicative, and denote that the radical vowel is not changeable to the corresponding Guṇa or Vṛiddhi letter, and that a penultimate nasal is to be rejected. When however the augment इ is inserted before क्, the Guṇa substitute may sometimes take the place of the radical vowel.

a. Although implying past time, or something that has been, the participles thus formed with त्वा and य have not an absolutely past signification: they rather suspend the meaning, importing that although something has been, yet that something else is immediately to follow; as, स भुक्ता पीत्वा व्रजति 'having eaten and drunk, he goes;,' इत्याकस्यै हिरण्यकोऽब्रवीत् 'having heard this, Hiraṇyaka said.' The designation of indeterminate past participles would therefore perhaps better express their character than that of Gerund, by which, as ordinarily employed, something remaining to be done is alone intended.

b. As a general rule, whatever form the base assumes before क्, the sign of the indefinite past, it also takes before क्, that of the indeterminate past; as, कृ; कृतः, कृत्वा, 'having done:' श्रु; श्रुतः, श्रुत्वा, 'having heard:' पा; पीतः, पीत्वा, 'having drunk:' दा; दत्तः, दत्त्वा, 'having given:' धा; हितः, हित्वा, 'having held:' स्था; स्थितः, स्थित्वा, 'having stood:' वच; उक्तः, उक्त्वा, 'having said:' वस; उषितः, उषित्वा, 'having dwelt:' क्षुध; क्षुधितः, क्षुधित्वा, 'having hungered:' जद; जग्धः, जग्ध्वा, 'having eaten:' गम; गतः, गत्वा, 'having gone:' नम; नतः, नत्वा, 'having bowed to:' खन; खातः, खात्वा, 'having dug:' शी; शयितः, शयित्वा, 'having slept:' मुद; मुदितः or मोदितः, मुदिता or मोदित्वा, 'having been pleased:' धिष; सेवितः, सेवित्वा, 'having served:' ग्रह; गृहीतः, गृहीत्वा 'having taken:' and the like.

c. The deviation from general rules affects chiefly the influence of the indicative क् upon a penultimate nasal and the augment इ.

d. Thus, although a penultimate nasal should be rejected, the following are instances of its being retained : गच्छ्, 'to go,' makes गच्छन्; and गच्छ्, 'to go,' गच्छन्, or with इ, गच्छन्ति 'having gone.' A verb ending with च or छ, preceded by a nasal, and which inserts इ, optionally rejects the nasal ; as, ग्रन्थ्, 'to arrange,' makes ग्रन्थित्वा or ग्रन्थित्वा ; अन्थ्, 'to loosen,' अन्थित्वा or अन्थित्वा ; and गुम्भ्, 'to tie together,' गुम्भित्वा or गुम्भित्वा. The same with बध्, 'to deceive,' which makes either बधित्वा or बधित्वा ; and लुच्, 'to cut,' लुचित्वा or लुचित्वा. Verbs ending with ञ, preceded by a nasal, optionally reject it ; as, भञ्ज्, 'to break,' भञ्ज् or भञ्ज्; रञ्ज्, 'to colour,' रञ्ज् or रञ्ज्; अञ्ज्, 'to anoint' or 'to worship,' makes अञ्जित्वा, अञ्जित्वा, or अञ्जित्वा ; अञ्ज्, 'to perish,' may retain the nasal which it inserts in conjugation ; as, नङ्गा or नङ्गा, or with इ, नङ्गित्वा.

e. With regard to the change of the radical vowel when इ is inserted, all verbs beginning and ending with a consonant, excepting a final य or व, and having a penultimate इ or उ, optionally take the Guṇa vowel ; as, लिख्, 'to write,' makes लिखित्वा or लेखित्वा ; क्षुत्, 'to shine,' क्षुतित्वा or क्षोतित्वा ; क्षुभ्, 'to be hungry,' क्षुभित्वा or क्षोभित्वा. A vowel initial has but one form ; इव 'to go,' इवित्वा ; and so has a final व ; as, विव 'to serve,' सेवित्वा. विद् 'to know,' and रुद् 'to weep,' are also exceptions to this rule, having but one form ; विदित्वा, रुदित्वा. The following are additional instances to those already specified, of the vowel being unchanged when the augment इ is inserted : कुव् 'to embrace,' कुवित्वा ; गुध् 'to ply,' गुधित्वा ; मुव् 'to steal,' मुवित्वा ; मृड् 'to be glad,' मृडित्वा ; मृड् 'to trample,' मृडित्वा.

f. In the following, the vowel च् is optionally changed before इ : च् 'to go,' च्चित्वा or च्चित्वा ; कृश् 'to be thin,' कृशित्वा or कृशित्वा ; कृष् 'to draw,' कृषित्वा or कृषित्वा ; तृष् 'to thirst,' तृषित्वा or तृषित्वा ; मृष् 'to endure,' मृषित्वा or मृषित्वा.

g. Verbs having an indicative उ optionally insert इ (p. 107) ; as, शम्, 'to be tranquil,' makes शमित्वा or शान्त्वा ; a final म requires the radical vowel to be made long, when इ is not inserted : but गम्, 'to go,' has different forms ; गमित्वा, गन्त्वा

or **खनत्वा**; **दिष**, 'to play,' makes **खूत्वा** or **देषित्वा**; **पू**, 'to purify,' **पूत्वा** or **पेषित्वा**; **जघ**, 'to go,' makes **जग्ना**, but when it means 'to worship,' **जघित्वा**; **लुभ**, 'to beguile,' forms **लोभित्वा**, but 'to be covetous,' **लुप्त्वा**; **क्रिष**, 'to be distressed,' **क्रिषित्वा** or **क्रिष्टा**; &c.

252. The termination **त्वा** is used when the verb is a compound, particularly when it is preceded by a preposition. The radical vowel is unchanged.

a. When affixed to a base ending in a short vowel, **त्** is commonly prefixed to **य**; as, **कृ**, 'to make,' **अनुकृत्य** 'having made like' or 'after;' **जि**, 'to conquer,' **परजित्य** 'having defeated;' **हु**, 'to praise,' **प्रस्तुत्य** 'having celebrated;' and this prevails though the radical vowel become long by combination; as, **इ**, 'to go,' with **अपि** prefixed, **अपीत्य** 'having studied;' or with **म्र**, **म्रेत्य** 'having deceased.' When **य** is attached to a base ending in a long vowel, no change takes place: **हा**, 'to stay,' **प्रस्थाय** 'having gone forth;' **ही**, 'to fly,' **उड्डाय** 'having flown up;' **भू**, 'to be,' **अनुभूय** 'having perceived.' **चू** is commonly changed to **ई**; as, **तू**, 'to cross,' **अवतीर्ण्य** 'having come down.' **जागृ**, 'to wake,' changes its vowel, **उज्जागृत्य** 'having woke up.' Diphthongs, as in other instances, are usually changed to **आ**; as, **धे**, 'to suck,' **प्रधाय**; **गै**, 'to sing,' **प्रगाय**; **क्षे**, 'to cut,' **प्रक्षाय**.

b. Some verbs ending in vowels or diphthongs modify their finals in a special manner before **य**. Thus **क्षि**, 'to decay,' makes **विक्षित्य** or **विक्षीय**; **दी**, 'to waste,' **प्रदाय**; **ली**, 'to dissolve,' **प्रलीय** or **प्रलाय**; **मे**, 'to barter,' **अनुमित्य** or **अनुमाय**. **वे**, 'to weave,' and **खे**, 'to cover,' make **प्रवाय** and **प्रख्याय**; but after **परि** or **सं**, **खे** may make either **परिखीय**, **संखीय**, or **परिखाय**, **संखाय**.

c. Verbs ending in nasals occasionally change them to **त्**, or admit some other modification of the base. Thus **खन**, 'to dig,' makes either **प्रखन्य** or **प्रखाय**; **गम**, 'to go,' **आगम्य** or **आगत्य** 'having come;' **जन**, 'to produce,' **संजन्य** or **संजाय**; **खन**, 'to bow,' **प्रखन्य** or **प्रखाय**; **तन**, 'to stretch,' **वित्त्य**; **मन**, 'to mind,' **अनुमत्य** 'having assented;' **यम**, 'to refrain,' **नियम्य** or **नियाय**; **रम**, 'to sport' or 'rest,' **विरम्य** or **विराय**; **हन**, 'to kill,' **आहत्य** 'having

beaten' or 'slain.' कम्, 'to desire,' makes its vowel long, प्रकाम्य 'having desired much : ' so does गम् 'to go,' विचार्य 'having considered.' ज्ञाय, 'to obtain,' may substitute ज्ञाय; as, प्राप्य or प्राप्य 'having obtained.'

d. Causal verbs, and those of the tenth conjugation which do not make the radical vowel long by virtue of a grammatical rule, or in which it is not long naturally or by position, prefix ज्य् to य; as, विगणय्य 'having caused to compute;' प्रणमय्य 'having made to stoop,' 'having bent' or 'bowed;' प्रकलय्य 'having declared' (from कय, tenth conj.): but धृ 'to hold' causal, धारयति, makes सन्धार्य 'having caused to hold;' and भूष 'to adorn,' tenth conj., भूषयति, makes अनुभूष्य 'having similarly adorned.'

Participles of repetition, or Adverbial Participles.

253. In one form the indeclinable participle of repetition is nothing more than the indeterminate participle past repeated—गत्वा गत्वा 'having gone repeatedly,' कृत्वा कृत्वा 'having done repeatedly'—and is rather a case of grammatical construction, than part of conjugation. There is another form, no doubt of an analogous character, although specially provided for by adding the termination यमुल् to the verbal base: this leaves जम्, whilst the initial य indicates the change of a final vowel to the Vṛiddhi equivalent, to be again changed before the vowel of जम् agreeably to the rules of Sandhi: thus चि, 'to gather,' becomes चै, which makes जायं जायं 'having collected repeatedly;' श्रु, 'to hear,' becomes श्रौ, and भू 'to be,' भौ, thus making श्रावं श्रावं 'having heard repeatedly,' भावं भावं 'having been repeatedly:' स्मृ, 'to remember,' makes स्मारं स्मारं 'having remembered repeatedly.' A final ज्ञा inserts य before the termination; as, दा 'to give,' दायं दायं 'having given repeatedly.' When the verb ends in a consonant, a radical ज, if not preceding a compound consonant, is changed to ज्ञा, and any other short vowel to its Guṇa equivalent: vowels long by nature or position are unchanged: thus पच makes पाचं पाचं

'having cooked repeatedly;' ज्ञात, ज्ञातं ज्ञातं 'governing repeatedly;' विद्, वेद् वेद् 'knowing or having known repeatedly;' भुज्, भोजं भोजं 'eaten or having eaten repeatedly;' &c.

a. The reiterated form of this participle is however by no means the mode in which it most frequently occurs, and it is much more often found singly in particular senses or combinations in which it offers an analogy to an adverb. Thus it occurs with words signifying 'first;' as, पूर्वं भोजं or अग्रे भोजं or प्रथमं भोजं—ब्रजति 'having first eaten, he goes.' कृ, 'to do,' employs this form when used transitively, and with a verb signifying 'to call;' चौरं कारणाच्चोहति 'he calls out, having made or imputed theft;' i. e. he calls out, 'Stop thief.' The same verb also uses it connected with कथम् 'how,' or इत्थम् 'thus;' कथङ्कारं or इत्थङ्कारं भुङ्क्ते 'having done, thus or how, he eats;' or with खादु 'sweet;' खादुङ्कारं भुङ्क्ते 'having sweetened it, he eats.' जीव, 'to live,' takes this form in conjunction with यावत्; यावज्जीवनधीति 'having lived so long, he studies;' i. e. he studies during life. पूर, 'to fill,' takes it with चर्मी or उदर; चर्मीपूरं 'having filled the skin;' उदरपूरं 'having filled his belly.' हन also takes it; as, समूलघातं हन्ति 'killing all entirely, or to the very root, he slays;' or पादघातं हन्ति 'he strikes, kicking with his foot.' Instances might be infinitely multiplied of the use of the indeclinable or adverbial participle employed without repetition to signify an action indeterminate past.

SECTION II.

Verbal Nouns.

254. The nouns that are derived immediately from verbs comprehend a great variety of terms, for which an unexceptionable classification can scarcely perhaps be proposed. There are two principal classes into which they might be divided, as adjectives or attributives, and substantives or names; but the same word is very frequently used in either form, the quality or attributive constituting the appellation of the individual:

thus कर् or कार in their generic acceptation signify 'any thing or person that does an action, or makes any thing;' whilst in combination, कर्तृ means 'a servant,' कुम्भकारः 'a potter;' and singly कर् has for one of its meanings 'toll' or 'tax,' and कारः 'a letter of the alphabet.' To distinguish derivative words therefore according to their import, would lead at least to much inconvenient repetition.

255. These different nouns are formed, agreeably to the usual scheme of Sanskrit grammar, by affixing certain terminations to the crude verb, which is modified in a greater or lesser degree, and then forms the inflective base. These terminations are very numerous; but the greater number have a very limited, in some instances almost an individual, application; others comprehend a large class of words. It would be inconsistent with the object of the present grammar to furnish very numerous examples of these derivatives; nor is such detail necessary, as they will be found, where they seem to be most appropriately placed, in the Dictionary. It will be sufficient therefore to give here a selection of such words as may appear to be most useful, or as may best exemplify the principles upon which they are constructed; classing them under the terminations by which they are formed, and arranging them in alphabetical order, as has been done by Professor Bopp. He has, however, taken only the essential letters of the affixes; but I prefer exhibiting them as they occur in original grammars, as from the letter or letters by which the essential element is accompanied, a clue is usually obtained to the modification to which the inflective base, or some word compounded with it, is subjected.

ञ is added to derivative verbs to form abstract nouns, declinable only in the feminine gender, and which therefore add the feminine termination (टाप्) ञा; as, चिकीर्षे 'to wish to do,' चिकीर्षा 'the desire to do;' पुत्रकाम्य् 'to desire a son,' पुत्रकाम्या 'desire of a son.' It is also added to verbs ending with consonants preceded by a vowel long either by nature or

position, to form similar substantives : ईह् 'to endeavour,' ईहा 'effort' or 'wish;' ऊह् 'to reason,' ऊहा 'reasoning.'

अङ्, leaving अ to be added to the verb, forms feminine abstract nouns from verbs which have an indicative ष्, and भिद् 'to break,' and others, forming the class भिदादि. The nasal prevents the change of the radical vowel; as, भिदा 'rupture;' चिन्ता 'reflection,' from चिन्ति 'to think;' पूजा 'worship,' from पूज् 'to worship;' शुद्धा 'cleaning,' from मृज् 'to cleanse;' except in the case of a final च्; as, ज्, 'to decay,' makes जरा 'decay.' लज् (लज्ज्), 'to be ashamed,' makes लजा 'modesty.' क्षज्, 'to have compassion,' changes its र to च्; as, कृपा 'clemency.' अङ् is also added to verbs in आ when preceded by a preposition or analogous term; as, दा 'to give,' ददा 'a gift;' भा 'to shine,' प्रभा 'light;' and अज्ञा 'faith,' and अज्ज्ञा 'disappearance,' from ज्ञा 'to have' or 'hold,' preceded by अङ् or अज्ज्ञ.

अप्, leaving अ, is one of the most widely applicable affixes. 1. It is added to the class of verbs called षष्वादि, or, according to most authorities, to all verbs whatever, to signify the agent; forming attributives which may take the three genders, but which are commonly used in some one gender as appellatives. A final vowel is changed before अ, according to the rules of Sandhi; as, पक् 'to cook,' पक् 'who or what cooks' or 'ripens;' गच्छ् 'to go,' गच्छ 'who or what goes;' अनुचरः 'a male follower,' अनुचरी 'a female attendant;' चुर् (चुरट्) 'to steal,' चोरः 'a thief;' भू 'to be,' भव 'what is,' भवः 'the world,' or a name of Śiva; नद् (नदट्) 'to sound,' नद् 'what sounds;' नद् 'a male river,' नदी 'a female river.' (Obs. Those verbs of the class षष्वादि which have an Anubandha ट् require the feminine to be formed with ई, not आ; as, चरी, चोरी, नदी, &c.)

2. अप् is also added to certain verbs compounded with their objects in restricted acceptations: as to हृ 'to take,' bodily exertion being omitted; as, अंशहरः 'an heir,' 'one who takes his portion;' but भारहाट् 'a porter,' 'one who takes a load;' also with आ prefixed; पुष्पहार 'having flowers,' 'blos-

soming.' It is also added to ग्रह्, 'to take,' in a similar manner; as in शस्त्रिग्रहः 'a spearman,' 'one who holds a pike:'—to अर्ह् 'to be worthy,' पूजार्ह् 'a female Brahman,' 'one worthy of reverence:'—to जप् 'to whisper,' and रज् 'to sport,' compounded with कर्ण् 'the ear,' and लक्ष् 'a bush,' put in the locative case; as, कर्णोजपः 'an informer;' लक्ष्मेरजः 'an elephant:'—to verbs compounded with ज्ञन् to form proper names; ज्ञम्भवः Sambhava:—to श्नी 'to sleep,' compounded with various terms; as, लक्ष्मजः 'who sleeps in the air,' 'a divinity;' हृक्ष्मजः 'who sleeps in the heart,' 'Cupid;' उत्तानजः 'one who sleeps supine.'

3. Verbs ending in इ take जप् to form abstract masculine and neuter nouns; as, जि 'to conquer,' जयः 'victory;' पि 'to gather,' पयः 'collection;' भी 'to fear,' भयं 'fear,' 'peril.' It is also added to a few other verbs, with a similar effect; as, वृष 'to rain,' वर्षः 'rain,' or 'the rainy season.'

जण्, leaving ज, with the change of a short radical vowel to Vṛiddhi, is added to verbs to express the agent when compounded with the object; as, कृ 'to make,' कुम्भकारः 'a potter,' 'one who makes pots;' हृ 'to take,' भारहारः 'a porter,' 'one who takes a load.' When added to हन् 'to strike' or 'kill,' ट is substituted for the final in certain combinations; as, दाक्षीणारः 'who strikes the tree,' 'a woodpecker.' When जण् is prefixed, the final may be न; as, वर्णसङ्गणः or वर्णसङ्गणतः 'a collection of letters,' 'an alphabet.'

जडुप्, leaving जडु, is added to a few verbs, distinguished by an Anubandha ट्, to form masculine abstract nouns: वेप (टुवेपु) 'to tremble,' वेपडुः 'a trembling;' श्चि (टुश्चि) 'to increase,' श्चयडुः 'intumescence;' दु (टुदु) 'to be distressed,' दश्चडुः 'anxiety,' 'pain.'

जनि is added to verbs to form masculine nouns implying imprecation; as, from जीव् 'to live,' जजीवनस्ते भूयात् 'may loss of thy life be;' 'mayest thou perish.'

जप्, leaving ज, forms masculine appellative and abstract nouns from verbs ending in उ, ऊ, ए, औ; as, हु 'to praise,'

स्तवः 'praise;' जु 'to join,' बजः 'barley;' पू 'to purify,' पवः 'winnowing corn;' कृ 'to make,' करः 'the hand;' गृ 'to swallow,' गटः 'poison.' स्तृ 'to spread,' preceded by वि, makes विसृट् 'prolixity,' 'diffuseness;' but विहरः 'a bed,' 'a tree.' It may also be added to ग्रह् 'to take;' as, ग्रहः 'a planet:'—to वि 'to collect,' preceded by निर्; निश्चयः 'certainty:'—to गम् 'to go;' गमः 'going:'—also to चक्ष्, substituted for चक्ष् 'to eat,' preceded by a preposition; as, निचक्षः, प्रचक्षः, विचक्षः, 'food' or 'eating:'—to जप् 'to meditate,' and व्यप् 'to pierce,' not compounded with a preposition; जपः 'silent prayer,' व्यपः 'wounding:'—to खन् 'to sound;' खनः 'sound:'—हस् 'to laugh;' हसः 'laughter:'—to यन् 'to refrain,' either singly or preceded by उप, नि, वि, and सन्; as, यमः 'restraint,' उपयमः 'marriage,' नियमः 'fixed rule,' वियमः 'cessation,' संयमः 'restraint:'—to गद् 'to speak,' नद् 'to sound,' पद् 'to read,' खन् 'to sound,' preceded by नि; as, निगद्: 'speaking,' &c.:—also क्लृप् 'to sound,' either singly or with नि when it means 'to sound as a lute;' क्लृवः निक्लृवः 'the sound of the Viñā.' There are other combinations with this affix, of which it may be observed, that its use very commonly alternates with that of चक्ष्, which latter makes the vowel long. Thus optionally with the preceding words we may have, निचक्षः, यामः, ग्राहः, खानः, हासः, क्लृवः, which are formed with चक्ष्.

अनुन्, leaving अन्, forms abstract nouns mostly of the neuter gender; as, अश् 'to pervade,' with य् substituted for the initial, यश्च 'fame;' वी 'to pass away,' वयश् 'life.'

आरु is added to जृ 'to injure,' and वन्द् 'to praise;' as, शरुः 'mischievous,' वन्दारुः 'praising,' वन्दारुः 'a bard.'

आलुप् is added to a few verbs to form attributives implying possession of the quality signified by the verb: thus ग्रह् 'to take,' tenth conj., गृह्यालुः 'greedy,' 'insatiable;' दय् 'to be compassionate,' दयालुः 'kind,' 'pitiful;' निद्र 'to sleep,' निद्रालुः 'sleepy,' 'slothful;' स्पृह् 'to envy,' स्पृह्यालुः 'envious.'

इ is added to a class of verbs called कृषादि to form masculine or feminine abstract or appellative nouns; as, कृष 'to plough,'

कृषि: 'ploughing' or 'agriculture;' गृ 'to swallow,' गिरि: 'a mountain;' and the same affix, or इ, as derived from the technical affixes इन् and इष्, forms similar nouns with the classes वपादि and अजादि; as, वापि: 'a pond,' from वप् 'to sow;' and जानि: 'war,' from जञ् 'to go.'

इत्त is added to a few verbs to form neuter nouns chiefly signifying an instrument; as, खनिदं 'a spade,' from खन् 'to dig;' लषिदं 'a sickle,' from लू 'to cut:' but चर् 'to go,' चरिदं, means 'instituted observance,' also 'a history' or 'narrative;' and पू 'to purify,' पषिदं 'the sacrificial thread,' 'a prayer of the Vedas,' or 'sacrificial fire.'

इनि, leaving इन्, is added to various verbs, either single or compounded, to form attributives; as, नि, जयिन् 'conquering,' 'victorious;' भू with परि prefixed, परिभविन् 'who is disgraced;' वृ 'to be quick,' प्रजयिन् 'who is quick.' These, when inflected, form जयी, जयिनी, जयि (see p. 65). To form masculine appellatives इनि is added to विक्री 'to sell,' preceded by the article sold, as तैलविक्रयी 'a vender of oil;' and sometimes in a depreciatory sense, as सोमविक्रयी 'a low Brahman,' 'a vender of the Soma juice,' which is used at sacrifices.

इच्छुप्, leaving इच्छु, forms attributives, declinable in three genders, from various simple and compound verbs; as, from चर्, चरिच्छु 'going,' 'what goes;' from चह्, सहिच्छु 'what endures;' from कृ with अलं, as, अलङ्करीच्छु 'what adorns,' or with निर् and जा, as, निराकरिच्छु 'what annihilates' or 'makes nothing of,' &c.

उ forms attributives with desiderative verbs; as, विद्भीष्टु 'to wish to do,' विद्भीष्टु 'desirous of doing:' also with a few others; as, इष् 'to wish,' इच्छु 'wishful;' विद् 'to know,' विन्दु 'knowing;' आशंसि 'to wish,' आशंसु 'desirous;' and भिष् 'to beg,' भिष् 'begging,' भिष्तु: 'a mendicant.'

उक् forms attributives after various verbs; the final indicates the lengthening of the radical vowel; as, from लप् 'to desire,' लाप्सु 'wanton;' कम् 'to desire,' काप्सु 'desirous;' भू 'to

be,' भावुक 'existing;' बन् 'to fall,' बाहुक 'falling;' हन् 'to kill,' बाहुक 'destroying,' 'destructive.'

उक्, leaving उ, forms a number of appellative nouns of various genders and purports: the radical vowel is made long by virtue of the final उ. Thus with कृ 'to make,' कारः 'an artisan;' वि 'to overcome (disease),' वायुः 'a drug;' वा 'to blow,' वायुः 'the wind;' वक् 'to pervade,' वाक् ind. 'quickly,' or वाक् m. 'a sort of rice;' जन् 'to be born,' जानु n. 'the knee.' The chief importance of उक् is, however, its standing at the head of a very numerous class of terminations, thence called 'Uñádi,' or 'Uñ and others;' the effect of which, as will be observed even in the few examples above given, is confined to no particular signification, and which form derivatives not always bearing an obvious relation to the verbs whence they are derived. The principle of the Uñádi derivatives is in fact merely their resolution into conjectural etymological elements, without much regard to the sense either of the primitive or derivative. The terms are too numerous to be further particularized in this place, and they will all be found in the Dictionary, which contains the whole of those specified in the five Uñádi chapters of the Siddhánta Kaumudí.

क्, leaving क, forms attributives after verbs having any penultimate vowel except अ or आ; the change of which is barred by the initial क; as, from लिख् 'to write,' लिख् 'who or what writes;'—from बुध् 'to know,' बुध् 'who or what knows.' It is added to प्री 'to please,' प्रिय 'what pleases,' 'dear,' 'loved,' 'liked;'—to कृ 'to scatter,' किर 'who or what throws.' It is also added to verbs ending in का, either as a radical letter, or as a substitute for a diphthong, and with or without a preposition, when the final का is cut off; as, from ज्ञा 'to know,' ज्ञ or मज्ञ 'who or what knows;' ज्ञे 'to call,' ज्ञा 'who or what calls.' It forms appellatives or attributives with verbs in का, preceded by a subordinate term; as, दा 'to give,' गोद 'who gives a cow;' द्वा 'to preserve,' वाचिद 'the

rear of an army ;' and from पा 'to drink,' पिपः 'an elephant,' who drinks with two things, his mouth and his trunk. It is added to स्था, 'to stay or be,' in various forms and senses ; as, समस्व 'who or what is level' or 'at ease,' विषमस्व 'who or what is uneven' or 'in difficulty,' ग्रह 'what goes first,' or प्रत्यः 'a measure ;' the sibilant being unchanged in this as in some other derivatives of the same class. ग्रह्, 'to take,' changes its र to च before क, forming appellatives ; as, गृह् 'a house,' गृहाः (always m. pl.) 'a wife.'

कम्, leaving क, is added to हृश्, when compounded with pronominal nouns, to denote 'likeness ;' as, सन् and हृश् make सहजः ; whilst कस्, leaving स, is added to the same verb, similarly compounded, when the two sibilants form च ; as, सहचः &c. : so ताहज, ताहच, &c. : see p. 84.

कि, leaving इ, which is substituted for the radical final vowel, is added to verbs in चा, or those which substitute चा for a diphthong, when preceded by a preposition, to form appellatives ; as, from धा 'to have,' निधिः 'a treasure ;' सन्धिः 'a joint,' &c. : also when preceded by a subordinate term ; as, जलधिः 'what holds water,' i. e. the ocean.

कुरच्, leaving उर, forms attributives from भिद् 'to break,' विद् 'to know,' छिद् 'to cut ;' as, भिदुर 'who or what breaks ;' विदुर 'who or what knows ;' छिदुर 'who or what cuts.'

क्लिन्, leaving ति, is added to verbs to form feminine abstract or appellative nouns. There is a general analogy between the mode of attaching the final to the base, with the formation of past participles with क्तः thus कृ forms कृतिः 'act,' 'action ;' हु, झुतिः 'praise ;' श्रु, झुतिः 'hearing' or 'the Veda ;' गद् 'to go,' with सम् or वि prefixed, सम्पत्तिः 'prosperity,' विपत्तिः 'calamity.' यज्, 'to sacrifice,' makes इहिः 'sacrifice ;' हा 'to stay,' स्थितिः 'staying,' 'station ;' गे 'to sing,' गीतिः 'singing ;' पा 'to drink,' पीतिः 'drinking ;' पक् 'to cook,' पक्तिः 'cooking,' 'maturity ;' गम् 'to go,' गतिः 'going,' 'motion ;' रन् 'to sport,' रतिः 'pleasure.' Verbs ending with ऊ or च् change the त् to न ; as, धू 'to be anxious,' धूनिः 'anxiety ;' कू 'to scatter,' कूनिः

'scattering.' **धो**, 'to destroy,' makes **धातिः** 'destroying;' **हन्** 'to kill,' **हेतिः** 'a weapon;' and **कृन्** 'to celebrate,' **कीर्तिः** 'fame,' 'reputation.'

क्लिन्न forms adjectives from verbs which have an Anubandha इ; as, **पक्** (**पुपक्**) 'to ripen,' **पक्लिन्न** 'what ripens' or 'is ripe.'

क्षु, leaving **नु**, forms attributives from **क्षिप्**, **गृध्**, **दृक्**, and **भृक्**; as, **क्षिप्तु** 'who or what throws;' **गृधु** 'greedy;' **दृक्षु** 'fearful;' **भृक्षु** 'arrogant.' **भी**, 'to fear,' takes **क्षु**, **क्षुकन्**, or **क्षुकन्**, in all which the **क्** is indicatory, to form adjectives; as, **भीरु**, **भीरुक्**, or **भीलुक्**, 'timid,' 'fearful.'

चक्ष forms adjectives with **चक्ष्** or its substitute **चस्** 'to eat;' as, **चक्षर**, **चक्षर**, 'voracious;' and **सृ** 'to go,' **सृक्षर** 'movable,' 'moving.'

कृनिप्, leaving **चन्**, forms adjectives with a few words in particular combinations; as **दृश्** 'to see,' with the object prefixed; **पारदृक्षन्** 'who has seen across;' also **युध्** 'to fight,' and **कृ** 'to make;' as, **राजयुध्वन्** 'who has fought the king;' **राजकृत्स्न्** 'who has made a king;' **सहयुध्वन्** 'who has fought with;' **सहकृत्स्न्** 'who has done any thing along with (another).' These words are declined like nouns in **चन्**, p. 61.

क्षरप् forms adjectives with **इश्** 'to go,' **जि** 'to conquer,' **वृश्** 'to perish,' and **सृ** 'to go;' as, **इक्षर** 'what goes,' **जिक्तर** 'victorious,' **वृक्षर** 'perishing,' **सृक्षर** 'moving,' 'going:' also with **गम्**, which changes its final to **त्**; as, **गत्तर** 'what goes.' These adjectives form the feminine with **ई**; as, **इक्षरी**, **जित्वरी**, **गत्तरी**, &c.

क्लिन्, leaving a blank, or, in other words, annexing no additional letter to the final of the verb to form its derivative, is subjoined to **स्पर्श**, 'to touch,' to denote the agent combined with the object or instrument, when the former is not water: a final **श्** before this affix is changed in inflexion to **क्** (see r. 120. p. 66): **घृतस्पर्श** (**-स्पर्क्**) 'who touches Ghee;' **मन्त्रस्पर्श** 'who touches (fire, &c.) by prayer:' but **उदकस्पर्शी** 'who touches water;' the affix being **चम्**. The following nouns are irregularly formed with this affix: **श्रुतिवन्** 'a priest,' from

यन् 'to sacrifice;' दम्भ् 'arrogant,' from भृष् 'to be proud;' वृन् 'a garland,' from वृज् 'to quit;' दिश् 'a quarter,' from दिष् 'to shew;' उच्छिह् 'a kind of metre,' from छिह् 'to be bland:' these form their nominatives in क्. The derivatives of गच्छ 'to go,' as प्राच् 'east,' &c., and the words युज् 'who joins,' and कुज् 'a curlew,' are also formed with this affix (see nouns in च &c., p. 50).

क्लिप् is an affix of very extensive application; its effect is precisely the same as that of the preceding, which is separated from it only to mark the peculiarities of inflexion to which nouns formed with क्लिन् are subject. क्लिप् adds nothing to the verb. The derivative ends with the same final as the primitive, modified occasionally, but never by the addition of a vowel. The nouns it forms are both attributives and appellatives; as, प्रसू: 'a mother,' from सु 'to bring forth;' सुसन् m. 'one who goes in the sky,' 'a deity,' from चद् 'to go;' प्रद्विप् (प्रद्विट्) 'an enemy,' from द्विष् 'to hate;' अक्षयुज् (युक्) 'a lunar mansion,' from अक्ष 'a horse,' and युज् 'to join;' सेनानी: 'a general,' from सेना 'an army,' and गी 'to lead;' विराज् (राट्) 'Brahmá,' from राज् 'to shine.' Verbs ending in short vowels add त् before क्लिप्, as the प् indicates: thus चि, 'to collect,' makes अग्निचित् 'who collects the fire,' 'a householder;' जि 'to conquer,' जित्, as इन्द्रजित् 'the conqueror of Indra,' a proper name; हु 'to praise,' स्तुत्, as देवस्तुत् 'who praises the gods;' वु 'to sprinkle,' as सोमस्तुत् 'who sprinkles the Soma juice;' कृ 'to make,' as कर्मकृत् 'who does the work,' 'an artificer;' भाष्यकृत् 'who makes the gloss,' 'a scholiast.' दृश् 'to see,' स्पृश् 'to touch,' सृज् 'to leave,' take क्लिप् to express the agent when combined with the object, as सर्वदृश् (-दृक्) 'all-seeing;' मर्मस्पृश् (-स्पृक्) 'sharp,' 'corrosive;' विश्वसृज् (-सृक्) 'all-creating,' 'the Creator:' so does चद् 'to eat,' as कष्याद् 'who eats flesh,' 'a goblin;' and हन् 'to kill,' as ब्रह्महन् (हा) 'who kills a Brahman.' The following are modifications to which the base is in some instances liable: छाद्, 'to cover,' makes its vowel short; as, तनुच्छद् 'what covers the body,' 'a garment:' verbs

ending in a nasal, on the contrary, lengthen the vowel; as, शान् 'to be tranquil,' प्रज्ञान् (प्रज्ञान्) 'who is tranquil;' तन् 'to stretch,' प्रतान् 'who extends.' तन्, नन्, गन्, and यन्, however, may change their finals to न्, and then the vowel remains short; as, जगन् 'who goes along the road;' परीतन् 'every way extended;' हुनन् 'humble,' 'lowly;' संयन् 'self-restrained.' ज्ञात्, 'to instruct,' substitutes इ for its penultimate: मित्रज्ञिन् (ज्ञीः) 'who instructs a friend:' also with ज्ञा prefixed; as, आज्ञिन्, nom. आज्ञीः, 'a blessing.' गृ, 'to swallow,' makes गि 'speech.' भञ्ज्, संज्, ज्वञ्ज्, 'to fall,' &c., drop their nasals, and substitute न् for the final; as, वाहन् 'falling from a car;' उवाहन् 'falling from the pot;' पतन् 'falling from the leaf.' व in various combinations as a radical letter is changed to व् or ऊ, when झिप् follows a verb: thus दिव्, 'to play,' makes वुत्, as जववुत् 'who plays with dice,' 'a gambler:' जव् 'to preserve,' makes ऊः 'a preserver;' which with a preceding व substitutes the Vriddhi letter, as वनवीः 'who preserves mankind:' वे, 'to weave,' becomes ऊः 'a weaver:' ज्वर् and त्वर् make वूर् 'one who is ill;' त्वूर् 'one who is quick.' ज् and व final, preceded by र् are rejected; as, मूर्च्छ्, 'to faint,' makes मूर् 'who faints;' and दुर्ज् 'to injure,' दुर्, nom. दूः, 'who injures;' as, जवदूः 'a load,' 'what injures the axle of a cart.' Some verbs form nouns as it is considered irregularly with this affix; as, वच् 'to speak,' वाच् 'speech;' प्रच्छ् 'to ask,' प्राच्छ्, nom. प्राच्, 'who inquires;' मु 'to move,' कतमूः 'a worm;' क्षि 'to serve,' क्षीः 'prosperity;' गज् 'to go,' प्रविज्जान् 'who wanders about,' 'an ascetic;' दिव् 'to shine,' विज्जुत् 'lightning;' गन् 'to go,' जगन् 'the world;' धी 'to meditate,' धीः 'understanding;' and many others, for which the Dictionary must be referred to.

हुन् is added to रज्ज् 'to colour,' रजकः 'a washerman,' रजिका 'a washerwoman;' but if the derivative be formed with वुन्, or the feminine noun signify 'a wife,' the form is रजकी.

लच् and its analogous affix लज्, each leaving ल्, form a number of attributive and appellative nouns, compounded with the object or instrument of the action, which the letter ल्

indicates is to retain the terminations of the accusative case. The झ् of the one indicates that the form of the derivative is analogous to that of the conjugation: the च् of the other, that the radical vowel must be always short. Words formed with खच् are, from वच् 'to speak,' प्रियम्बदः 'who speaks kindly;' वज्रम्बदः 'who speaks authoritatively:' from गच् 'to go,' विहङ्गमः 'who goes in the sky:' from कृच् 'to make,' भयङ्कर 'fearful,' 'alarming;' अभयङ्कर 'what removes fear;' खेमङ्कर 'what brings good:' from भृच् 'to nourish,' विशम्भर 'what nourishes all;' विशम्भरा 'the earth:' from तप् 'to scorch,' चरन्तपः 'who scorches or subdues an enemy,' 'a hero:' from मच् 'to restrain,' वार्चयमः 'an ascetic,' 'one who restrains his speech' or 'observes a vow of silence:' from दृच् 'to tear,' पुरन्दरः (not पुरन्दार) 'who tears or destroys a town,' a name of Indra. भूच् 'to be,' with आश्रित 'fed,' makes आश्रितम्भवः 'food' or 'satiety.' Of words formed with खञ्च् the following are examples: from हञ्च् 'to cause to tremble,' जननेजयः 'who awes mankind,' the name of a prince: from जन्च् 'to go,' वातमजः 'who goes with the wind,' 'a deer:' from श्च् (श्चेद्) 'to suck,' स्तनन्धयः, fem. -यी, 'who sucks the breast,' 'an infant:' from ध्वाच् 'to blow,' नादिन्धमः 'a piper:' from हृच् 'to torment,' विधुमुदः 'who tortures the moon,' 'the planet Rāhu;' अरुमुदः 'what afflicts the marrow,' 'what is very painful:' from पच् 'to cook,' मित्रम्यचः 'who cooks by measure,' 'a niggard:' from तप् 'to scorch;' ललाटलापः 'what scorches the forehead,' 'the sun:' from मद् 'to be or make mad,' इरम्बदः 'what maddens or shines upon the water,' 'lightning.' From मन्च् 'to mind' or 'think,' implying conceit or imagination, come such compounds as पण्डितमन्वः 'one who thinks himself a Pañḍit;' गाम्मन्वः 'who fancies himself a cow.' It is unnecessary to multiply examples further.

खल्, leaving च्, is added to verbs preceded by ईषत्, दुर्, or रु, to form adjectives implying the mode of the action; as, ईषत्कर 'that which is made by a little at a time;' दुष्कर 'what is made with difficulty;' सुकर 'what is made with ease.'

This affix is sometimes used indiscriminately with षन्: see below.

सिद्धिन् and सुकम् are attached to भू 'to be,' and क्युन् to कृ 'to do,' compounded with certain verbs, which, as in the case of लप् and लङ्, the ल indicates must terminate in a nasal: thus आढवम्भविष्णुः and आढवम्भायुक्: 'a man who becomes wealthy,' 'not having been so before,' are formed with the two first affixes; and आढवङ्करणं 'the means of becoming wealthy,' with the last: so अन्धम्भविष्णुः, अन्धम्भायुक्, 'becoming blind;' अन्धङ्करणं 'means of blinding;' &c.

ञ, leaving ञ, forms nouns, for the most part masculine, implying place, or instrument, or appellation; as, from कृ, आकरः 'a mine,' 'where men work;' ऋद् 'to cover,' दन्तदः 'the lip,' 'that by which the teeth are covered;' खन् 'to dig,' आखनः 'a spade;' यत् 'to deal,' आपयः 'a market;' कप् 'to touch,' निकषः 'a touchstone;' चर् 'to go,' गोचरः 'pasture-land;' बह् 'to bear,' बहः 'a conveyance;' &c.

ञन् is one of those affixes of which the application is most extensive, and it forms a number of very useful masculine nouns, signifying the act, the agency, the instrument, the thing, or the abstract property. The essential element is ञ; but the ञ indicates that a final palatal is to be changed to a guttural; and the ञ्, that a radical medial ञ is to be made long, and a final vowel to take its Vṛiddhi element, whilst any medial vowel except ञ is changed to the Guṇa equivalent: a penultimate nasal is, with a few exceptions, rejected. Thus पक्, 'to cook,' makes पाकः 'cooking' or 'maturity;' यद् 'to go,' पादः 'a foot;' कम् 'to desire,' कामः 'desire,' 'love;' अन् 'to be weary,' विश्रानः 'rest;' गृ 'to go,' गारः 'strength,' 'essence,' अतीसारः 'diarrhoea;' हृ 'to take,' हारः 'a necklace,' आहारः 'food;' रु 'to cry,' with खन्, खरावः 'roaring;' भू 'to be,' भावः 'nature,' 'condition;' विञ् 'to enter,' वेज्ञः 'an abode;' रुञ् 'to be sick,' रोगः 'disease;' स्पृञ् 'to touch,' स्पृञ्नीः 'touch;' इन् 'to kindle,' इन्धः 'fuel;' अन्ध 'to loosen,' प्रअन्धः 'flaccidity,' the vowel remaining short; रञ् 'to colour,' रागः 'passion,' but रङ्गः 'a theatre.'

स्यद्, 'to go,' makes either स्यद्: 'speed,' or स्यन्द: 'dropping:' स्फुर् and स्फुल्, 'to throb,' make स्फारः and स्फालः 'throbbing:' चि, 'to collect,' changes its initial to क; as, कायः 'the body,' निकायः 'a habitation.' Many words formed with चञ् admit of चप् also, as observed above; taking one or other in different senses or combinations: as, गी, 'to guide,' makes नायः 'leading;' but प्रणय 'affection,' परिणाय 'throwing round,' परिणयः 'marriage:' ग्रह् 'to take,' with चव and नि prefixed, to form terms of imprecation, makes अवग्रहः 'dishonour,' निग्रहः 'death,' as अवग्रहस्ते भूयात्; but अवग्रहो धनस्य 'acceptance or seizure of the wealth,' चोरस्य निग्रहः 'confinement of the thief.' Some of the distinctions are very fanciful: thus चि compounded with पुष्प, 'a flower,' takes चञ् when it means 'gathering by hand,' as पुष्पचायः; but चप् when it means gathering in any other way, as पुष्पचयः 'gathering flowers (with a stick).'

घिनुण् forms attributives in इन्, requiring the change of च to चा, and of any other short vowel to its Guṇa substitute, and of a final palatal to a guttural: त्यन् 'to leave,' त्यागिन् 'who leaves;' युज् 'to join,' योगिन् 'who joins,' योगी 'a religious man;' द्विच् 'to hate,' द्वेषिन् 'who or what hates;' ख्रीड् 'to play,' ख्रीडिन् 'who plays;' पृच् 'to touch,' सम्पर्किन् 'what touches' or 'is close to;' वद् 'to speak,' परवादिन् 'who contradicts.' The class of verbs श्नादि (see p. 238.) does not change the vowel; श्मिन् 'who is calm;' except मद्, with उह् or म prefixed, उन्मादिन् or प्रमादिन् 'mad,' 'intoxicated.'

घुरच्, leaving उर, is added to मिद् 'to be unctuous,' भास् 'to shine,' भङ्ग 'to break;' as, मेदुर 'unctuous,' भासुर 'splendid,' भङ्गुर 'fragile.'

ट, leaving अ, is added to कृ 'to do,' सृ 'to go,' and चर् 'to go,' to form attributives and appellatives in composition with other words. ट indicates the formation of the feminine in ई; as, किङ्करः 'a servant,' किङ्करी 'a female servant.' When the feminine is किङ्करा, the derivative कर has been formed with चच्; so दिवस्करः 'who makes the sky,' 'the sun;' भास्करः 'who makes light,' 'the sun:' यज्ञस्करः -री -रं 'what makes fame,' 'honourable,'

‘glorious:’ so also अग्र्येसरः ‘one who goes before,’ ‘a leader;’ भिक्षाचरः ‘one who goes for alms,’ ‘a mendicant;’ &c.

टक्, leaving च, is added to हन् in certain compounds, when ह् is substituted for the root, to signify the agent; as, जायाहः ‘a man who kills his wife;’ पतिह्नी ‘a woman who kills her husband;’ कपाटहः ‘one who destroys or breaks open a door,’ ‘a thief;’ पित्तहं ‘what destroys bile,’ ‘clarified butter.’ Compounded with पाणि and ताड, in the sense of ‘manufacture’ or ‘art,’ च् is substituted for the root; as, पाणिचः or ताडचः ‘a mechanic,’ ‘an artisan.’ It is also added to गे ‘to sing,’ and पा ‘to drink,’ in certain combinations; सामगः, सामगी, ‘a male or female chaunter of the Sāma;’ सुरापः-पी ‘a winebibber;’ but पा, ‘to preserve,’ takes क; as, क्षीरपा ब्राह्मणी ‘a female Brahman, who keeps the milk.’

ह, leaving च, is added to गम् ‘to go,’ and हन् ‘to kill,’ to form attributives and appellatives: the ह indicates the elision of the radical final: सर्व्वेत्तग ‘who or what goes every where;’ विहगः ‘who goes in the air,’ ‘a bird;’ उरगः ‘what goes on its belly,’ ‘a snake;’ शत्रुह ‘a destroyer of an enemy;’ तमोवहः ‘what drives away darkness,’ ‘the sun.’

हु forms nouns with भू ‘to be,’ preceded by वि, प्र, and सं; as, विभुः ‘who is every where,’ ‘a deity;’ प्रभुः ‘a master;’ सम्भुः ‘a progenitor;’ also with दु ‘to flow,’ preceded by its object; मित्तदु ‘what runs in a measured course,’ ‘the ocean;’ शतदुः ‘what runs in a hundred (streams),’ ‘a river.’ शम्भुः, a name of Siva, is considered to be formed also with this affix, from शं ‘auspicious,’ and भू ‘to be.’

च, leaving च, preceded by च्, is added to verbs ending in च् or in diphthongs substituting चा for their finals, to form nouns of various kinds; as, दा ‘to give,’ दायः ‘a portion;’ धा ‘to hold,’ धायः ‘a possessor,’ ‘one who has’ or ‘holds;’ इये ‘to go,’ अचइयायः ‘frost;’ also to इ ‘to go,’ सु ‘to ooze,’ पो ‘to destroy,’ ह ‘to take,’ preceded by prepositions; the च् in this and the following affixes implies the Vṛiddhi change of the final vowel or a medial च, and the Guṇa change of a

medial short vowel; as, **जयायः** 'going away,' 'end,' 'destruction'; **जासायः** 'trickling'; **जयसायः** 'end,' 'conclusion,' or 'who or what ends'; **जयहारः** 'a shark,' also 'who or what takes away:' also to **ग्री** 'to guide,' **नायः** 'a means'; **लिह्** 'to lick,' **लेहः** 'licking'; **स्निग्ध्** 'to embrace,' **स्नेहः** 'embracing'; **ग्रह्** 'to take,' **ग्राहः** 'an alligator'; **व्याध्** 'to pierce,' **व्याधः** 'a hunter.' It is also added to **जन्** 'to be born,' preceded by nouns or particles in various senses; as, **अजन्** 'unborn'; **द्विजन्** 'twice born'; **द्विजः** 'a Brahman'; **अनुजन्** 'born after'; **अनुजः** 'a younger brother'; **सरसिजन्** 'a lotus,' 'born in a pool'; **मन्दुरजन्** 'a monkey,' 'one born in a stable'; **अवहट्जन्** 'born from accident,' or 'what has not been foreseen.' From **खन्**, 'to dig,' it forms **परिखा** 'a ditch.' It is also added to **जह्** 'to eat,' preceded by **नि**; as, **न्यदः** 'food:' and to **शील्** 'to be possessed of,' **कम्** 'to desire,' **भक्ष्** 'to eat,' preceded by their objects; as, **मांसशील्** 'having flesh,' 'stout'; **मांसकाम** 'desirous of flesh'; **मांसभक्ष्** 'eating flesh:' also to **ईक्ष्** 'to see,' and **चर्** 'to go,' preceded by **आ**; as, **सुखप्रतीक्ष्** 'expecting happiness'; **कल्याणाचार** 'one of good habits.' These make their feminines in **आ**; as, **मांसशीला** &c.

णिनि is an affix of extensive use to form attributives from verbs. The essential termination is **इन्**; the effect of the initial **ण** is noticed above. Roots ending in **आ** insert **य्** before **इन्**, as in the preceding affix. Nouns thus formed are mostly declinable in three genders as nouns in **इन्** (p. 64). It is affixed to a class of words called **ग्रहादि**; as, **ग्राहिन्** 'who or what takes'; **स्थायिन्** 'who or what stays' or 'is stationary'; **निरक्षिन्** 'preserving,' 'protecting'; **अपराधिन्** 'who or what offends'; **परिभाविन्** 'what disgraces.' It is also added to **इन्**, preceded by **कुमार** or **शीर्ष**; as, **कुमारघातिन्** 'who strikes the boy'; **शीर्षघातिन्** 'who strikes the head:'—to verbs preceded by nouns; as, **उष्णभोजिन्** 'who eats his meal hot'; **साधुकारिन्** 'who does what is right'; **ब्रह्मवादिन्** 'who declares Brahma' (the Vedas or the true god). It is also added to them to form attributives implying 'similarity,' as **उद्बुक्कोशिन्** 'who cries like

a camel;’ or to denote a religious obligation, as *स्थण्डिलशायिन्* ‘who sleeps on the ground,’ in consequence of a vow.

खुट् is affixed to a few verbs to form appellatives or attributives: *ख* has its usual influence; *ट* indicates the feminine termination to be *ई*; and *यु*, wherever it occurs, indicates the final of the derivative to be *अन*: thus, from *गै* ‘to sing,’ *गायनः*, *गायनी*, ‘a male’ or ‘female singer;’ from *हा* ‘to abandon,’ *हायनः* ‘a year,’ or ‘a kind of rice.’

क्वि is added to *भञ्ज्* ‘to take,’ with the effect of *क्लिप्*, except that it prolongs the vowel; as, *अंशभाज्* (nom. *भाक्*) ‘one to take his share,’ ‘an heir.’

कुल् is an affix to verbs in general to form nouns attributive of agency: *कृ*, as usual, indicates the change of vowel; whilst *यु* indicates the termination of the derivative to be *अक*: thus *कृ*, ‘to do,’ makes *कारक* ‘who or what makes;’ *पक्* ‘to cook,’ *पाचक* ‘who or what cooks’ or ‘ripens;’ *हन्* ‘to kill,’ *घातक* ‘who or what destroys;’ *दा* ‘to give,’ *दायक* ‘a giver.’ Some verbs do not make the vowel long; as, *दम्*, *दमक* ‘who tames;’ *वध्*, *वधक* ‘who kills;’ *जन्*, *जनक* ‘who begets,’ ‘a parent.’ Feminine nouns usually substitute *इ* for the penultimate vowel; as, *कारिका*, *पाचिका*, &c.: so do some feminine nouns, names of diseases, formed with this affix; as, *प्रज्वर्हिका* ‘vomiting,’ *प्रवाहिका* ‘diarrhoea:’ they are considered irregular: so are *आसिका* ‘sitting,’ and *शायिका* ‘lying down.’

तृच् is an affix of extensive use to form appellatives of agency; it leaves *तृ*, and nouns formed with this affix are declined like nouns in *चृ* in the three genders (see p. 44): thus *कृ* ‘to make,’ *कर्तृ* ‘a maker,’ ‘a doer;’ *गम्*, *गन्तृ* ‘a goer;’ *पक्*, *पक्तृ* ‘a cooker,’ ‘a ripener.’ The noun follows the analogy of the original verb in inserting or omitting *इ* before *त*; as, *सोदृ* or *सहितृ* ‘who bears;’ *इषितृ* or *इष्टृ* ‘who wishes;’ *अगन्तृ*, *आगन्तृ*, or *अगन्तृ*, ‘who goes;’ &c. After some verbs, *तृन्* is said to be used instead of *तृच्*; as, from *हु* ‘to sacrifice,’ *होतृ* ‘the ministering priest.’

नङ्, leaving *न*, forms substantives from *यज्* ‘to worship,’

याच् 'to ask,' यत् 'to strive,' विश् 'to shine,' प्रश् 'to ask;' as, यज्ञः 'sacrifice,' याचना 'solicitation,' यत्नः 'effort,' विश 'shining,' and प्रश्नः 'a question.' स्वप्नः, 'sleep' or 'a dream,' is formed from च्चप् 'to sleep,' with नन् affixed.

नजिह् forms adjectives from च्चप् 'to sleep,' तृप् 'to thirst,' भृप् 'to be proud;' as, स्वप्न 'sleepy,' तृष्णा 'thirsty,' भृष्णा 'arrogant:' they are declined in three genders like nouns in न् (p. 50).

मनिन् forms attributives and appellatives from verbs ending in vowels; as, from दा 'to give,' सुदानन् a proper name; जृ 'to injure,' जर्मन् a title proper for a Brahman.

युच्, which, as remarked under the head of स्युत्, leaves, for the termination of the derivative, च्चन, forms attributives of agency and appellatives after verbs that signify 'motion,' 'sound,' 'ornament,' or 'anger;' as, चलन् 'who or what is going,' कम्पन् 'who or what is shaking;' रवण् 'who or what is sounding;' भूषण् 'who or what is adorning;' क्रोधन् 'who or what is in a passion:' also after verbs beginning with a consonant, and having the indicatory vowel gravely accented; as, भू 'to be,' वर्तन् 'who or what is abiding;' वृष् 'to increase,' वर्धन् 'who or what is increasing:' also after various other verbs; as, जू 'to be quick,' ज्वन् 'fleet;' जाल् 'to burn,' जलन् 'burning,' 'shining;' &c. The feminine termination of nouns formed with युच् is टाप्; as, चलना, कम्पना, &c.: it also forms feminine nouns signifying the act, after verbs of the tenth conjugation, or causals; as, कारणा 'causing to do,' हारणा 'causing to take:' also after a few other verbs; as, आस, आसना 'sitting;' अन्ध, अन्धना 'loosing;' बह्, बहना 'effort,' 'exertion;' वदि, वन्दना 'praising;' विद्, वेदना 'perception.'

र forms attributives with नम् 'to bow,' कम्प् 'to tremble,' स्मि 'to smile,' कम् 'to desire,' हिसि 'to injure,' दीप् 'to shine;' as, नव 'bent,' कम्प 'tremulous,' स्मेर 'smiling,' कव 'desirous,' हिंस 'mischievous,' 'cruel,' दीप् 'radiant.' It also forms the indeclinable noun सजसं 'continual,' from जस् 'to let loose,' with the negative prefixed.

रु forms attributives with certain verbs ; as, दा 'to give,' दो 'to cut,' बि 'to bind,' झड़ 'to decay,' बह 'to go ;' दाह 'who or what gives,' or 'who or what cuts ;' सेह 'who or what binds ;' झड़ 'decaying ;' सह 'what goes.'

रुह forms appellatives with जागृ, 'to wake,' and verbs in the frequentative mode ; as, जागरुह 'vigilant,' and यायजूक 'who worships frequently,' दन्दजूक 'who bites keenly,' दन्दजूकः 'a snake ;' from यश् 'to worship,' दंश् 'to bite ;' &c.

लु forms nouns of agency from a class of verbs called नन्धादि, and from a variety of others : for the effect of लु, see ल्युट् and लुच् above : नन्द् 'to delight,' नन्दन 'who or what is delighted ;' मद् 'to madden,' मदन 'who or what maddens ;' बाध् 'to accomplish,' साधन 'who or what effects ;' बह् 'to bear,' सहन 'who or what bears.' These nouns are very commonly used in the masculine gender as appellatives ; as, नन्दनः 'a son,' मदनः 'Love,' मधुसूदनः 'the destroyer of Madhu,' a name of Vishṇu ; and the like.

ल्युट् is an analogous termination to the preceding, and also forms derivatives ending in ल्यन ; but they are not nouns signifying an agent ; they denote the object, the act, the instrument, the site, or the abstract condition ; and although sometimes masculine or feminine, are more usually neuter nouns : भोजनः 'an article of food,' भोजनं 'food in general' or 'feeding,' from भुज् 'to eat ;' जल्यनं 'chattering,' from जल्य् 'to talk ;' हसनं 'laughing,' 'laughter,' from हस् 'to laugh ;' साधनं 'accomplishing,' or 'means,' 'instrument,' from बाध् 'to effect ;' पानं 'drinking' or 'drink,' from पा 'to drink ;' व्रत्रच्छनः 'an implement of cutting,' 'an axe,' from व्रश् 'to cut ;' गोदोहनी 'an implement of milking,' 'a milk-pail,' from दुह् 'to milk.' The ट् of the affix denotes the feminine formation in ई.

वरश् forms attributives, which in one or other gender become appellatives, from different verbs ; as, स्था 'to stay,' स्थावर 'who or what is stationary,' स्थावरं 'an inanimate product of nature ;' ईज् 'to be powerful,' ईश्वर 'who is powerful,' ईश्वरः 'God ;' भास् 'to shine,' भास्वर 'radiant,' &c. It is also added to या, 'to

go,' in the frequentative mode ; गायार 'who or what goes repeatedly.'

बुद् is added to निन्द् 'to abuse,' and other verbs, to form attributives signifying the agent ; as, निन्दक 'who or what reviles ;' हिनक 'who or what injures ;' also to दिव् 'to play,' and रुद् 'to cry,' preceded by आ ; as, आदेवक 'who sports' or 'plays ;' आकोशक 'who calls out' or 'cries.'

बुन्, like the preceding, leaving अक, forms attributives with वृ 'to go,' वृ 'to go,' and लृ 'to cut ;' as, गवक 'who or what goes ;' सरक 'who or what moves ;' लवक 'who or what cuts.' It also forms benedictory nouns ; as, जीवक, 'living,' is used as wishing long life to ; जीवकस्त्वं भूयाः 'Mayest thou be a liver,' i. e. live long.

ज्ञ, leaving अ, is added to different verbs to form attributives and appellatives. The ज्ञ indicates that the derivative follows the conjugational form of the verb ; as, पा, पिबति 'to drink,' पिब 'who or what drinks ;' दृश्, पश्यति 'to see,' पश्य 'who or what sees ;' धे, धयति 'to suck,' धय 'who sucks,' धयः 'a boy,' धया 'a girl.' So दा 'to give,' and धा 'to hold,' third conj. ; दद 'who or what gives ;' दध 'who or what holds.' So लिप् 'to smear,' and विद् 'to know,' of the sixth conjugation, make लिम्प्य and विन्द ; as in निलिम्प्याः 'the unsoiled,' 'the gods ;' गोविन्दः 'who tends the cattle,' a name of Vishnu. So derivatives from verbs of the tenth conjugation and causals retain the sign ; as, चित् 'to think,' चेतय 'who or what reflects ;' पू, पारय 'who or what fills ;' उद् and रुन्, उदेजय 'what causes to tremble.' ज्ञ is also added to various verbs to form feminine abstract nouns ; as, क्रिया 'act,' 'action,' इच्छा 'wish,' परिचर्या 'worship,' परिसर्या 'wandering,' मृगया 'hunting,' घटाट्या 'roaming,' जागर्या 'waking,' 'vigilance.'

वाक्, leaving अक, forms attributives from a few verbs ; as, जल्पक 'prattling,' 'a babbler,' from जल्प् 'to talk idly ;' भिक्षाक 'begging,' from भिष् 'to seek alms ;' &c. The feminine is formed with ई—जल्पाकी, भिक्षाकी, &c.—by virtue of the inderivatory initial व.

घृन्, like कृल् &c., as above, leaves चक, and forms attributives denoting the practiser of any art or business: the feminine, in consequence of च, ends in ई: thus नृन्, 'to dance,' makes नर्तक, नर्तकी, 'a male or female dancer;' खन् 'to dig,' खनक, खनकी, 'a male or female ditcher.'

हृन्, leaving छ, forms neuter and feminine nouns from various verbs, signifying the instrument or means by which any end is effected; as, दो 'to cut,' दात्रं 'a sickle;' पिच् 'to sprinkle,' सेक्कं 'a bucket;' यु and युन् 'to join,' योत्रं or योक्त्रं 'fastening of a yoke;' शस् 'to injure,' शस्त्रं 'a weapon;' गी 'to guide,' नेत्रं 'the eye;' दंश् 'to bite,' दंष्ट्रं 'a tooth;' शास् 'to govern,' शास्त्रं 'a scripture.' पू, 'to purify,' makes पोत्रं 'the snout of a hog,' or 'the shaft of a plough.' धे, 'to suck,' makes धात्री 'a nurse;' and धा 'to have (health by it),' धात्री a particular shrub.

स्वक्न् is added to the verb गै, 'to sing,' to form गायक 'a singer.'

SECTION III.

Nominal Derivatives.

256. Having formed primitive nouns from verbs, other nouns may again be derived from the primitive nouns, to imply every possible relation to the things, actions, or notions, which the primitives express. These derivative nouns, called, as already mentioned, Tad-dhita ('relating or belonging to that,' that is to say, to the primitive), are formed in the usual mode by attaching certain affixes to the base, and modifying the latter agreeably to special rule, or to the indications afforded by the letter or letters accompanying the essential elements of the termination.

257. The difficulty of an unexceptionable classification of the Taddhita derivatives is still greater than even that of the classification of Kṛidanta words, inasmuch as the former are still more diversified in form and purport, and as many of the affixes are applicable in a greater variety of acceptations. We

must therefore have recourse again to the alphabetical arrangement of the terminations, distinguished under a few different heads, and occasionally associating such as are of an analogous and limited application.

258. Some of the most extensively useful of the Taddhita affixes are connected by an analogous diversity and extent of application. They are mostly employed in forming words which are one or other, or sometimes all, of the following : 1. Patronymics and terms denoting lineal descent, or community of origin ; 2. Attributives of a variety of qualities and circumstances ; 3. Appellatives, or names of persons and things ; 4. Nouns of aggregation ; and 5. Abstract nouns. These may therefore be classed under one head, as Miscellaneous nouns. Another considerable class of terminations is employed to denote possession of a thing or property by an individual object ; and they may constitute another class, as Possessives. The terminations forming the superlative and comparative degrees are included amongst the Taddhita affixes ; and so are those which form various pronominal derivatives, and terms connected with number, as ordinals, &c. : these may be grouped together. Finally, there are various indeclinable and adverbial terms. Thus making four classes of nominal derivatives ; in each of which the terminations may be alphabetically arranged. With exception of the last of the above classes, Taddhita derivatives are declinable in either one or all of the genders.

259. The letter or syllable which forms the essential adjunct to the base, is sometimes merely added to it agreeably to the laws of combination ; but it more usually takes the place of the last vowel of the primitive, and if that be followed by न्, of the consonant also. Thus from शिव comes शैव ; from विकर्त्तृ, वैकर्त्तृ ; from विनता, वैनतेय. A final उ or ऊ may be changed to its Guṇa equivalent, and then combined with the vowel of the affix, as कुरु, कौरव ; but it may be sometimes cut off, as इक्ष्वाकु, रेवताक. अश्मन्, 'a stone,' makes आश्म

'stony;' ब्रह्मन् 'the Vedas' or 'Brahma,' ब्राह्म 'relating to Brahma' or 'the Vedas;' but as a generic term of descent, it makes ब्राह्मणः 'a Brahman.' So nouns ending in इन् usually preserve the final; as, चक्रिन् 'a car,' चाक्रिन् 'belonging to a car.' There are many varieties, however, in the annexation of the affix to the base, for which the Dictionary must be consulted.

260. It is also a general rule, that all those terminations which contain an indicatory क, ज, or क, require that the first vowel of the base, whether it be a simple or compound term, substitute the Vṛiddhi equivalent; as, चक्षुस् 'the eye,' चाक्षुस् 'relating to the eye.' In some polysyllabic words the Vṛiddhi letter is repeated; as, सुहृद् 'a friend,' सौहार्दं 'friendship;' and from अग्नि and मरुत् combined, comes अग्निमारुतं 'sacred to Agni and Marut' (fire and wind). If the primitive begins with a compound letter, of which the second member is य or व, the Vṛiddhi diphthong ऐ or औ is commonly prefixed to the semi-vowel; as, from न्याय 'logic,' comes नैयायिकः 'a logician;' from व्याघ्र 'a tiger,' वैयाघ्र 'covered with a tiger's skin;' from इवम् 'to-morrow,' शीवस्तिक 'of, or relating to, to-morrow.'

261. In some instances, nominal derivatives retain the form of the primitives unaltered; as, पञ्चालः 'a native of Panchála,' otherwise पाञ्चालः; यवन 'belonging or relating to the Yavanas,' otherwise यावन. In these cases it is affirmed that the usual affix had been attached to the primitive, but again rejected, together with its effects: this is called Taddhita-luk.

262. Attributives formed with affixes containing an indicatory क, ज, ठ, ढ, व, and taking the three genders, form, with a few exceptions, the feminine with ई; as, पाञ्चाली, वैदर्भी, चाक्षुषी, मानुषी, &c.

CLASS I. *Miscellaneous affixes.*

जम्, leaving ज, forms, 1. Patronymics; as, औत्सः 'a son' or 'male descendant,' of उत्सः also generic terms of descent; as, देव 'any divine being,' from देव 'a deity:' 2. Attributives in certain senses; as, ह्यैष 'covered with an elephant's hide,' from

हृषि 'an elephant;' हारिद् 'dyed with turmeric,' from हरिद्वा; देवदारव 'made of the wood of the Devadāru pine.' 3. Appellatives; as, नृ 'a man,' नारी 'a woman;' पृथिवी 'the earth,' पार्थिवः 'a prince.' 4. Nouns of aggregation; as, कापोत 'a flock of pigeons,' from कपोतः and 5. Abstract nouns in certain senses; as, आश्व 'the nature of a horse.' In general, अश् may be considered as forming similar derivatives with the analogous termination अश्व, and to be applicable to the same primitives, although theoretically it is limited to words of which the first vowel is gravely accented, which terminate in उ, or which belong to certain specified classes; as, लक्षिकादि or लक्षिक, and others.

अटक् forms from कर्मन्, 'act,' the attributive कर्मठ 'active,' 'energetic.'

अश्, leaving अ, is an affix of very universal application. It forms, 1. Patronymics; as, औपगवः 'a son or descendant of उपगु;' वासुदेवः 'the son of Vasudeva' वसुदेवः, that is, Kṛishṇa: also terms of descent in general; as, ब्राह्मणः 'a Brahman,' from ब्रह्मन्. A final अ् is changed to उर् before the अ of अश् in this sense; as, द्वैमातुः 'the son of two mothers,' from द्वि and मातृ 'a mother.' 2. Attributives; as, मंजिष्ठा 'Madder,' मांजिष्ठ 'of the colour of, or dyed with, Madder;' वस्त्र 'cloth,' वास्त्र 'made of, or covered with, cloth,' &c.; शैव 'relating or belonging to, or a worshipper of, Śiva;' वैष्णव 'relating or belonging to, or a worshipper of, Viṣṇu;' नैषध 'belonging to, or produced in the country of, Nishadha.' अश्व, 'a horse,' makes आश्व 'belonging or relating to a horse,' 'drawn by horses;' शर्करा 'sugar,' शर्कर 'sugary,' 'made of sugar,' or 'as sweet;' औशी 'woollen,' 'made of wool,' from ऊशी 'wool;' शैष्म, हैमन्, हैमन्, 'produced in the hot or cold weather,' 'summer,' 'winter;' आह्न 'diurnal,' from अहन् 'a day;' नैश्न 'nocturnal,' from निश्ना 'night;' सांवत्सर 'annual,' from संवत्सरः 'a year;' शारीर 'bodily,' 'corporeal,' from शरीर 'the body.' It also forms possessive attributes; as, प्रज्ञा 'wisdom,' प्राज्ञ 'having wisdom,' 'wise.' 3. Many of the attributives already given are also appellatives: thus शैवः and वैष्णवः

mean severally 'a follower of Śiva or Viṣṇu;' नैषधः is a proper name, 'king of Nishadha;' वाघः 'a carriage drawn by horses.' यौव, relating to the asterism पुष्य, is in the masculine यौवः, the name of a month, when the moon is in that asterism; and in the feminine, यौवी 'day of full moon in the month of Paush.' 4. Aggregates; as, वाकं 'a flight of cranes,' from वकः 'a crane;' भैक्षं 'a troop of beggars,' from भिक्षुः 'a beggar.' 5. Abstract nouns; as, शुचिः 'who is pure,' शौचं 'purification;' मुनिः 'a silent sage;' मौनं 'silence;' युवन् 'young,' यौवनं 'youth;' पुरुषः 'a man, यौरुषं 'manliness,' 'manhood,' 'manly stature,' &c.; पृथु 'large,' पार्थिवं 'bulk,' 'bigness.' जन् is also sometimes used pleonastically; as, बन्धुः or बान्धवः 'a kinsman;' जोषधिः or जोषधं 'a drug;' देवता or देवतः 'a divinity.'

इन्, leaving इ, forms patronymics only; as, दाक्षिः 'a descendant of Dakṣha;' वैयासकिः 'a descendant of Vyāsa' (क being inserted).

इनच् and analogous terminations, क and पिटच्, are added to चिक् and चि, substituted for नि, to form चिकिन्, चिक्ल and चिपिट् signifying 'flat, as the nose,' चिकिना नासिका; or 'flat-nosed,' चिपिटः पुरुषः, &c.

इनि is added to a class of words to form nouns of multitude; as, खलिनी 'a number of mills:' also to कर्मन्द् and कृशाच्, severally authors of rules for an order of mendicants, and for acting; to imply their disciples; कर्मन्दिन् 'a mendicant,' कृशाचिन् 'an actor.' इनि is of more extensive application as a possessive affix.

इननिच्, leaving इन्, forms abstract masculine nouns from attributes of sensible properties; as, शुक्ल 'white,' शुक्लिन् 'whiteness;' पृथु 'large,' प्रथिमन् 'bulk;' मृदु 'soft,' मृदिन् 'softness;' महत् 'great,' महिमन् 'greatness;' गुरु 'heavy,' गरिमन् 'heaviness;' &c. These form their nominatives in जा; as, शुक्लिना, &c. (see p. 61).

रक्ष्य is added to प्रावृच् 'the rainy season,' forming प्रावृषेक्ष 'what grows or is produced in the rains.'

कटच् is added to appellatives to signify 'multitude;' जपिष्टः

‘a flock of sheep:’ also to various prepositions to form attributives conveying their general purport; प्रकट ‘manifest;’ विकट ‘large,’ ‘extended;’ संकट ‘contracted;’ उक्कट ‘much;’ निकट ‘near.’

कटपक् added to रथ forms रथकटपा ‘a multitude of carriages.’

कन्, that is, क, forms a variety of derivative words, mostly attributives; as, मद्रक ‘produced or born in the country of Madra,’ स्थूलक ‘stout,’ पीतक ‘dyed yellow,’ माक ‘belonging to me,’ त्वाक ‘belonging to thee,’ उक्क ‘sad,’ पक्क ‘bought with five,’ ‘bearing or receiving five,’ as tax or interest. It forms also attributives implying ‘skill;’ as, केशक ‘one skilled in dressing hair:’ or ‘limitation;’ as, छिक्क ‘cut,’ छिक्कक ‘a little cut:’ also ‘likeness;’ as, झीतक ‘cold, as it were,’ i. e. dull, slow; उक्कक ‘hot, as it were,’ i. e. quick, smart. It is added to prepositions; as, to अधि ‘over,’ अधिक ‘more than;’ and to अनु ‘after,’ and अभि ‘near;’ अनुक, अभिक or अभीक ‘lustful.’ It forms also appellatives; as, संझक: ‘an heir,’ ‘one who takes his portion,’ from संझ: ‘a part;’ particularly when pity or contempt is intended; as, वृक्षक: ‘a stumpy tree;’ झूद्रक: ‘an inferior Súdra;’ पुतक: ‘the poor child;’ देवदत्तक: ‘the unhappy Devadatta;’ अक्कक: ‘a vile horse.’ It sometimes implies ‘doubt;’ as, अक्कक: ‘the horse (of whom is this).’ It is frequently pleonastic; as, अवि: or अविक: ‘a sheep;’ मक्कि: or मक्किक्क: ‘a jewel;’ &c.

कल्य and the analogous terminations देश्य and देशीयर् are affixed to nouns to form appellatives implying ‘inferiority;’ विद्धकल्य:, विद्धदेश्य:, विद्धदेशीय:, ‘an inferior scholar.’ They are also attached in an adverbial form to verbal inflexions; as, पक्कतिकल्यं &c. ‘he cooks incompletely,’ ‘he does not finish cooking.’

क and कन् are analogous terminations, of which the essential adjunct is ईन्; the second requires the Vṛiddhi vowel: they form, 1. words implying ‘descent;’ as, from कुल ‘a race,’ कुलीन or कौलीन ‘sprung from a good family:’ 2. Attributives; as, अहन्, ‘a day,’ makes अहीन ‘to be done in a given number of days;’ अवारपाट: ‘either bank of a river,’ अवारपाटीक्क ‘who or

what goes or extends to both banks;’ ग्रामः ‘a village,’ ग्रामीय ‘rustic,’ ‘village;’ ज्ञानम् makes ज्ञानीन ‘what is fit or good for oneself;’ विश्वजन ‘all mankind,’ विश्वजनीन ‘what is fit or good for all.’ 3. Appellatives; तिल, ‘sesamum,’ makes तैलीन ‘a field of sesamum;’ सप्तपद ‘seven steps,’ सप्तपदीन ‘friendship,’ ‘intimacy;’ हेवङ्गनीन ‘fresh butter,’ from ह्यस् ‘to-day,’ and गौ ‘a cow.’

ञ, leaving इय, forms, 1. words of descent; as, from क्षत्रः ‘a man of the military caste,’ क्षत्रियः the same, as sprung from him: 2. Attributives; as, राष्ट्रः ‘a country,’ राष्ट्रिय ‘relating or belonging to it.’

क and क्य are analogous affixes, both leaving ईयः the one requires Vriddhi; the other not: they form, 1. words of descent in general; as, स्वस्रीयः ‘a sister’s son,’ पैतृस्वस्रीयः ‘the son of a father’s sister.’ 2. Attributives; महेन्द्रीय or माहेन्द्रीय ‘relating to Mahendra;’ बालीय ‘suited to, or fit for, a calf;’ प्राकारीय ‘fit for a wall.’ क is inserted before the affix after some words; as, स्वकीय ‘own,’ राजकीय ‘royal.’ 3. Appellatives; as, पर्वतीयः ‘a mountaineer.’

चक्षप् and चुक्षु are two affixes to nouns to form attributives implying ‘being known by;’ as, विद्याचक्षु or विद्याचुक्षु ‘known by, or on account of, learning.’

ज, leaving ज, forms feminine nouns of descent; as, पार्थिवा ‘a female descendant of पृथिवी;’ and nouns of action, compounded with पात ‘falling;’ as, दाहपाता ‘falling of an hour,’ ‘a lunar day.’ After श्येन ‘a hawk,’ and तिल ‘sesamum,’ a nasal is inserted; as, श्येनम्याता ‘hawking;’ तैलम्याता ‘an oblation’ (in which sesamum is scattered).

जिह् alternates with ठञ् after a few words, and like it leaves इक् for the termination; but it differs in forming the feminine with जा; as, काशि ‘a city’ (Benares), काशिक ‘belonging to Kási;’ fem. काशिका; with ठञ् it would be काशिकी.

ज्य, leaving य, forms a few appellative and abstract nouns; वेदूय ‘the lapis lazuli,’ from विदूर a mountain so named; गाम्भीय ‘depth,’ from गम्भीर ‘deep;’ आनन्त्य ‘infinity,’ from

अनन्त 'endless;' आतिथ्यं 'hospitality,' from अतिथि 'a guest;' and others.

टीट् with the analogous terminations नाट् and भट् are added to the preposition अव to form attributives implying 'flat,' as the nose; अवटीटा, अवनाटा, or अवभटा, नासिका, 'a flat nose;' अवटीटः, अवनाटः, अवभटः—पुरुषः 'a flat-nosed man.'

द्यु or द्युन् is an affix, leaving अन, to form attributives from adverbs importing 'time:' त is inserted: as, सायं 'evening,' सायन्नन 'what is of the evening;' अद्य 'to-day,' अद्यतन 'what is of to-day;' प्राह्णे 'in the forenoon,' प्राह्णेतन 'what is of the forenoon;' चिरं 'long,' चिरन्नन 'lasting or delayed long;' &c.

ठक् is an affix forming a number of words, substituting इक् for the finals of nouns ending in अ or आ, or in अन्, and adding क to others: it forms, 1. a few patronymics from feminine nouns in ई, the final of which is also cut off; as, रेवतिक 'a descendant of रेवती:' but it also implies 'inferiority' in this form; as, गार्गिक 'an inferior,' 'a young or silly descendant of गर्गा.' 2. Attributives; as, लाक्षा makes लाक्षिक 'dyed with Lac;' दधि, दाधिक 'made with, or fed with, curds;' धर्म, धार्मिक 'virtuous,' but अधार्मिक 'wicked;' मास, मासिक 'given or lasting for a month;' वर्ष, वार्षिक 'annual,' 'lasting for a year;' सेना, सैनिक 'belonging to an army.' 3. Appellatives; आखिक: 'a gambler,' from अक्ष 'dice;' नैयायिक: 'a logician,' from न्याय 'logic;' आस्तिक: 'a believer,' नास्तिक: 'an atheist,' from अस्ति 'what is:' असि, 'a sword,' makes आसिक: 'a swordsman;' धनुस् 'a bow,' धनुष्क: 'a bowman.' 4. Aggregates of inanimate objects; as, साक्कुक् 'a heap of parched grain:' but also of elephants, हास्तिकं; and of kine, धेनुकं.

ठन् forms similar derivations as the preceding, but is mostly limited to attributives, which sometimes become appellatives; as, वैदिक 'relating to the Vedas,' वैदिक: 'a Brahman who studies or teaches them;' सांग्रामिक 'relating to war or battle,' सांग्रामिक: 'a soldier.' It is extensively used to form adjectives relating to measures of value, quantity, number, or time; नैष्किक 'bought with, or of the value of, a Nishka;' अर्द्धद्वैतिक

or आर्द्धद्रोणिक 'containing, or relating to, half a droṇa' (a measure of grain); वैशतिक 'bought with, or of the value of, twenty'; आर्द्धिक 'daily' or 'lasting for a day'; मासिक 'monthly' or 'lasting for a month'; द्वैरात्रिक 'lasting for two nights'; कालिक 'continuing for a time.' Some terms of philosophy are also formed with it; as, आधिदैविक, आधिभौतिक, आध्यात्मिक, relating to that which is celestial, elemental, or spiritual. It also forms nouns of aggregation; as, केंदारः 'a field,' कैदारिकं 'a number of fields.'

उन्, like the two preceding, supplies इक् for the termination of similar nouns, but it does not require the Vṛiddhi change of the vowel; as, घट 'a jar,' घटिक 'what is placed in a jar,' नौ 'a boat,' नाविक 'who or what goes in a boat,' 'relating or belonging to it'; कर्षिक 'who sells,' विक्रीयिक 'who buys,' क्रयविक्रीयिकः 'a dealer,' 'a tradesman'; शत 'a hundred,' शतिक 'worth, or bought with, a hundred.' It is affixed to अर्द्ध and भाग to signify 'rate of interest'; अर्द्धिकं or भागिकं शत 'half per cent.' It is also a possessive affix; as, दण्ड 'a staff,' दण्डिक 'one who bears a staff'; केश 'hair,' केशिक 'one who has much hair'; गो and शत 'a hundred,' गोशतिक 'one who has a hundred cows.'

डामहृच् is considered as an affix forming the words पित्तमहः -मही, मातामहः -मही 'paternal and maternal grandfather and grandmother,' from पितृ and मातृ. डुलच् added to मातृ forms मातुलः 'a maternal uncle'; अत् to पितृ, पितृव्यः 'a paternal uncle'; and अत् to भ्रातृ, भ्रातृव्यः 'a brother's son.'

ढक् is a useful affix: it leaves ढय, and forms, 1. Patronymics and terms of descent; as, आग्नेयः 'the son of Āgni,' वैनतेयः name of Garuḍa, 'the son of Vinatá,' मित्रेयः 'son of Mitrayu,' the final of the primitive being cut off: sometimes इनङ् is prefixed to the termination; as, कौलटेयः or कौलटिनेयः 'the son of a respectable woman,' कुलटा; when कुलटा means 'a harlot,' the derivative implying 'her son' is कौलटेर, being formed with the analogous affix ढक्. So either of these, forms words implying 'descent' from a disfigured or a base person; as, काशेयः or

काशेरः 'the son of a one-eyed man;' दासेयः or दासेरः 'the son of a slave.' स्वसृ, 'a sister,' in combination rejects its final before ढक्; as, पितृस्वसेयः 'the son of a father's sister,' मातृस्वसेयः 'the son of a mother's sister.' 2. ढक् also forms attributives signifying 'produced in,' or 'derived from;' नादेय 'aquatic,' from नदी 'a river;' माहेय 'earthen,' from मही 'the earth;' and 3. a few appellatives; as, from व्रीहिः 'rice,' व्रीहेय 'a rice-field.'

ढक् is analogous to the preceding, adding क to the termination; as, कौलेयक 'belonging to, or derived from, a family;' otherwise कौलेय. It is also added to a few words in a contemptuous sense; as, ग्राम, 'a village,' makes ग्रामेयकः 'a clown;' नगर 'a city,' नागरेयकः 'a libertine,' 'a profligate.'

ढम् is another termination allied to the preceding; differing from ढक् only in being restricted to certain words; as, पुरुष, 'a man,' in particular acceptations; as, पौरुषेयो बधः 'a killing of men;' पौरुषेयः समूहः 'an assemblage of men;' पौरुषेयो विकारः 'mortal or human change;' पौरुषेयः -यी -यं 'done by a man' or 'human being.'

ञ, leaving च, forms a few feminine nouns that signify 'striking in sport;' as, दाव्वा 'quarter-staff,' and मौष्टा 'boxing,' from दव्वा 'a staff,' मुष्टि 'the fist;' also some attributives; as, सर्व 'all,' सार्व 'fit or good for all.'

व्य, leaving य, forms words implying 'descent;' as, दैत्यः 'a demon,' 'a son of Diti;' आदित्यः 'an Aditya,' 'son of Aditi;' कौरव्यः 'a descendant of Kuru.' It is added to पति, when preceded by a noun; as, प्रजापत्यः 'son or descendant of प्रजापति;' and to words signifying 'an artisan;' as, तानुवाय, 'a weaver,' makes तानुवाय्यः 'a weaver's progeny;' it also forms appellatives; as, परिषद् makes पारिवष्यः 'an assistant at an assembly.'

तल् forms feminine nouns signifying, 1. Aggregation; ग्रामता 'a number of villages;' जनता 'a number of men;' गजता 'a herd of elephants;' 2. Abstract property; स्त्रीता 'womanhood,' गोता 'cowhood,' पुत्रता 'childhood.' It is also added pleonastically to देव; as, देवता 'a divinity.'

अ is added to some words to denote 'time;' as, परत 'of last year;' परादि 'of the year before last;' चिरत 'of a long time ago:' also to नू substituted for न, नूत 'new:' the latter takes तनप् in the same sense, नूतन, and, as above, नवीन.

त्वं is added to terms of place to form attributives; दक्षिणात् 'produced in the south,' 'a native of the south,' &c.: so पाश्चात्, पौरव, 'produced in the west, east,' &c.

त्वन् forms feminine appellatives after the prepositions अत्रि and उप; as, अधिवका 'an acclivity;' उपत्यका 'land at the foot of a mountain.'

त्वप् is affixed to indeclinables to form attributives implying 'production;' as, क्त्व 'produced where;' तत्रत् 'born or produced there;' इहत् 'born or produced here:' with अना, 'together,' it forms अनात्: 'a minister.'

क्ष is added to गो, 'a cow,' to denote 'multitude;' गोक्षा 'a herd of cattle.'

त्व forms neuter abstract nouns from any other nouns; ब्राह्मणत्वं 'Brahmanhood,' बालत्वं 'childhood,' पुण्यत्वं 'holiness.'

दध्व् and ह्यसप् are added to nouns to denote 'measure of height;' ऊरुदध्व्, ऊरुह्यसप् 'as high as the thigh.'

दूस् is added to अत्रि in the sense of 'milk;' अत्रिदूस् 'ewe's milk.' मरीस and सोढ, equally anomalous affixes, and probably obsolete words, meaning 'milk,' are similarly employed; as, अत्रिमरीसं and अत्रिसोढं.

नप् and the analogous affix जप् are added severally to स्त्री and पुंस् to form appellatives; स्त्रैण 'produced from, or by, a woman;' पौत्र 'produced of, or by, a man.' In the neuter gender they may be abstract nouns; स्त्रैण 'womanhood,' पौत्र 'manhood.'

पाशप् forms attributives from nouns in the sense of 'inferiority;' as, निष्कपाशः 'an indifferent physician:' compounded with केश it signifies 'quantity;' केशपाशः 'abundant hair:' केशपशः has a similar purport.

पिञ्ज and पेज are added to तिल to denote 'barrenness;' तिलपिञ्जः or तिलपेजः 'barren sesamum,' 'not bearing seed.'

कृन् and कृन् are affixes forming principally patronymics or terms implying 'descent:' the former furnishes the termination कृन्, the latter कृन्; as गार्गीयः or गार्गीयः 'a descendant of the sage गर्गः.' Analogous to them is कृन्, forming attributives of which the feminine takes ई, as denoted by the sibilant: thus from कपिश, 'a country,' comes कपिशायन 'produced in it;' as, कपिशायनं मधु 'honey of Kapisá;' कपिशायनी द्राक्षा 'a grape of the same.'

मय् is added to nouns to import 'made or consisting of;' as, अश्ममय 'made or consisting of stone,' 'stony,' 'marble;' काष्ठमय 'wooden,' 'made of wood;' मृत्तमय: 'earthen,' 'made of earth or clay:' it also implies 'containing' or 'abounding with;' as, अन्नमय 'containing food' (a dish, &c.); मोदकमय 'containing sweetmeats' (a shop or the like); घृतमयो यज्ञः 'a sacrifice abounding with clarified butter,' i. e. one in which many oblations are offered. It also forms with गो, 'an ox,' the term गोमयः, which may mean either 'cow-dung' or 'the nature or property of a cow.'

मात्रच् is added to words to denote 'measure,' either of height, capacity, or number; जानुमात्र 'as high as the knee;' प्रस्थमात्र 'as much as a Prastha;' पञ्चमात्र 'five in tale;' तावन्मात्र 'so much.'

य is added to a few words to form, 1. Attributives; as, ग्राम 'a village,' ग्राम्य 'rural,' 'rustic;' मुख 'the face,' मुख्य 'principal;' दण्ड 'punishment,' दण्ड्य 'deserving punishment;' श्रद्धे 'respect,' श्रद्ध्य 'deserving respect;' बध 'killing,' बध्य 'deserving death:' 2. Abstracts; as, सखि 'a friend,' सख्य 'friendship;' दूत 'a messenger,' दूत्य 'mission:' वणिज्, 'a merchant,' makes वणिज्या 'trade:' स्तेन 'a thief,' makes स्तेय 'theft,' 'thieving.' य is more frequently combined with other letters, as in म्य, स्म, यक्, यञ्, and यत्.

यक् forms a few abstract nouns: राजन्, 'a king,' makes राज्यं 'kingdom;' सेनापति 'a general,' सेनापत्यं 'command;' पुरोहित 'a family priest,' पौरोहित्यं 'priesthood.'

यत्, leaving य, forms, 1. Patronymics or terms of descent; as, अभिजित् a proper name, अभिजितः 'the son of Abhijit;' दैव्य 'sprung from a god;' वास 'a native of the outer (वहिर) country;' 2. Attributives; as, द्वीप्य 'is produced in or on an island,' द्वीपः; 3. Aggregates; as, केंदार 'a field,' केंदर्यं 'a number of fields;' केशः 'hair,' केश्यं 'a quantity of hair;' पाशः 'a noose,' पाश्या 'a number of snares;' &c.

यत्, leaving य, and requiring no change of the radical vowel, is of much more extensive application than either of the preceding: it forms a few terms of descent; as, राजन्यः 'a man of the military tribe, sprung from a Rāja;' कुल्य 'of a good family:' but its chief application is to form attributives implying derivation, relation, or fitness, becoming frequently appellatives; as, रथ्य 'what is fit for a carriage;' रथ्यः 'a horse fit for harness;' रथ्यं 'a carriage-wheel:' मूल relating to the root, or to original price; मूल्यः 'price,' मूल्यं 'profit;' वयस्य 'suited in age,' वयस्, whence वयस्यः 'a friend.' Of other attributives formed with this affix are तुल्य 'like,' न्याय्य 'suitable,' पथ्य 'appropriate,' हृद्य 'agreeable,' धन्य 'wealthy,' सग्य 'chief,' धन्य 'virtuous,' जन्य 'relating to the people,' 'popular,' 'current,' यशस् 'fame,' यशस्य 'famous,' शीर्षेच्छ 'deserving decapitation,' from शीर्ष for शिरस् and छेद 'cutting.' Nouns ending in उ and the word गो take गुहा before यत्; as, शकु 'a stake,' शक्य 'fit for a stake' (wood); गव्य 'relating to a cow' or 'derived from one,' गव्यं 'cow's milk:' श्वन्, 'a dog,' changes the semivowel; as, शुन्य or शून्य 'canine:' नाभि, 'the nave of a wheel,' makes नभ्य 'fit for the nave;' and नास 'the nose,' नस्य 'fit for the nose,' नस्यं 'a nozzle:' भाग 'a part,' भाग्यं 'half' (at interest), भाग्यं शतं 'half per cent.' Of the appellatives, besides those specified, are, जन्या 'a bridemaid,' from जनी 'a wife;' धेनुष्या 'a milch cow,' from धेनु, the same, with स् inserted; वेद्यः 'an actor,' from वेद्य 'dress;' कर्मस्यं 'vigour,' from कर्मन् 'act;' and द्रव्यं 'thing,' 'wealth,' from द्रु 'a tree.'

र is added to nouns to form diminutives; कुटी 'a house,' कुटीरः 'a small house;' शमी 'the Samí tree,' शमीरः 'a small Samí tree.'

हृष्य is added to words to imply 'cause' or 'origin,' if the latter be man; as, समहृष्य 'what proceeds from the same cause;' देवदत्तहृष्य 'what originates with Devadatta.'

ल is added to चिल, चुल्, and पिल्, substituted for क्लिप्त 'moist,' making चिल्ल, चुल्ल, and पिल्ल, to signify 'blear-eyed.'

विडक् and विदीसक् are added to the preposition नि to form attributives; as, निविड, निविदीस, 'thick,' 'coarse;' also 'flat or crooked nosed.'

बुम् is a useful affix: बु always, as in the Kṛidanta derivatives, denotes the addition of चक. It forms attributives signifying chiefly 'produced in' or 'from;' as, ग्रीष्म 'the hot season,' ग्रीष्मक 'growing or produced in summer;' उष्ट्र 'a camel,' औष्ट्रक 'produced from a camel;' कौलालक 'made by a potter,' कुलाल; आरक्षक 'produced in a wood,' 'wild.' It is also added to names of countries to signify either the place or people; पाटलिपुत्रक is synonymous with पाटलिपुत्रः 'Pali-bothra;' आङ्गका means 'the people of Ánga;' also any thing peculiar to the country; as, from कच्छ, 'Cutch,' comes काच्छको मनुष्यः 'a man of Cutch;' काच्छकं हसितं 'a Cutch laugh.' It also forms nouns of aggregation; as, औषकं, from उष्ट्रन् 'an ox,' 'a herd of oxen;' औपगवकं 'a number of the descendants of Upagu,' or 'his family or tribe collectively.'

बुन्, like the preceding, adds चक, but does not change the vowel of the primitive. It forms such attributives as ज्ञमक, from ज्ञम 'order,' 'one who knows the order;' पन्थक 'produced in or on the road;' पथक 'one who knows the road;' पूर्वाह्नक 'produced in the forenoon:' also a few feminine nouns in particular acceptations; as, from षट् for पदि, 'a quarter,' comes पदिका 'quarter,' when succession is implied; as, द्विपदिकां ददाति 'he gives two and two quarters;' द्विशतिकां ददाति 'he gives two and two hundreds:' or when succession is not implied, but legal proceedings are; as, द्विशतिकां दक्षितः 'fined two hundred.'

बुन् also forms feminine nouns from compounds implying 'enmity between the objects;' as, काकोलूकिका 'the natural hostility of the crow and the owl.'

ज्ञालच् forms an attributive noun with the preposition वि; विशाल 'large,' 'extensive.'

शाकट and शाकिन are added to names of vegetable substances to denote 'a field;' as, इक्षुशाकट or इक्षुशाकिन 'a field of sugar-cane.'

उरच् is added to nouns to form appellatives with the sense of 'diminutiveness' or 'inferiority:' गोशी 'a sack,' गोशीतरी 'a small sack,' बालातर 'a young calf,' अश्वतर: 'a foal,' also 'a mule;' अश्वभतर: 'an ox unfit for the yoke.'

उन् forms attributive nouns analogous to those formed with उन्, as above, but in particular senses; and the feminine termination is ई. The words imply, 1. 'Who or what goes by means of;' as, अश्विक 'one who goes on a horse;' पथिक-की 'a cripple,' 'one who goes by means of a wheel-chair;' रथिक; पथिक-की 'a traveller,' 'one who goes along the road;' or, as applied to inanimate things, वारिपथिक 'what comes, or is brought, by water:' 2. 'Who or what takes by means of;' as, भस्त्रा 'an inflated skin,' भस्त्रिक 'a ferryman,' 'one who takes passengers or goods across a river on a skin;' विवध: or वीवध: 'a yoke for carrying burdens by a rope at each end,' विवधिक or वीवधिक 'a porter carrying loads by a yoke:' and 3. Containing a given measure; as, आढकिक 'containing two Ārhakas of grain,' 'a field,' &c.

उल् is similarly applied to a few words; as, आकर्षक-की-कं 'who or what goes by being dragged.'

प्लम् is added to शमी, 'the Samī tree,' to signify 'made of its wood,' शामिल: -ली -लं.

अम् forms abstract neuter nouns from a variety of words; as, शुक्ल 'white,' शौक्ल्यं 'whiteness;' दृढ 'firm,' दार्ढ्यं 'firmness;' मधुर 'sweet,' माधुर्यं 'sweetness;' मूर्ख 'a blockhead,' मूर्ख्यं 'folly;' चोर 'a thief,' चौर्यं 'stealing;' स्तेन: 'a thief,' स्तेन्यं 'stealing;' पिशुन: 'a knave,' पैशुन्यं 'dishonesty;' ब्राह्मण: 'a Brahman,'

ब्राह्मण्यं 'the nature or office of a Brahman;' चतुर्वर्ण्यः 'the four castes,' चातुर्वर्ण्यं 'the duties or institution of the four castes;' परम्परया 'successively,' पारम्पर्यं 'succession,' 'tradition.' When taking the feminine gender, these nouns reject य before ई; as, उचित 'right,' 'fit,' makes औचित्यं or औचिती 'fitness.'

जा and सा are added pleonastically to मृद् 'earth;' so is तिकन्, making मृत्तिका, मृत्सा or मृत्सा, 'earth.'

CLASS II. Possessives.

अच्, leaving अ, is substituted for the terminations of a few words ending in vowels, and added to others ending in consonants, to form possessive adjectives; as, जटा makes जट 'who has braided hair;' उरस् 'the breast,' उरस् 'breasted;' अय 'sin,' अय 'sinful;' अर्शस् 'who has hæmorrhoids,' from अर्शस्; &c.

जाटच् and जालच् are added to nouns to signify possession or use of the object they denote, but in a depreciatory sense; as, वाच्, 'speech,' makes वाचाट or वाचाल 'one who speaks much and nonsensically.'

स्वामिनच् added to स्व, 'property,' makes स्वामिन् -मी -मिनी 'a master' or 'mistress,' 'an owner of property.'

आरकन् is added to शृङ्ग 'a horn,' and वृन्द 'a heap,' to form attributives; as, शृङ्गारक 'horned,' वृन्दारक 'preeminent.'

आलुच् forms attributives of possession, with the sense of 'non-endurance;' with शीत 'cold,' उष्ण 'warm,' and तृप्त 'oiled butter;' as, शीतालु 'suffering from cold,' 'freezing;' उष्णालु 'suffering from heat;' तृप्तालु 'having, but not liking, oiled butter.' हृदय, 'the heart,' forms हृदयालु 'kind-hearted.'

इतच् forms possessive attributives from the class of words called तारकादि; as, तारका 'a star,' तारकित 'starred,' 'starry;' पुष्प 'a flower,' पुष्पित 'flowered,' 'flowery;' कुसुम 'a flower,' कुसुमित 'having flowers;' खण्ड 'a part,' खण्डित 'parted,' 'divided,' 'having parts;' पिपासा 'thirst,' पिपासित 'thirsty;' दुःख 'pain,' दुःखित 'afflicted,' 'pained;' सुख 'pleasure,' सुखित 'happy,' 'at ease;' &c.

इनच् forms फलिन 'fruitful,' from फल 'fruit;' and वह्निच्

'peacock-tailed,' or बहिः 'a peacock,' from बह् 'the tail of that bird.' मल, 'dirt,' makes मलिन, or with ईमसच्, मलीमस 'dirty,' 'foul,' 'wicked.'

इनि is affixed to nouns ending in च् to denote possession actual or figurative; दण्ड 'a staff,' दण्डिन् 'one who carries a staff'; धन 'wealth,' धनिन् 'wealthy'; सुख 'happiness,' सुखिन् 'happy'; दुःख 'pain,' दुःखिन् 'sorrowful'; also to पूर्व in particular meanings; पूर्वनि 'one who has priority,' i. e. one who has done (eaten or drank) any thing on a former occasion; कृतपूर्वो कटं 'he formerly made the mat.' आह्व makes आह्विन् 'one who has partaken of a Śrāddha' or 'funeral feast'; and साक्ष 'visible,' साक्षिन् 'one who has seen any occurrence,' 'a witness.' It is also added to certain words in चा or ई; as, शिखा 'a crest,' शिखिन् 'crested,' शिखी 'a peacock'; माला 'a garland,' मालिन् 'having a garland,' माली 'a gardener'; व्रीहि 'rice,' व्रीहिन् 'having rice'; also to numerals connected with age; as, पञ्चमिन् 'having the fifth (month or year)'; पञ्चमी बालः 'a boy in his fifth year.' Occasionally क is prefixed to इनि; as, वातकिन् 'one who suffers from disordered wind.' It forms various feminine nouns of locality; as, पुष्करिणी 'a pool having the lotus'; so यमिनी, कुमुदिनी, &c. It forms various appellatives, as above, and as हस्तिन् 'an elephant,' from हस्त 'his trunk.'

इलच् is affixed to a class of words termed पिच्छादि to form possessives; as, पिच्छा 'mud,' पिच्छिल 'muddy'; उरस् 'the chest,' उरसिल 'broad-chested'; प्रज्ञा 'knowledge,' प्रज्ञिल 'wise'; also to फेन 'froth,' फेनिल 'frothy'; to सिकता 'sand,' and शङ्कषा 'gravel,' as epithets of place; सिकतिला or शङ्करिला भूमिः 'sandy or gravelly soil'; also to तुन्द and other words; तुन्दिल 'corpulent,' उदरिल 'big-bellied,' &c.

उरच् is added to दन्त, 'a tooth,' to form दन्तुर 'having large or prominent teeth.'

जल is added to बल 'force,' and वात 'wind,' to signify 'impatience'; बलूल 'not enduring force'; वातूल 'not bearing wind'; the latter is also an appellative; वातूलः 'a gale,' 'a whirlwind.'

विमनि forms वागिमन् 'eloquent,' 'well spoken,' from वाच् 'speech.'

इलच् is added to नड and झाद; as, नडल 'abounding with reeds;' झाडल 'abounding with young grass' (a field, a country, &c.

न, as a possessive affix, is added to a class of words termed चामादि, and which imply 'diseased;' as, चामन् 'itch,' चामन 'itchy;' कृमि 'a worm,' कृमिन 'affected with worms.' It also forms irregularly ज्योत्स्ना 'moonlight,' from ज्योतिष् 'light.'

भ is added to the words तुन्दि, चटि, and बलि; as, तुन्दिभ 'having corpulence,' 'corpulent;' चटिभ 'lousy;' बलिभ 'wrinkled.'

मनुप् is in an especial degree the affix implying 'possession:' the essential element is मन् or वन्, inflected as मान्, मती, मन्, or वान्, वती, वन् (see p. 57). The म is changed to व after a final or penultimate अ or आ, and after any consonant except a nasal or a sibilant: it is so changed after a final or penultimate म; it is unchanged after any other vowel than अ or आ, and after a nasal or a sibilant: but there are special exceptions to these changes: thus किन् makes किंवन् 'having something;' यशस् 'fame,' यशस्वन् 'famous;' लक्ष्मी 'prosperity,' लक्ष्मीवन् 'prosperous.' A great variety of attributives and appellatives are formed with this affix; as, धनवन् 'wealthy,' रसवन् 'flavoured,' मेधावन् 'intelligent,' गोमन् 'having cows,' भूमिमन् 'having land.' राजन् retains its final, if meaning 'well governed,' राजन्वती भू: 'a well governed country;' but राजवन् 'having a king.' उदक, 'water,' substitutes उदन् before मनुप्; as, उदन्वन् 'having water,' उदन्वान् 'the ocean.' The following are irregularly formed with this affix: अङ्गीवान् 'the knee' (having a bone); चङ्गीवान् the name of a king (having a country); रुन्धवान् the name of a mountain (having salt); चम्पैयवती 'the river Chambal' (having a skin or hide). In their literal acceptation these are regular; as, अस्थिवन्, चक्रवन्, &c. In place of मनुप्, the affix in certain senses is termed उमनुप्, the initial उ causing the elision of the final vowel of the primitive;

as, कुमुद 'a lotus,' कुमुद्वती 'a place abounding in lotuses;' महि 'a buffalo,' महिष्वाती the name of a city.

यप् is added to a few words to form attributives; as, हिम्य 'snowy;' गुह्य 'excellent,' 'having merit;' ह्य्य 'having a handsome form:' also ह्य्य: 'a coin,' i. e. having an impression.

वुप् is added to ऊर्णा 'wool,' ऊर्णायु 'woolly:' also to अहम् 'I,' अहंयु 'arrogant;' and शुभम् 'good,' शुभंयु 'lucky:' also to वं and शं; as, वंयु, शंयु 'happy,' 'prosperous.'

र forms attributives and appellatives after certain words; पाक्षु 'paleness,' पाक्षुर 'pale;' मधु 'honey,' मधुर 'sweet,' 'honied;' सुवि 'a hole,' सुविर 'perforated;' उव 'saline soil,' उवर 'having or abounding with such soil.' नग, 'a mountain,' makes नगरं 'a city' (having houses as lofty as mountains); and तमस् 'darkness,' तमिष्ठं or तमिष्ठा the same; the penultimate being changed to इ.

लप् forms attributives with various words; शंस 'the shoulder,' शंसल 'strong;' वत्स 'a child,' वत्सल 'affectionate;' वृडा 'a crest,' वृडाल 'crested;' धेन 'froth,' धेनल 'frothy.'

ष is added to केश 'hair,' केशष 'having fine or abundant hair;' in which sense it may be also केशिन्, केशिक, or केशवत्; as a name of Kṛishṇa, it is केशव: alone. It is added to a few other words; as, to मणि 'a jewel,' and हिरण्य 'gold,' to form मणिव: 'a particular Nága;' हिरण्यव: 'one of the treasures (personified) of the god of wealth:' also to अर्णस् 'water,' which rejects its final, अर्णव: 'the ocean.'

वलप् forms attributives, used chiefly as appellatives, after certain words; शिखावल 'crested,' शिखावल: 'a peacock.' A final short vowel becomes long before it; as, दन्त 'a tooth,' दन्तावल: 'an elephant;' कृषि 'culture,' कृषीवल: 'a husbandman;' आसुति 'spirit,' आसुतीवल: 'a distiller;' परिषद् 'a court,' परिषद्वल: 'a Rāja;' रजस् 'menstrual excretion;' रजस्वला 'a woman at that period.' ऊर्जस्, 'strength,' makes ऊर्जस्वल 'strong.'

विनि is added to words ending with अस्; as, तपस् 'penance,' तपस्विन् 'who practises penance,' 'an anchorite;' यज्ञस् 'fame,'

यज्ञस्त्रिन् 'famous:' also to माया 'illusion,' मायाविन् 'deceptive,' मेधा 'apprehension,' मेधाविन् 'intelligent;,' स्रज् 'a garland,' स्रविन् 'having a garland;,' and आमय 'sickness,' with the final made long, आमयाविन् 'sick,' 'ill.'

श forms attributives from a class of words termed लोमादि; as, लोमन् and रोमन् 'hair of the body,' लोमश, रोमश, 'hairy;,' कपि 'an ape,' कपिश 'tawny;,' &c.

CLASS III. *Degrees of Comparison: Pronominals: Numerals.*

263. The affixes which form the comparative and superlative degrees have already been specified, as त्रप् or तमप्, and ईयस् or ईयसुन्, and इह or इहन्; they are noticed here only as belonging to the class of Taddhita affixes (see p. 76).

264. Pronouns take some of the preceding affixes, with the same effect and signification as those already specified: thus अस्मिन् is added to the possessive cases plural of अस्मद् and युष्मद्, making आस्माक, यौष्माक, 'what belongs or relates to us' or 'to you:' also to the same cases singular, with क inserted; as, तावक, मामक, 'what relates or belongs to thee' or 'me.' इ is also added to अस्मद्; as, अस्मदीय 'relating or belonging to me;,' and to भवन् 'you' (respectfully); भवदीय 'yours' or 'your honour's.' Besides these, they have some peculiar to themselves.

सकच् is sometimes substituted for the proper terminations of किम्, यद्, and तद्; as, कक 'which?' यक 'who,' सक 'that.'

उतरच् and उतमच् are added to the same pronouns, also to एक, to form comparisons between two or many; as, कतर, यतर, 'which of two;,' कतम, यतम, 'which of many;,' ततर, ततम, 'that of two' or 'of many;,' एकतर, एकतम, 'one of two' or 'of many.'

इति is added to किम्, forming कति 'how many.'

वतुप् is added to several of the pronouns to imply 'quantity:,' it leaves वत्, as already noticed (p. 84). To these may be added त्रिषुक्, forming attributives from them; यावत्त्रिष 'having or being how many;,' तावत्त्रिष 'having or being so many.'

265. Nouns of number take Taddhita affixes to denote

ordinals and other modifications: some of them have been already noticed (p. 91).

इ is added to दशन् and its compounds, to विंशति and the decimals ending in शन्, to form numerals in addition to others with which they are inflected. इ, leaving च, causes the elision of the final letter; एकादशं शतं 'one hundred and eleven;' विंशं शतं 'a hundred and twenty.'

इद् forms ordinals from cardinals for all above ten; एकादश 'eleventh,' विंश 'twentieth,' &c.; or those from twenty upwards prefix तमद् to इद्, making विंशतितम, &c. (p. 91).

दिनच् added to चादि, 'first,' forms the ordinal चादिन 'first:' it also forms terms signifying 'relative order,' either in place, degree, or time, with अग्र 'before,' अन्त 'end,' and पश्चात् 'after;' as, अग्रिम 'first,' 'prior;' अन्तिम 'subsequent;' पश्चिम 'posterior.'

तयप् added to numerals implies 'division;' as, पञ्चतयं दाह 'wood in five pieces,' or 'five pieces of wood.' It forms similar derivatives with द्वि and त्रि in alternation with यच्; as, द्वितय or द्वय, त्रितय or त्रय, 'two' or 'twofold,' 'three' or 'threefold.'

तीय is added to द्वि and त्रि, the latter of which changes रि to च्, to form ordinals; as, द्वितीय 'second,' तृतीय 'third:' to these, अन्, that is, च, taking the place of the primitive च, is added, to imply 'division;' as, द्वितीयो भागः 'a second part,' 'a half;' तृतीयो भागः 'a third:' so चतुर्थ, पञ्चम, 'a fourth,' 'a fifth,' &c.; ordinals being in fact the same as fractionals. ष and अष्टम take optionally ञ, making either षष्ठ or षाष्ठ 'a sixth,' अष्टम or आष्टम 'an eighth.'

सुच् is added to द्वि, त्रि, and चतुर्, making द्विस्, त्रिस्, चतुर्, 'in value twice,' 'thrice,' 'four times.' स् becomes Visarga, and that again र् before a sonant; as, द्विर्भुङ्क्ते 'he eats twice.'

अय् is added to शत and सहस्र to signify 'bought with' or 'worth:' शतान् 'bought with a hundred;' साहस्रान् 'bought with a thousand:' also to signify general relation to those numbers.

कन् may be added to numerals not ending with शन् or ति to signify 'bought with;' पञ्चक 'bought with five:' the

exceptions take ठक्; वैशतिक 'bought with twenty;' चात्वारिंशत् 'bought with forty.' It may be added to them to form denominatives; as, विंशतिक: 'a book containing twenty (chapters).' It is also added to terms of quantity, formed with यत्; as, तावत्, or with इत् inserted, तावतिक 'bought with so much.' कन् is added to numerals forming attributives to imply a sum given either as interest, tax, profit, or bribe; as, पचको राजा 'the king, who has received a tax of five;,' पचको देवदत्त: 'Devadatta has taken five (per cent. interest);' &c. Derivatives with other affixes are similarly employed; as, शतिक: शतः 'one to whom a hundred has been given,' &c.

ख may be added to विंशति when preceded by a numeral or by अर्धर्द्धे 'plus a half:' to signify 'value,' क is inserted; as, द्विविंशतिकीन 'worth twenty-two;,' अर्धर्द्धेविंशतिकीन 'worth twenty plus a half,' i. e. worth thirty.

ठन् or यत् may be added to शत to signify 'being worth' or 'bought with;,' शतिक or शत 'what is worth a hundred;,' also, as above, 'he to whom a hundred is given.'

डुन् is added to numerals ending in ति or यत् to signify 'value;,' विंशक, त्रिंशक, चात्वारिंशक, 'bought with, or worth, twenty,' &c.

मयट्, added to numerals, implies 'equal or equivalent to in value;,' as, द्विमयमुदधिद् यवानां 'the butter-milk is worth two (it is twice the value) of the barley.'

CLASS IV. *Indeclinables.*

266. A variety of indeclinable words, chiefly significant of time or place, are formed with affixes considered as belonging to the class of Taddhita terminations.

च is affixed to किम् 'what,' which is changed to कु in the sense of 'place;,' as, क्क 'where.'

अतसुक् forms with उत्तर 'north,' and दक्षिण 'south,' or 'on the right,' the indeclinables उत्तरतः 'in or from the north,' दक्षिणतः 'in or from the south,' or 'on the right hand.'

असि and अस्ताति form adverbs of place or time with पुर, अप,

and अच्, considered as substitutes for पूर्व, अघर, and अवर; as, पुट्, पुरस्तात् 'before,' 'prior,' 'in front,' 'in or on the east;' अधः, अधस्तात् 'down,' 'below,' 'inferior;' अवः, अवस्तात् 'behind,' 'after,' 'in the west;' the latter is also optionally अवरस्तात्. घर optionally takes अतनुच् or अस्तात्; as, परतः, परस्तात् 'after,' 'subsequent.'

अधुना is considered as irregularly substituted for इदम्, 'this,' 'in this time,' 'now.'

अहिल् is added to different pronouns to signify 'time;' as एतद् 'this,' एतर्हि 'in this time,' 'now;' कर्हि and यर्हि 'when;' तर्हि 'then,' 'at that time.'

आच् is added to उत्तर and दक्षिण to signify 'in' or 'from;' उत्तरा or दक्षिणा वसति 'he dwells in the north' or 'in the south;' उत्तरा or दक्षिणा पुनरागतः 'returned from the south.' They take आहि in the same sense; उत्तराहि, दक्षिणाहि.

एनप् is added to the same words; उत्तरेण, दक्षिणेन, 'in or on the north' or 'the south.'

कृत्वसुच् is added to numerals and to बहु to signify 'times,' when alluding to the reiteration of an act essential to life; द्विकृतो भुङ्के 'he eats twice;' so पञ्चकृत्वस्, शतकृत्वस्, बहुकृत्वस्, and the like.

प्ति converts into indeclinables, nouns compounded with any of the derivatives or inflexions of अस or भू 'to be,' or कृ 'to make,' to imply that the object is, or is made, what it was not before. A final अ or आ, except when the word is already an indeclinable terminating with the latter, is changed to ई; इ and उ are made long; and च्चु is changed to री; as, कृष्णीकृत 'made black,' 'blackened;' शुक्लीकरोति 'he makes white' or 'whitens;' दोषाभूतमहः 'the day has become evening;' शुचीभवति 'he becomes pure;' पटुसन् 'becoming eloquent;' मातृभूता 'become a mother.' अरुस्, मनस्, and अक्षुस् drop their finals; अरुकरुषं 'making sore;' उन्मनीस्यात् 'he will become mad;' उच्चक्षूकरोति 'he looks upwards.'

डाच् is an affix similar to the preceding, attaching आ to the end of a word joined to the derivatives or inflexions of the

verb कृ 'to make;' as, दुःखाकरोति 'he pains' or 'distresses;' सुखाकरोति 'he makes happy;' प्रियाकरोति 'he pleases:' also after reiterated words expressing inarticulate sound; पटपटाकरोति 'he makes the sound pat pat:' also after particular words used in the sense of 'ploughing;' द्वितीया or तृतीयाकरोति 'he ploughs (a field) twice or thrice;' शस्त्राकरोति 'he ploughs (a field) back again;' बीजाकरोति 'he ploughs (a field) with the seed,' 'he drill-sows it.'

तसि is substituted for the terminations of the instrumental and ablative cases; the former implying 'cause:' चरित्तः 'by, or on account of, behaviour;' वृत्ततः 'by, or on account of, its rotundity;' ग्रामतः 'from the village;' आदितः 'from the first;' मध्यतः 'from the middle:' also as implying 'descent;' कृष्णतः प्रसुप्तः 'Pradyumna was descended from Krishna.' It is added to the names of diseases, to imply their removal; तं प्रवाहिकातः कुरु 'make him (free) from flux.' It is considered to represent the genitive case in such sentences as देवा अर्जुनतो भवन् 'the gods were (on the side) of Arjuna.'

तसिल्, which, like the former, leaves तस्, is added to pronouns and pronominals in the sense of the ablative and locative cases: अतस् or इतस् 'hence' or 'here;' ततस् 'thence,' 'therefrom,' also 'therefore' or 'there;' यतस् 'whence,' 'wherefrom,' 'wherefore,' 'where;' इतस्ततस् 'here and there,' 'every where.' किम् before an affix beginning with त or ह becomes कु; कुतस् 'whence,' 'wherefrom,' or 'wherefore,' 'when;' सर्वैतस्, विष्वतस्, 'every where;' उभयतस् 'on both sides:' so अभितस् 'on both sides;' परितस् 'all around;' बहुतस् 'in many places or ways.'

तल् is affixed to pronouns and pronominals in the sense of 'locality;' as, कुत 'where,' यत 'where,' तत 'there,' सर्वैत 'every where.' अ is substituted for एतद्; as, अत 'in this place,' 'here.'

त्वा is added to certain words with the sense of the accusative or locative case: देवत्वा वन्दे 'I salute the gods;' मनुष्यत्वा रणे 'I delight in the men;' बहुत्वा 'in many ways.'

चाल् is affixed to pronouns and pronominals to denote 'manner,' 'kind;' as, यथा 'as,' 'in what manner;' तथा 'so,' 'thus,' 'in this manner;' कथा 'how.'

यमु is added to इद् and किम्, substituting severally इद् and क in the same acceptation: इत्यम् 'thus,' कथम् 'how.'

दा is added to pronouns and pronominals to imply 'time;' as, यदा 'at what time,' 'when;' तदा 'at that time,' 'then;' कदा 'when;' एकदा 'once;' अन्यदा 'at another time;' सर्वदा 'always:' also स being substituted for सर्व, सदा.

दानीम् is added to इद् and तद् to signify 'time:' the initials of the primitives only are retained; इदानीम् 'now,' 'at this time;' तदानीम् 'then,' 'at that time.'

षा is affixed to numerals to imply 'numeration;' as, एकषा 'once,' 'one,' singly; द्विषा or द्वेषा 'twice,' 'twofold;' त्रिषा or त्रेषा 'thrice,' 'threefold;' पञ्चषा 'five times' or 'fivefold' or 'five parts;' as, एकं राशिं पञ्चषा कुरु 'make one heap into five.' The analogous affix यमुम् is added to द्वि and त्रि, making द्वैयम्, त्रैयम्, 'twofold,' 'threefold.' अयमुम् may be added to एक, making ऐकयम्.

ना is added to the preposition वि, making विना 'without,' 'except;' and नाम् to the negative नम्, नाना, 'manifold,' 'various.'

रिल् and रिहातिल् are added to उप, substituted for उचैत्; as, उपरि or उपरिहात् 'up,' 'above.'

वत् affixed to words forms indeclinables implying 'resemblance in act;' as, ब्राह्मणवत् 'like a Brahman;' क्षत्रियवत् 'like a Kshetriya:' also denoting 'fitness,' 'suitableness;' राजवत् 'fit for, or worthy of, a king:' also if the preceding word have the sense of the genitive or locative case; मथुरावत् 'as in Mathurá;' देवदत्तवत् 'like (the figure of) Devadatta.'

शस् is added to अल्प and बहु to imply 'degree;' अल्पशः 'a little;' बहुशः 'much,' 'abundantly,' 'for the most part:' also to numerals and terms of measure, to denote 'successive order;' द्विशः 'two and two;' माषशः 'Másha by Másha.'

साति is added to words like प्ति to signify a thing's becoming

what it was not before, in combination with the same verbs; also with words signifying 'production;' as, भस्मसात् करोति 'he reduces to ashes;' शस्त्रमग्निंसात् सम्पद्यते 'the weapon is produced as fire,' or 'is in a blaze;' also अग्निंसाद्भवति 'is fire.' It also means 'dependence;' as, राजसाद्भवति राष्ट्रं 'the country becomes dependent wholly on the king;' or 'appropriation;' as, दानं विग्रसात् करोति 'he makes the gift wholly the property of the Brahmans.'

CHAPTER VII.

COMPOUND WORDS.

267. THE composition of words prevails in Sanskrit to an extent that much exceeds its occurrence in any other language. It is termed in original grammars, Samāsa समासः.

268. When a greater or lesser number of words are combined, so as to form one new term, the characteristic signs of case and number are, with occasional exceptions, rejected by all the members of the compound except the last.

269. Compound words are arranged, agreeably to the nature of this construction, under four classes:

1. The first class consists of substantive nouns simply aggregated under one head, which, if not compounded, would be held together by the intervention of a copulative; as, 'Rāma and Lakshmaṇa,' रामश्च लक्ष्मणश्च, make, when united, रामलक्ष्मणौ. This is termed Dvandwa, 'doubling' or 'aggregation.'

2. The second class, termed Tatpurusha, is not confined to substantives, but combines nominal and verbal derivatives in different relations; such as that of the object and the act, as कृष्णार्चयः 'dependence upon Kṛishṇa;' that of the object and the agent, as ग्रामं गतः 'arrived at the village;' or that of the attribute and the object, as नीलोत्पलं 'a blue lotus.' It also comprises adjectives, participles, and particles aggregated, so



as to form compound attributives or appellatives ; as, कृष्णशुक्ल 'black and white;' कृताकृत 'done and not done;' अतिराज 'surpassing the king.' The two last are, however, considered as forming either a subdivision of this class, or a separate class termed Karmma-dháraya, कर्मधारयः; and so is the combination of a numeral with a noun; which subdivision is termed द्विगुः. Of these terms, Tatpurusha, 'the man of him,' refers to a word that commonly exemplifies this kind of compound, or राजपुरुषः 'the king's man.' Karmma-dháraya implies 'that which comprehends (dhárayati) the object (karmma).' Dwigu is a technical word derived from Dwi 'two.'

3. The third class of compounds, called बहुव्रीहि, is the association of any given number of terms, simple or compound, to form an epithet to a noun, of which the word Bahuvrīhi furnishes an example: as separated, it means 'much rice;' as compounded, 'that which has much rice,' a field or the like. In compounds of this class, the last member, whatever its original gender, takes that of the noun with which it is connected; as, दर्शनीयभार्यः '(a man) who has a beautiful wife.' These epithets are sometimes used absolutely as appellatives; as, पुष्करिकाक्षः 'having eyes like the lotus;' a name of Vishṇu. As an instance of the multiplication of terms in a Bahuvrīhi compound, we may take जनकानयाद्यानपुष्पोदकः '(a place) of which the waters were sanctified by the bathing of the daughter of Janaka.'

4. The last class is termed Avyayī-bháva, अव्ययीभावः, being the construction of indeclinable or adverbial compounds (Avyaya), consisting for the most part of a preposition and the noun governed by it in the objective case neuter, as उपकृष्णं, and requiring a verb or verbal derivative, expressed or understood, to complete the sense; as, उपकृष्णं तिष्ठति 'he stays near to Kṛishṇa;' उपकृष्णमर्जुनः 'Arjuna (is) near to Kṛishṇa.'

270. In forming these several kinds of compounds, various peculiarities occur, the most important of which we shall specify under their respective heads.

SECTION I.

Dwandwa Compounds.

271. When words are combined in this form of compound, the final usually takes the sign of the dual number where there are two objects, as हरिहरौ 'Vishṇu and Śiva;' and that of the plural if there are more than two, as कामधर्माय मोक्षाः 'desire, virtue, wealth, liberation' (the four objects of human existence).

272. The following words, when compounded, terminate in the neuter singular: terms for parts of the body, as पाणिपादं 'the hand and foot:' players on musical instruments, गान्धर्वकपाणविकं 'players on different kinds of drums:' component parts of an army, रथिकाश्चरोहं 'the chariots and horse:' members of different trades, रजकतनुवार्यं 'a washerman and weaver:' specific terms not signifying living things, धानाशङ्कुलि 'fried grain and barley water:' names of small insects, यूकालिखं 'flies and lice:' names of animals, natural enemies, अहिनकुलं 'the snake and ichneumon:' a class of words beginning with गवाक्षं 'the cow and horse:' names of rivers and countries, if in different genders, कुरुकुरुक्षेत्रं 'Kuru and Kurukshetra:' but if the genders are the same, then they vary the number, as गङ्गायमुने 'the Ganges and Yamuná.' Some words take either form, when more than one is meant, as प्रक्षन्त्यग्रोथं or प्रक्षन्त्यग्रोथौ 'Plaksha and Nyagrodha trees;' but it is confined to the dual to signify a Plaksha and a Nyagrodha tree; पूर्वोपरं or पूर्वोपरे 'first and last;' अधरोक्षरं or अधरोक्षरे 'upper and lower,' 'many or one of each.' Qualities, if contrariety be meant, take either form, शीतोष्णं or शीतोष्णे 'cold and hot.' A compounded word preceded by a definite number takes only the first form, as दशदन्तोष्ठाः 'ten teeth and lips;' but if the number is indefinite, and the numeral is converted into an attributive which is not part of the compound, the form is optional, उपदशं दन्तोष्ठं or उपदशा दन्तोष्ठाः 'about ten teeth and lips.'

273. Various rules are given for the order in which the

words are to be arranged in Dwandwa compounds; but they are liable to many exceptions. Thus in general the shortest term should come first, as ईशकेशवौ 'Śiva and Viṣṇu:' so should words ending in इ or उ, as हरिहरौ or गुरुशिष्यौ 'teacher and pupil.' Names of seasons and asterisms, if of equal length, follow the natural order, as हेमन्तशिशिरवसन्ताः 'winter, dewy season, spring;' but ग्रीष्मवसन्तौ 'summer and spring,' the first being the shorter. When names of castes or persons come together, the precedence is to be given to the most worthy or the senior; ब्राह्मणक्षत्रियविद्वद्भूदाः 'the Brahman, Kshatriya, Vaiśya, and Śūdra;' युधिष्ठिरार्जुनौ 'Yudhishtira and Arjuna.' जा is sometimes interposed, as मित्रावरुणौ 'Mitra and Varuṇa.'

274. In some compounds different terms are occasionally substituted for the first member; as, जम् or दम् for जाय, 'a wife,' in जन्मती or दम्पती 'wife and husband;' छावा for दिव् in छावापृथिव्यौ 'heaven and earth:' so छावाभूमी, छावाक्षणे, &c. उषासा is substituted for उवस् in उषासासूर्यं 'the dawn and the sun;' and अन्य repeated makes अन्यस्, as अन्योन्यं 'one and another,' 'one another;' and पर, परस्, as in परस्परं 'mutually,' or 'in succession.'

275. Single words have sometimes the force of Dwandwa compounds: thus रामौ means 'the two Rāmas;' रामाः 'the three Rāmas,' who were Paraśurāma, Rāmachandra, and Balarāma. A masculine noun in the dual comprises the feminine: thus हंसौ is put for हंस and हंसी, or 'the gander and the goose;' so भ्रातरौ means 'sister and brother;' पुत्रौ 'daughter and son;' पित्रौ, 'parents,' may be used for मातापित्रौ 'mother and father;' and शशुरौ, 'parents-in-law,' for शशूश्शशुरौ.

SECTION II.

Tatpurusha Compounds.

276. This class includes, as above remarked, three subdivisions; to the first of which the term Tatpurusha may be for the present restricted. In compounds of this order the

words stand in a relation to each other which would require, if they were separated, the use of different cases ; the one exercising a syntactical government over the other, and not being connected, as in the preceding class, by copulatives understood, nor, as in the subdivision Karmmadhāraya, by simple concordance. The words thus formed are mostly attributives and appellatives.

277. The following are arranged in the order of the cases.

a. Words in the sense of the objective case are mostly compounded with the past participle as the governing member ; as, ग्रामग्राप्त 'one who has reached the village ;' दुःखातीत 'one who has overcome pain ;' खट्वाह्वः 'a fool,' 'one who lies in his bed : ' in the literal sense it is not compounded ; खट्वामाह्वः 'mounted or lying on the couch.' They may also be compounded with verbal derivative nouns denoting the agent ; as, कुम्भकारः 'a potter ;' तनुवायः 'a weaver.'

b. With the instrumental case nouns as well as participles are combined ; as, शङ्कुलाखण्डं 'a piece cut by the nippers ;' धान्यार्थः 'wealth acquired by grain ;' पितृसदृशः '(a son) like his father ;' मासपूर्व 'prior by a month ;' वाक्कलहः 'dispute by or with words ;' दध्मोदनः 'rice sprinkled by curds,' 'dressed with them ;' गुडधान्यं 'rice mixed with sugar : ' also अहिहत 'killed by a snake ;' दादक्षिण 'cut by a sickle ;' काकपेय 'to be drunk by a crow,' as काकपेया नदी 'a river with muddy water, fit only for a crow's beverage.' In some combinations the termination of the third case is retained ; as, बोजसाकृत 'done by force ;' पुंसानुजः 'younger by a male' (having an elder brother) ; मनसादेवी 'a goddess mentally,' a proper name ; जटाभिस्तापसः 'a penitent, by his braided locks.' Where these and similar combinations with the third or any other case retaining its inflexion are used as appellatives, they may be admitted to be compound words ; but where the latter member is a participle or adjective, which qualified by the preceding term forms an attributive declinable in the three genders, it must be regarded as constituting an exception to

composition ; **जोगला कृत**, for instance, cannot be considered as properly a compound term.

c. Compounds are formed with words in the sense of the dative case, as expressed not so much by the sign 'to,' as by that of 'for' or 'on account of;' as, **यूपदारु** 'timber for a stake:' this sense is also conveyed by **अर्थे**, with which words in the dative case form attributives; as, **द्विजार्थः सूपः**, **द्विजार्था यवाणः**, **द्विजार्थं पयः** 'broth, gruel, or milk, for, or on account of, the Brahman.' The grammatical terms **परस्मैपदं** and **आत्मनेपदं** are compounds of this class retaining the sign of the case.

d. Attributives are formed with participles preceded by nouns having the sense of the ablative case; as, **सुखापेन** 'removed from happiness,' 'unhappy;' **स्वर्गपतित** 'fallen from heaven.' Composition does not take place after words signifying 'near,' 'far,' 'a little,' or **कृच्छ्र** in the ablative case; as, **अभिकाशीत** 'brought from near;' **दूरादागत** 'come from afar;' **स्तोकाभ्युक्त** 'loosed from a little;' **कृच्छ्रात्मात्र** 'obtained from penance;' &c.

e. There are many compound terms in which the first word has the sense of the genitive case; as, **राजपुरुषः** 'the king's man;' **आम्रवणं** 'a grove of Mango trees;' **इभ्रमश्चनः** 'a cutter of wood,' i. e. a hatchet; **बुद्धिमन्द्यं** 'dulness of intellect.' Verbal derivatives terminating in **तृ** or **ञक**, and denoting the agent, do not form compounds with words in the sense of the sixth case, with the exception of words belonging to the class **याजकादि**; as, **देवयाजकः** 'a worshipper of the gods;' **ब्राह्मणपूजकः** 'a reverencer of the Brahmans;' **भूमिर्ही** 'a lord of the earth.' If the agent is not meant, composition may take place; as, **इक्षुभक्षिका** 'eating of the sugar-cane:' also if play or profession be intended; as, **पुष्पभञ्जिका** 'who breaks the flowers (in sport);' **दन्तलेखकः** 'a cleaner of teeth,' 'a dentist.' The sign of the sixth case is retained in these compounds; **दिवस्पतिः** 'lord of heaven,' 'Indra;' **वाचस्पतिः** 'lord of speech,' a name of **Vrihaspati**, the preceptor of the gods; **दिवोदासः** 'the servant of heaven,' a proper name.

f. Compounds in which the first member has the sense of the locative case are formed with शौख and other words; as, चञ्चशौखः 'a gambler,' 'one skilled in dice;' शास्त्रपण्डितः 'one learned in the Śāstras;' कर्मकुशलः 'one skilled in work,' 'an artisan;' ईश्वराधीनः 'one dependent on, or trusting in, God;' चातपशुष्क 'what is dried in the sun;' स्थालीपक्क 'what is boiled in a pot;' मासजात 'born or produced in a month;' तत्रकृत 'done there,' 'in that place;' पूर्वान्हकृत 'done in the forenoon.' Terms of ridicule are formed in this manner; as, तीर्थकाकः 'a crow at a holy pool,' i. e. a man out of his place; कूपमखूकः 'a frog in a well,' i. e. a man ignorant of the world. In this sense it is also usual to form compounds retaining the sign of the case; गेहेश्वरः 'a hero in his house,' 'a cot-quean;' पात्रेकुशलः 'one dexterous in his dish,' 'a gourmand.' Various nouns ending with च or a consonant, and forming appellatives or proper names, retain the sign of the seventh case; as, स्वप्नेरमः 'who sports in a clump of grass,' 'an elephant;' खेचरः 'who goes in the sky,' 'a deity;' कर्णेजपः 'who whispers in the ear,' 'a spy,' 'an informer;' जलेशयः 'who sleeps in water,' 'a fish;' युधिष्ठिरः 'the firm in battle,' 'the elder of the Páñḍus;' so गो, 'a cow,' makes गविष्ठिरः 'firm in cattle,' a proper name. Some words take both forms, त्वचिसारः or त्वक्सारः 'what has strength in its skin,' 'a kind of deer;' सरसिजं or सरोजं 'born in a lake,' 'a lotus;' ह्युषद् or दिविषद् 'who resides in heaven,' 'a deity.'

g. Certain words which imply the part of any thing, when compounded with the word signifying that whole of which it is a part, are prefixed to it; as, पूर्वकायः 'the front of the body;' अपरकायः 'the back of the body.' If it is a part of a part only, composition does not take place; as, पूर्वे नाभेः कायस्य 'the front of the navel of a body.' अर्धे in the neuter gender, but dropping the sign, is also prefixed; as, अर्धेपिप्पली 'a half of the pepper:' but not if used in the masculine; as, ग्रामार्धः 'half a village.' Fractional numbers may be placed first or last; as, भिक्षाद्वितीयं or द्वितीयभिक्षा 'half of the alms;' प्राग्न and

आपन्न governing the objective case, may take either form; as, **प्राप्तजीविकः** or **जीविकाप्राप्तः** 'a man who has obtained a livelihood;' so **आपन्नजीविकः** or **जीविकापन्नः**.

Karmmadhāraya Tatpurusha Compounds.

278. Compounds of the Karmmadhāraya division of Tatpurusha do not require that the members of which they consist should exercise any government the one over the other; they are connected together by implied, though not expressed concordance, or by copulatives understood.

a. The most numerous series of Karmmadhāraya compounds is that in which the attribute is combined with the object; as, **नीलोत्पलं** 'a blue lotus;' **कृष्णसर्पः** 'a black snake;' **महाराजः** 'a great king;' **प्रियभाष्या** 'a dear wife;' **उत्तरकुरुः** 'the northern Kurus' (a country); **सप्तर्षयः** 'the seven Rishis,' 'the constellation of the Great Bear.'

b. Compounds of this class may consist of attributives only; as, **कृष्णशुक्लं** 'black and white;' **ज्ञातानुलिप्तं** 'anointed after being bathed;' **तुल्यचेत** 'equally white;' **भोज्योष्णं** 'warm enough to be eaten;' **ईषद्रक्तं** 'a little red:' or of substantives and attributives forming attributives to a third term; as, **घनश्याम** 'black as a cloud;' **राशिकृत** 'made as a heap;' **पण्डितमा** 'considered as a Paṇḍit;' **निधनगत** 'gone to death,' 'deceased;' &c.

c. When the sense of the term is complete in itself, combining the object and the attribute, the latter usually precedes the former, as in the instances **नीलोत्पलं**, &c. When it forms an attribute to a third term, the adjective or participle is usually placed last, as in **राशिभूत** and the like: but there are many varieties in this respect. Words denoting 'excellence,' or used metaphorically for that purpose, are placed after the object; as, **नृपवृन्दारकः** 'an excellent king;' **गोमतज्ञिका** 'a capital cow;' **पुरुषव्याघ्रः** or **पुरुषसिंहः** 'a man-tiger,' 'a man-lion,' i. e. a superior man. **पूर्व** and other terms implying 'relative position' or 'merit' precede the object; **पूर्वपुरुषः** 'a

preceding or superior man ;' अपरपुरुषः 'a subsequent or inferior man ;' मध्यमपुरुषः 'a middle man,' 'an impartial one,' or 'a middling man,' 'one of indifferent character :' so वीर, 'a hero,' forms वीरपुरुषः 'a heroic man.' पूर्वं, forming an attributive of time, is placed after a participle ; इहपूर्वं 'formerly seen ;' भूतपूर्वं 'formerly been.' Terms of depreciation require the object to be placed first ; as, वैयाकरणसूचिः 'a very bad grammarian :' except when compounded with पाप or अशक ; as, पापनाथिः 'a vile barber ;' अशककुलालः 'a bad potter.' किम्, also used in a depreciatory sense, precedes the object ; as, किंराजा 'what sort of a king is this,' यो न रक्षति प्रजाः 'who does not protect his subjects ?' कुमार 'young,' or 'a boy,' precedes certain terms ; as, कुमारमूढः 'a gentle boy ;' कुमारमृद्धी 'a tender girl :' so it does when substituted for कुमारी 'a girl ;' as, कुमारदासी 'a slave girl ;' कुमारबन्धकी 'a young harlot.' युव is placed before जरात्, पलित, and बलित, to form युवजरात् 'an aged or infirm youth ;' युवपलितः 'a grey-haired youth ;' युवबलितः 'a wrinkled young man.' On the other hand, धेनु and others are always last ; as, गोधेनुः 'a milch cow ;' इभयुवतिः 'a young elephant ;' अग्निस्तोकः 'a little fire ;' &c.

d. In Tatparusha compounds, of whatever class, certain words, forming the second member of the compound, undergo changes of termination ; टच्, that is, a final च, being substituted for इ or for अन्, or added to a final स् : thus सखि, 'a friend,' forms विभुसखः 'a friend of the gods ;' रात्रिः 'night,' पुण्यरात्रिः 'a holy night ;' सक्षि, 'the thigh,' when similitude is implied, मृगसक्यं 'a thigh like that of a deer ;' राजन्, as परमराजः 'a supreme king ;' अहन् 'a day,' सुदिनाहः 'a fine day ;' or अह् is sometimes substituted, as सर्वाहः 'the whole day,' or 'lasting for the whole day :' अश्मन् makes शुक्लाश्मः 'a white stone :' ब्रह्मन् becomes ब्रह्म in such terms as गौडब्रह्मः 'a Brahman of Gaur.' After कु and महत्, implying 'baseness,' the change is optional ; कुब्रह्मः or कुब्रह्मा, महाब्रह्मः or महाब्रह्मा, 'a low Brahman ;' महत् being used ironically. अन् 'a dog,' preceded by an indeclinable, takes टच् ; as, अतिशो वराहः 'a boar swifter

than a dog;’ जतिनी सेवा ‘service worse than that of a dog;’ but not if similitude to human beings is implied; as, मनुष्या ‘a dog-like man,’ ‘a cynic;’ लोह, ‘iron,’ makes कालाह्वं ‘black iron;’ अन्नम् ‘food;’ महान्नः ‘a kitchen.’ टच् is added to गो, as परमगवः ‘an excellent ox;’ and to नौ compounded with अर्धे, as अर्धनाव ‘half a boat;’ or with numerals, द्विनाव ‘two boats collectively,’ when even combined with a Taddhita affix, as द्विनावह्वः ‘what comes from two boats.’ When हु or जति or a negative, however, are prefixed to these words, forming appellatives, the finals are unchanged; as, सुखसिः ‘a good friend;’ जतिरसिः ‘an excellent friend;’ असिः ‘not a friend;’ ‘an unfriend;’ or सुखसा &c.: so सुराजन, जतिराजन, अराजन, &c. महन्, being the first member of a Tatpurusha compound, becomes महा; as, महादेवः ‘the great deity Śiva;’ महारजः ‘a great king;’ &c.

e. The following are considered by some as irregular compounds of the Karmmadhāraya class: उच्चादचं ‘high and low;’ निष्कामचं ‘picked out and heaped up;’ अकिञ्चन ‘having nothing,’ ‘poor;’ अकुतोभय ‘fearless;’ चिन्मात्रं ‘the mind alone;’ अशीतपिषता ‘drinking after eating.’ Derivatives of कृ ‘to do,’ combined with अहं ‘I;’ as, अहंकारः, अहंकृतिः, ‘self-sufficiency,’ ‘egotism;’ also अहंपूर्विका, अहमहिनिका, ‘contending to be first’ or ‘foremost.’ Compounds with रहि ‘come;’ as, रहिसागत ‘come and welcome;’ रहिवाणिजिका ‘come and trade;’ अपेहिवाणिजिका ‘go and leave trade;’ also with जहि, ‘abandon,’ in particular acceptations; as, जहिस्रस्तुः ‘one who cries, Leave the clump of grass.’ These and others of a like anomalous character very rarely occur.

Dwigu Tatpurusha Compounds with Numerals.

279. Compounds are formed with numerals to signify attributes of weight, measure, or number; as, पञ्चकपाल ‘measured by five cups;’ पञ्चकपालः पुरोडाशः ‘butter offered at sacrifice to the extent of five cups;’ अष्टगु सुवर्णं ‘gold of the value of eight oxen;’ द्विजुल ‘of the measure of two inches.’

a. Aggregates of any given number of things are formed in the same manner, when the final takes either the neuter gender or the feminine with the termination ई; as, त्रिभुवनं 'three worlds;' त्रिलोकी the same; चतुर्वर्ग 'the four ages;' पञ्चाध्यायी 'a work in five chapters;' त्रिसदं or त्रिसदी 'a collection of three bedsteads.'

b. The changes to which finals are subjected, as enumerated above, are of course applicable here; as, त्रिराजं 'three kings collectively;' पञ्चगवं 'five cows;' त्रिसखं 'three friends;' पञ्चरात्रं 'a term of three nights;' चतुर्व्ययं 'a meeting of four roads;' अष्टनावं 'an assemblage of eight boats.'

c. These same compounds may be used as possessive attributives; as, त्रिनाव 'who or what has three boats;' पञ्चगव 'who or what has three cows;' द्विरात्र 'what lasts for two nights.'

d. The combinations of cardinal numbers to form multiples are considered to be compound Tatpurusha terms; as, एकादश, द्वाविंशति, &c.

Tatpurusha Compounds with Particles and Prepositions.

280. Besides the two subdivisions usually specified, the class of Tatpurusha compounds comprises a number of words formed with nominal or verbal derivatives, preceded by particles and prepositions, which may be conveniently separated from those compounds which are formed with nouns alone.

a. Compound attributives and appellatives are formed with negatives prefixed to nouns; as, अब्राह्मणः or नब्राह्मणः 'a man not a Brahman;' अनश्वः 'an animal not a horse;' असत् 'who or what is not;' असत्य 'untrue,' नासत्तौ 'who are not untrue,' 'the Aswini Kumāras;' नखः 'what has not space,' 'a finger nail;' अगः or नगः 'what does not go,' 'a mountain' or 'tree;' न-अक 'what does not depart,' नाकः 'sky;' अक्षर 'what does not decay;' अक्षरः 'a letter of the alphabet;' नक्षत्रं 'a constellation;' नपुंसकं 'not male,' 'neuter;' and in short, most words to which a negative is prefixed, retaining either their literal, or assuming some conventional, meaning.

b. The combination of the indeclinable words comprehended under the term Gati with the verbal derivatives of the verbs **अस** or **भू** 'to be,' or **कृ** 'to do,' is considered to form a class of Tatpurusha compounds; as, **उदीकरं** 'promising,' **उदीकृत** 'having promised,' **उदीभूत** 'promised,' &c.; of which examples have already been given (see p. 102). To which may be added the following: **अस्तङ्गत** 'having set;' **अस्तगत** 'having met;' **अजोक्त** 'having spoken to;' **पुरस्कृत** 'having placed before;' **निरोभूत** 'having disappeared;' **साक्षात्कृत** 'having made present' or 'visible.' Analogous compounds are formed with the derivatives of **कृ** and **भू** with nouns retaining the inflections of case; as, **लवणंकृत** 'having made salt;' **मनसिकृत** or **-कृता** 'having made up the mind,' 'having determined;' **उरसिकृत** or **-कृता** 'having placed on the breast;' **हस्तेकृत** or **पाखीकृत** 'having placed in the hand,' i. e. having married or promised to marry.

c. The following are Tatpurusha compounds with prepositions: **अतिराज** 'surpassing the king;' **अत्यह** 'more than a day;' **अतिमाल** 'exceeding the necklace (in beauty);' **अवकोकिल** 'overcome by the cry of the Koil;' **निष्कोशाक्षि** 'gone from Kausāmbi;' **परीध्ययन** 'weary of study;' **ग्राचाख्ये** 'over whom the teacher has authority.' These are attributives; as, **अतिराजे मन्त्री** 'the minister more powerful than the king;' **अवकोकिलं मनः** 'the mind overpowered by the Koil's song;' &c.

281. Tatpurusha compounds, when attributives, take the gender of the substantives with which they agree; but when they form appellatives, adopt for the most part the gender of the concluding member of the compound, in which respect Dvandwa compounds agree with them. There are, however, a few exceptions: thus, in the latter class, **अश्व** 'a horse,' and **वधवा** 'a mare,' form **अश्ववधवौ**; and **अहन्** 'a day,' and **रात्रि** 'night,' **अहोरात्रः**. **रात्रि** with numerals in the sense of 'aggregation' becomes neuter, as **द्विरात्रं** 'a term of two nights;' and **अहन्** masculine, as **द्वाहः** 'a period of two days:' so **अह्**, substituted for **अहन्** is masculine, as **मध्याहः** 'midday;' when joined with an adjective, it may be neuter, as **पुण्याहं** 'a lucky day.'

a. Nouns of aggregation are formed with numerals; the gender is either neuter or feminine, as already noticed. पथिन्, preceded by a preposition to form an appellative, is neuter; as, विपथं 'a cross-road,' 'a by-way.'

b. सभा, preceded by a word meaning 'king,' except राजन्, and one not meaning 'man,' implying 'an assembly,' is neuter; as, ईश्वरसभं 'an assemblage of princes;' स्त्रीसभं 'a company of women;' but राजसभा, मनुष्यसभा. When it signifies the place of assembly, it remains feminine; as, इन्द्रसभा 'the hall of Indra;' धर्मसभा 'a hall of justice.'

c. सेना 'an army,' झाला 'a hall,' छाया 'shade,' सुरा 'wine,' निशा 'night,' when members of a Tatpurusha compound, retain the feminine, or adopt the neuter gender; as, वीरसेना -नं 'an army of heroes;' गोझाला -लं 'a cow-house;' वृक्षछाया -यं 'the shade of a tree;' यवसुरा -रं 'barley-wine,' i. e. beer.

SECTION III.

Bahuvrîhi Compounds.

282. Two or more words, or two or more compound terms, may be put together to form the attribute or epithet of an object. There is no limit to the component members of such a compound, and the final may be a noun of any gender; but it loses its own distinctive mark, as it takes, like all attributives, the gender of the word to which it is related: thus उदकं, 'water,' makes ग्रामोदको ग्रामः 'a village at which the water has come;' ग्रामोदका कलशी 'a pitcher which has been filled;' ग्रामोदकं सरस् 'a pool with water in it.' भार्या, 'a wife,' may become masculine; as, रूपवद्भार्यो मनुष्यः 'a man who has a handsome wife;' गो 'a cow,' masculine or neuter; as, चित्तगुः पुरुषः 'a man who has a brindled cow;' चित्तगु क्षेत्रं 'a field in which such a cow is feeding.' Compounds of this class may be formed with particles; as, अपुत्रः अपुत्रा 'a childless (man or woman);' प्रपक्षी वृक्षः 'a tree of which the leaves are fallen;' अस्तिष्ठीरा गौः 'a cow in whom there is milk:' also with numerals;

as, उपविंश 'near to twenty,' &c. Nouns implying 'intermediate space' are also compounds of this class, the substantive दिक्ष्, 'quarter,' being either expressed or understood; as, दक्षिणपूर्वा 'the south-east,' पश्चिमोत्तरा 'the north-west.'

a. In general, the order of the words of which a Bahuvrīhi compound consists, places the term indicating the principal subject of attribution, and which will be the substantive, last; as in the preceding instances. When the principal term retains the sign of the case, it may be put first; as, कलेकालः 'who is black in the throat,' Siva: otherwise, कालकलः. Pronominals and numerals are usually put first; as, सर्वत्र 'who is white all over;' द्विभुज 'what is white in two places:' when they are combined, the numeral precedes; as, द्वान् 'having other two.' Participles are usually put first; as, कृतकृत्य 'one by whom what was to be done has been done;' कृतकट 'one who has made the mat;' पीनोदक 'by whom water has been drunk:' but not always, when connected with words implying 'species' or 'time,' or the term भुज; as, सारङ्गजम् 'by whom venison has been eaten;' मासजात 'produced in a month;' सुलजात 'produced easily.' In the compound signifying 'one (a Brahman) by whom a domestic fire is maintained,' the participle takes either place; as, अहिताग्निः or अग्न्याहितः. Forms implying 'using a weapon' place the participle last; as, अयुधतः '(a soldier) lifting up a sword (to strike):' but विवृताक्षिः 'one who has his sword sheathed.'

b. As an epithet is commonly formed by a feminine substantive, preceded by its adjective, and the former being changed according to the gender of the new term to which it is attached, it becomes a question what is to be done with the latter: thus, for instance, चित्ता गौः being converted to an epithet, गौ becomes गु, and may be masculine, गुः, as the epithet of a man having cattle. In that case is चित्ता to remain feminine? So रूपवती भार्या becoming an attribute of a man 'having' a handsome wife, and भार्या accordingly becoming भार्यः, what is to be done with रूपवती? In general, adject-

tives so circumstanced are reduced to their crude forms, and in the examples given the compounds are चित्तगुः, रूपवद्भाष्यः. There are, however, exceptions to this rule.

1. When a compound epithet, of which the final was originally feminine, is preceded by more than one adjective, all except that preceding the final retain the feminine termination; as, चित्तानखुः or जरतीचित्तगुः 'one who has an old brindled cow.' According to some authorities, both should be feminine, as चित्तानजरतीगुः; but this appears questionable.

2. When the preceding term is necessarily feminine, it retains its termination; as, गङ्गाभाष्यः 'he who has the river-goddess Gangā to wife:' also if it ends in a feminine; as, वानोरुभाष्यः 'one who has a wife of elegant shape' (handsome thighed); also if the first term have no necessary relation to the second; as, कल्याणीप्रधानं 'having for its head an illustrious woman' (a family); स्त्रीप्रमाणः 'having a woman for witness or authority' (a suit, &c.) Feminine nouns having a penultimate क preserve their final; as, पाचिकाभाष्यः 'one who has a wife that can cook.' दत्त, used either as an attribute or as a name, retains a feminine termination; as, दत्ताभाष्यः 'one who has a wife given,' or 'whose name is Dattā.' Ordinal numbers do the same; as, पञ्चमीभाष्यः 'he who has a fifth wife:' so do nouns ending in ई implying part of the body; as, सुकेशीभाष्यः 'who has a wife with fine hair:' so do nouns implying caste; as, शूद्राभाष्यः ब्राह्मणीभाष्यः 'one who has a wife of the Śūdra or the Brahman caste.'

c. The final members of Bahuvrīhi compounds occasionally undergo some modification.

1. The most common is the substitution of अ for the final vowel, or in some cases for the penultimate vowel and final consonant of the last member of a compound epithet; as, सक्षि 'a thigh,' दीर्घसक्ष 'long-thighed;' (but not if used figuratively, as दीर्घसक्षि शकटं 'a cart with long axle;') अक्षि 'the eye,' पुण्डरीकाक्ष 'lotus-eyed;' अङ्गुलि 'a finger,' when applied to any thing of wood, पञ्चाङ्गुलं दाह 'a rake;' but पञ्चाङ्गुलिर्हस्तः

'the hand.' नाभि 'the navel,' and other words, optionally change इ to अ; as, ऊर्ध्वनाभ or ऊर्ध्वनाभि 'having a woolly or hairy navel:' so हलि 'a furrow,' सक्षि 'the thigh,' or, according to some, शक्ति 'utility,' optionally change the final after a negative, दुर् 'bad,' or सु 'good;' as, अहल or अहलि 'unfurrowed,' दुर्हल or दुर्हलि, &c. Numerals preceded by particles or by other numerals, to signify 'approximation,' take अ for their finals; उपदशः those which are 'near ten,' i. e. nine or eleven; द्विजाः 'two or three;' पञ्चषाः 'five or six;' द्विविंशः 'twice twenty.' It is added to चतुर, preceded by certain particles; अचतुर 'what is not four;' उपचतुर 'what is about four.' नेत्र, 'a leader,' takes अ when preceded by the name of a constellation; as, मृगानेत्र 'what has Mṛigā for a leader.' After a numeral, मूर्धन् substitutes अ for its final syllable; द्विमूर्धः, त्रिमूर्धः, 'two-headed, three-headed:' so does लोमन् after अनर् and अहर्; as, अन्तर्लोम 'hairy internally;' अहर्लोम 'hairy externally.' The following are considered as irregularly taking अ; प्रातर् 'morning,' सुप्रातर् 'having a good morning;' दिवस् 'a day,' सुदिवस् 'having a good day;' अस् 'morrow,' सुअस् 'having a good morrow;' कुक्षि 'the belly,' हरिकुक्ष 'green-bellied,' as हरिकुक्षः शुकः 'the green-bellied parrot;' अक्षि 'an angle,' चतुर्अ 'quadrangular.'

2. In a few instances a final अ is changed to another vowel, or substitutes अन् or अह्; thus गन्ध, 'smell,' makes with उत्, पूति, सु, and सुरभि, उद्गन्धि 'emitting smell,' सुगन्धि and सुरभिगन्धि 'fragrant,' पूतिगन्धि 'fetid?' also in compounds implying 'a little;' as, घृत्तगन्धि 'smelling slightly of Ghee:' and intending 'similitude;' as, पद्मगन्धि 'fragrant as a lotus:' but not if the odour is separated from the object; as, सुगन्धि आपणिकः 'a shop of fragrant things,' 'a perfumer's.' ईर्ष, 'a wound,' in one combination takes अन्; as, दक्षिणेर्म्मी मृगः 'a deer wounded by a hunter:' so does जम्भ, 'a tooth' or 'food,' after सु, हरित, दृक्, or सोम; as, सुजम्भन् 'having good teeth;' हरितजम्भन् 'having green teeth;' तृणजम्भन् 'eating grass;' सोमजम्भन् 'eating the Soma plant:' but not after any other term; as, पतितजम्भ

'toothless.' धर्मे takes जन् in composition; as, कल्याणधर्मेन् 'who performs his duty well.' प्रजा 'offspring,' and मेधा 'understanding,' take जस् when compounded with a negative or with दुर् or सु; as, अप्रजन् 'without progeny;' अप्रजाः पुरुषः 'a childless man,' अप्रजाः स्त्री 'a childless woman:' so दुष्मजन् सुमजन् 'having bad or good children;' अनेधस् 'stupid,' दुर्मेधस् 'dull,' सुमेधस् 'intelligent.'

3. In various instances, the final term of a Bahuvrīhi compound substitutes a different form, and especially when the word signifies a part of the body: thus नस is put for नासिका; as, उन्नस 'high-nosed,' प्रणस 'prominent-nosed.' With स्तर and स्तुर the substitute may also be नस्; as, स्तरणसः or स्तरणाः, स्तुरणसः or स्तुरणाः पुरुषः 'an ass-nosed or hoof-nosed man.' After स्थूल the primitive is unchanged; as, स्थूलनासिक 'large-nosed.' After वि, the syllables स्, य, and सु may be substituted; as, विस्, विय, विसु; also विनस 'noseless.' पाद् is substituted for पाद when 'resemblance' is implied; as, व्याघ्रपाद् 'having a foot like a tiger:' but not after the class हस्यादि; as, हस्तिपाद 'elephant-footed.' After numerals and सु, the substitute is used; as, द्विपाद्, त्रिपाद्, 'biped, triped,' &c.; सुपाद् 'well-footed.' पदी is used in the feminine after कुम्भ 'a jar,' एक 'one,' निर 'without,' and other words; as, कुम्भपदी, एकपदी, निष्पदी, '(a woman) having a foot like a water-jar,' &c. If masculine, the form is as in कुम्भपाद, 'jar-footed' (a man). दन्, making in inflexion दन्, दन्, is substituted for दन्त 'a tooth,' preceded by सु; as, सुदन् 'having good teeth:' by a numeral, when 'age' is implied; as, द्विदन् 'having two teeth;' द्विदन् बालः 'a child old enough to have two teeth:' but द्विदन्तो हस्ती 'an elephant with two teeth.' The feminine is formed with ई; as, द्विदती बाला 'a two-toothed female infant.' In feminine appellatives the same form is used; as, अपदती a proper name: but समदन्ती स्त्री 'a woman with even teeth.' दन् is substituted after certain other words, as, शुभ, अय, and गह्व, and others; as, शुभदन् 'white-toothed;' कुसाग्रदन् 'having teeth as sharp as the tip of Kuśa grass;' गह्वदन् 'ass-toothed,' &c.: also optionally after श्याव and अरोक;

as, श्यावदन् or श्यावदन 'black-toothed'; शरोकदन् or शरोकदन 'having discoloured teeth.' हु is substituted for जानु, 'the knee,' after म्र, सन्, and optionally after ऊर्ध्व; as, म्रहु 'prominent-kneed,' संहु 'compact-kneed,' ऊर्ध्वहु or ऊर्ध्वजानु 'high-kneed.'

4. In words not signifying parts of the body we have ज्ञानि put optionally for जाया 'a wife'; as, युवज्ञानि: or युवतिजाय: 'a man who has a young wife'; ऊग्र for ऊग्रस् 'an udder'; as, चटोष्ठी '(a cow) having a large udder:' धन्वन् for धनुस् 'a bow'; as, झार्द्धधन्वन् 'having a bow of horn:' optionally if the compound is a proper name; as, शतधन्वा or शतधनुः the name of a prince, 'he who has a hundred bows.' ककुद्, 'a hump' or 'a peak,' drops its final when denoting 'age'; as, सज्जातककुद् 'a young ox,' 'one whose hump has not grown:' or when signifying 'a mountain'; त्रिककुद् 'a three-peaked mountain.' काकुद्, 'the palate,' drops its final after उन् or वि, and optionally after पूर्ण; as, उक्ताकुद् or विकाकुद् 'without the hard palate'; पूर्णकाकुद् or पूर्णकाकुद् 'having a complete palate.' हृद् is substituted for हृदय, 'the heart,' after सु and दुर्; as, सुहृद् 'kind-hearted,' i. e. a friend; दुर्हृद् 'bad-hearted,' i. e. a foe: in a literal sense the compounds would be सुहृदय, दुर्हृदय.

5. क, technically termed कप्, is added to many Bahuvrīhi compounds; as, to उरस् 'the breast,' ब्रूदोरक् 'broad-chested'; to क्षयिस् 'ghee,' प्रियक्षयिष्क 'fond of ghee'; to अर्थे, 'object,' after a negative, अनर्थक 'useless,' and optionally after a preposition, अपार्थे or अपार्थक; to यशस्, 'fame,' optionally, as, महायशस् or महायशस्क 'very famous.' It is substituted for the finals in इन्, to form feminine attributives; as, from दक्षिन् 'an ascetic bearing a staff,' 'a Dañdi,' come बहुदक्षिका नगरी 'a city having many Dañdis'; बहुशामिका सभा 'an assembly of many eloquent persons.' If masculine, क may be optionally substituted for the final nasal; as, बहुदक्षी or बहुदक्षिको ग्रामः 'a village with many Dañdis.' When added to feminine nouns in जा, the final is optionally short; as, माला 'a garland,' बहुमालाक or बहुमालक 'having many garlands.' नाडी and तन्त्री do not take क, when used anatomically; as, बहुनाडिः कायः 'the many-

vesselled body ;' बहुतन्त्रीय्रीवा ' the many-fibred neck : ' but they may add it in other senses ; as, बहुनाडीकः स्रम्भः ' a clump with many pipes ' or ' reeds ; ' बहुतन्त्रीका वीणा ' a many-stringed lute.' क is added to भ्रातृ in a depreciatory sense ; as, मूर्खभातृकः ' one who has a foolish brother : ' otherwise प्रशस्तभातृ ' having an excellent brother.'

d. सह ' with,' forming the first member of a compound, is commonly changed to स ; as, सपुत्र ' having a son,' ' being with a son ; ' सकर्मक ' having an office or object,' ' occupied,' ' transitive ; ' सलोमक ' being with hair,' ' hairy.' When the compound is connected with a term of benediction, सह is retained ; as, सस्ति राज्ञे सहपुत्राय ' health to the king, along with his son : ' but not before the words गो ' a cow,' हल ' a plough,' or वत्स ' a calf ; ' as, सगवे, सहलाय, सवत्साय. महत् usually substitutes महा in a similar situation in this as well as in other kinds of compounds ; as, महात्मन् ' great-souled,' ' magnanimous ; ' महाकाय ' great-bodied ; ' महाबल ' very strong : ' but महत् is unchanged before words signifying ' become grown' or ' made ; ' as, महद्भूत ' become large' or ' great.'

e. Words implying ' mutual striking,' when repeated, prolong the final of the first member, and substitute इ for that of the last ; as, केशाकेशि ' pulling hair,' दंडादंदि ' cudgelling,' मुष्टीमुष्टि ' boxing.' Although these words are used adverbially, without a substantive, they are Bahuvrīhi compounds, and regarded as epithets of युद्धं, ' fighting,' understood.

SECTION IV.

Avyayī-bhāva—Indeclinable Compounds.

283. Indeclinable words are formed by combining a noun with a preposition or particle, when the former is put in the accusative case neuter. These compounds being in fact compound adverbs, and like all adverbial terms, when not otherwise inflected, taking the sign of the invariable neuter accusative.

a. The following are examples of indeclinable compounds formed with prepositions and particles, which, it will be observed, retain their own sense, and exercise the same effect upon the purport of the noun which they would do if uncompounded. The sense of each term is complete in itself, but, agreeably to its adverbial character, requires a verb, either present or understood, to connect it with a substantive.

1. Prepositions.

अति 'beyond : ' अतिगङ्गा 'beyond the Ganges,' अतिगङ्गा ग्रामः 'the village (that is) beyond the Ganges ;' अतिहिमं 'after the cold weather,' अतिहिममागच्छति वसन्तः 'spring comes after the cold weather ;' अतिनिद्रं 'after sleep,' अतिनिद्रमुत्तिष्ठति पुरुषः 'the man gets up after sleep.' These examples will sufficiently explain the relation in which this sort of adverbial compound stands to the other members of a sentence.

अधि 'upon,' 'near to : ' अधिहरि 'upon Hari or Vishñu ;' अध्यग्नि 'near to, or upon, the fire.'

अनु 'after,' 'according to,' 'near to : ' अनुविष्णु 'after Vishñu' (following or worshipping); अनुक्रमं 'according to order ;' अनुज्येष्ठं 'according to seniority ;' अनुवनं 'near to the wood ;' अनुगङ्गा 'near to, or upon, the Ganges.'

अप 'off,' 'from ;' as, अपदिशं 'in the off-point,' i. e. in the intermediate point ; अपविष्णु 'from Vishñu,' 'withdrawn from,' 'hostile to.'

आ, limitative ; as, आमुक्ति 'until final liberation ;' आसमुद्रं 'unto the sea ;' आबालं 'to the boys,' as, आबालं हरिभक्तिर्भवति 'faith in Hari extends even to the children.' The termination of the fifth case may be also used with this preposition ; as, आमुक्तेः, आसमुद्रात्, आबालेभ्यः.

उप 'near to : ' उपकृष्णं 'near to Krishña ;' उपग्रामं 'near to the village.'

निर् 'out of,' 'exempt from : ' निर्जनं 'lonely,' 'void of men ;' निर्मेष्टिकं 'free from flies.'

परि 'about' or 'against : ' परिविष्णु 'about or against Vishñu.'

It follows numerals and the words **अक्ष** 'dice,' **शलाका** 'a man (at draughts, &c.),' or a numeral, when signifying 'loss at play;' as, **एकपरि** 'losing one;' **अक्षपरि** 'having the dice against one;' **शलाकापरि** 'losing a man.'

प्रति 'to' or 'towards;' **प्रत्यग्नि शलभाः पतन्ति** 'the grasshoppers go towards the fire.' It also implies 'severalty' or 'succession;' as, **प्रत्येकं** 'according to each several object or signification;' **प्रतिजन्म** 'birth after birth.'

स is usually substituted for **सह**, signifying 'similarity' or 'sameness,' as **सहरि** 'like Hari;' also 'association,' implying 'finality,' as **सतृणमन्ति** 'he eats with the grass,' i. e. even to the grass; also 'possession,' as a property, as **सखेर्द** 'having, or rich in, fields.'

2. Particles.

इति, implying 'so,' 'such,' and the like; as, **इतिहरि** 'such is (the word) Hari.'

दुर 'bad,' and **सु** 'good;' as, **दुर्यवनं** 'bad with the Yavanas;' **सुमद्रं** 'well or prosperous with the Madras.'

यथा 'according to;' as, **यथाशक्ति** 'according to power or ability;' but not when it signifies 'analogy;' as, **यथा हरिस्तथा हरः** 'such as Hari is, such is Hara.'

यावत् 'as many or as much as;' as, **यावदन्नं ब्राह्मणान् आमन्त्रयस्व** 'as far as there may be food (for them), invite the Brahmins.'

निकषा and **समया** 'near;' as, **निकषालङ्कं** 'near to Lanáká;' **समयापुरं** 'near the city.'

b. The derivatives of **अक्ष** 'to go,' implying 'direction,' optionally form indeclinables; as, **प्राग्वनं** or **प्राग्वनात्** 'east from the wood:' so does **बहिर्** 'out of,' 'without;' as, **बहिर्ग्रामं** or **बहिर्ग्रामात्** 'out of the village.'

c. Indeclinable compounds may be formed with numerals, except **एक** 'one,' referring to families or classes; as, **द्विमुनि** **त्रिमुनि** 'born in, or belonging to, a family in which there have been two or three Munis:' so **त्रिमुनि व्याकरणं** 'the grammar of which the three Munis (Pāṇini, Patanjali, Kātyāyana) are

the authors.' Names of rivers are also combined with numerals, to indicate the place of junction ; as, द्विगङ्गा 'at the meeting of the two Gangás ;' त्रियमुनि 'at that of the three Yamunás.' They are also combined with other words in a like acceptance ; as, उन्मत्तगङ्गा 'at the place where the Ganges is furious ;' लोहितगङ्गा 'where the Ganges is red ;' as, शीघ्रगङ्गा परावशी 'Benares (stands) where the Ganges is rapid.'

d. In this, as in preceding forms of composition, the finals of the last member of the compound are sometimes changed. When the final is a long vowel or a diphthong terminating a feminine noun, its change to a corresponding short vowel is nothing more than the alteration required by the substitution of the neuter gender (p. 43) ; as, स्त्री, 'a female,' makes अतिस्त्री 'surpassing the woman ;' नौ 'a boat,' अतिनौ 'beyond the boat.' But the more special alteration is analogous to that which occurs so frequently in Bahuvrīhi compounds, the substitution of च for a final vowel, or a final चन् ; or its addition to words ending in consonants ; as, उपगिरं or उपगिरि 'near the mountain ;' उपनदं or उपनदि 'near the river ;' उपराजं 'under the king ;' अध्यात्मं 'over or in the spirit.' If the noun ending in चन् be already neuter, it may retain its own termination ; as, अपचर्मं or अपचर्मे 'off the skin.' शरद् 'the autumn,' and other words, add च ; as, उपशरदं 'near the autumn : ' or sometimes words with final consonants, not nasals, semivowels, or sibilants, add च optionally ; as, उपहृशद् or उपहृशदं 'near to the stone.' अक्षि, 'the eye,' substitutes च when compounded with the prepositions अनु, पर, प्रति, or सम् ; as, अन्वक्षं 'according to the eye,' 'visibly,' 'perceptibly.' पर substitutes ओ for its own final, whether in a Tatpuruṣa or Avyaya compound ; as, परोक्षं 'away from the eye,' 'absent,' 'invisible ;' प्रत्यक्षं 'before the eye,' 'present ;' and समक्षं also 'before the eye,' 'visible' or 'present.'

e. अग्रे 'in front,' मध्ये 'in the midst,' पारे 'on the further side,' may be compounded with nouns in this form ; as, अग्रेण 'in the presence of Rāma ;' मध्येगङ्गा 'in the midst of the

Ganges;’ पारेसमुद्रं ‘beyond the ocean:’ or the terms may be optionally used with the signs of the case, either their own or the noun which they govern; as, पारेसमुद्रात् or समुद्रस्य पारान् ‘from beyond the ocean.’

f. The following words are considered as forming indeclinable compounds of an anomalous description: अहन् ‘a day,’ as प्राह्णं ‘in the forenoon;’ गो ‘a cow or ox,’ तिष्ठन् ‘at cow-standing (time),’ i. e. when they stand to be milked, वहन् ‘at ox-bearing,’ i. e. ploughing (time), जायतीगवं ‘at cattle-coming,’ i. e. at the time of their coming home; दक्षिण ‘the right hand,’ प्रदक्षिणं ‘walking round a person or thing, keeping it on the right;’ पदाति ‘a foot-soldier,’ समम्पदाति ‘at drill-time,’ or when the soldiers are in line; भूमि ‘earth,’ समभूमि ‘(at a place) where it is level;’ मृग ‘a deer,’ प्रमृगं ‘at deer-coming,’ विमृगं ‘at deer-going;’ यव ‘barley,’ खलेयवं ‘when barley is on the threshing-floor’ (the season), लूनयवं ‘at barley-cutting;’ and other compounds: so चुष ‘chaff,’ खलेचुषं ‘at chaff on the floor (time),’ &c.; रथ ‘a car,’ प्ररथं ‘at chariot-going;’ समा ‘a year,’ पापसमं ‘during a wicked year,’ पुण्यसमं ‘during a virtuous year;’ सम ‘equal,’ सुषमं ‘level’ or ‘even,’ विषमं ‘uneven.’ सम् is compounded with प्रति, as सम्प्रति ‘now,’ ‘at present.’

SECTION V.

General Rules.

284. There are some changes which are common to all or most of the classes of compounds. Some, as the substitution or addition of a final ज, have been noticed: the most useful of the others are the following, affecting either the final member of the compound or the initial:

a. 1. जप्, ‘water,’ is changed to जप; as, विमलाप ‘having pure water,’ विमलापं सरः ‘a clear lake.’ After द्वि, जन्तर् or a preposition ending in any vowel except ज, the initial ज is changed to ई; as, द्वीपं ‘an island,’ ‘having water on both sides;’ also जन्तरीपं ‘an island,’ ‘in the midst of water;’ प्रतीप

'reverse.' सम with जप् makes समीप 'near;' but in a literal sense, समाप 'having water equally.' After जनु the vowel becomes उ, if applied to a country; as, जनूपो देशः 'marshy land;' but जनीप 'upon or along the water.' After a preposition ending with ज, the change to ई is optional; as, पर and प्र make either पराप or परेप 'where the water has retired;' प्राप or प्रेप 'where it has gone forth.'

2. पथिन्, 'a path,' is changed commonly to पथ; as, महापथः 'a great road;' चतुष्वथं 'a place where four roads meet;' रम्यपथो देशः 'a place having a pleasant road;' उपपथं 'near to the road.'

६. १. कु, a particle implying 'inferiority,' 'vileness,' or sometimes 'a little,' is variously modified before different words. In a Tatpurusha compound, and preceding a word beginning with a vowel, it is changed to कत्; as, कद्दयः 'a bad horse,' 'a hack;' कद्दुहः 'a bad camel;' but कूहो राजा 'a prince who has a bad camel:' also before रथ and चद; as, कद्दयः 'a bad chariot;' कद्ददः 'one who speaks ill:' before नृष, signifying 'a species,' कनृषं 'a kind of grass;' but कुनृषं 'bad grass in general.' कु is changed to का before पथिन्, as, कापथः 'a bad road;' अक्षि 'the eye,' as काक्षः 'a tear;' and optionally before पुरुषः, as कापुरुषः or कुपुरुषः 'a mean despicable man,' 'a coward.' का is also a diminutive; as, कानथुर 'a little sweet;' कान्त 'a little sour:' before उष्ण, 'hot,' either कत्, क्व, or का may be used; as, कदुष्ण, कवोष्ण, कोष्ण, 'a little hot,' 'tepid.'

2. The infinitive mood is used as the first member of a compound with कान and मनस्, when it optionally rejects the nasal; as, ज्ञातुकाम or ज्ञातुक्काम 'desirous to know;' कर्तुमनस् or कर्तुमनस् 'inclined to do.'

3. अवश्यं, 'certainly,' optionally rejects its nasal when compounded with a future participle; as, अवश्यंकार्यं or अवश्यंकार्यं 'what is necessarily to be done.' मांस, 'flesh,' compounded with पाक or पचन 'cooking,' optionally rejects its final vowel; as, मांसपाकः or मांस्याकः, मांसपचनं or मांस्पचनं 'cooking meat.'

4. अन्य becomes अन्यत् before various words, if not in the

sense of the instrumental or genitive cases ; as, अन्यदाशा 'hope in something else ;' अन्यदाशीः 'benediction in or on another ;' अन्यत्कारकः 'one who does something different.'

5. The substitution of स for सह has already been noticed ; but it is also substituted for समान 'same,' 'like ;' as, सपक्ष 'being of the same party ;' सधर्मे 'observing the same duties ;' whence साधर्म्यं 'community of the duties of caste, profession,' &c. ; सत्रयचारी 'a fellow-student,' 'one studying under the same teacher ;' so सतीर्थः also 'a fellow-student,' 'having the same holy object' or 'preceptor.' स is substituted for समान before दृश 'to see ;' as, सदृशः 'like,' 'similar,' 'of like appearance ;' so सहक् and सहखः. It is also substituted before the following words in the sense of either class of compounds : ज्योतिस् 'light,' जनपद 'country,' रात्रि 'night,' नाभि 'navel,' वन्धु 'a relative,' गन्ध 'smell,' पिण्ड 'a lump of rice,' &c. ; लोहित 'blood,' कुक्षि 'side,' चेष्टा 'braided hair,' पत्नी 'a wife ;' as, सज्योतिः 'equal in lustre ;' सजनपद 'of the same country ;' सपिण्ड 'of the same cake ;' सपिण्डः 'a relative connected by offerings to the same ancestors ;' &c.

The following take either स or समान ; रूप 'form,' नाम 'name,' गोत्र 'family,' वर्ण 'caste,' वयस् 'age,' वचन 'speech,' धर्म 'duty,' जातीय 'specific,' उदर्य 'uterine ;' as, स्रूप or समानरूप 'of the same form ;' सगोत्र or समानगोत्र 'of the same race ;' सोदर्य or समानोदर्य 'related in the female line,' as सोदर्यो भ्राता 'a brother by the same mother ;' &c.

CHAPTER VIII.

SYNTAX.

285. THE great body of Sanskrit composition is in metre, and the construction of sentences has consequently been subordinate to the necessities of rhythm. Examples therefore of syntactical arrangement are not so diversified as might be

expected; and it is not always certain, whether any unusual combination may not be a license of the poet, rather than a law of the language. The use of protracted compounds also in a very great degree supersedes the occasion of individual inflexion; as a sentence or a stanza, embracing a great variety of circumstances, may be made up of a nominative and accusative, with a single copulative, the rest of the words, however numerous, being compound epithets of one or other of the nouns. There also prevails very commonly an elliptical style of construction, in which the verb is altogether omitted, or its tenses are supplied by participles and analogous words.

In the following line from the Mahábhárata we have two sentences without a verb or any other copulative, and only a nominative case: पिता गुरुर्न सन्देहो वेदविद्याप्रदः प्रभुः 'A father (or) a spiritual preceptor (is) the lord, the giver (of) knowledge, of the Vedas: (there is) no doubt (of this).' Instances of the absence of a verb are numerous in the didactic verses of the Hitopadesa: को ऽर्थः पुत्रेण ज्ञातेन यो न विद्वान् न धार्मिकः । कालेन बभूव किंवा बभूवः पीडेव केवलं ॥ 'What (is) the use of a son (being) born, who (is) neither learned nor pious? What (benefit is there) from a sightless eye? (such) an eye (is) even only pain.' In the following stanza from the Kumára Sambhava there is only one verb, and one change of inflexion from the nominative to the instrumental, which, if the metre had not needed a long syllable, would probably have been dispensed with: विरोधिसन्तोषिहृत्पूज्यमत्सरं । दुर्गैरभीष्टप्रसवार्चितातिथि ॥ नवोदजाभ्यन्तरसम्भूतानलं । तपोवनं तच्च बभूव पावनं ॥ 'And that grove of penitents was pure; (for in it) animals of hostile natures (had) abandoned their former animosity; guests (were) revered by its trees with desired fruits; and within its new-reared cottages the (holy) fires (were) enshrined.' There is a little more variety of inflexion in the following verse from the Raghu Vanśa; but it is sufficiently rare to shew how much syntactical construction has been set aside for rhythmical disposition, even in the works of authors who have not indulged in

that abuse of elaboration which characterises later and inferior writers : अथ स विषयव्यावृत्तात्मा यथाविधि सूनवे । नृपतिककुदं दत्त्वा यूने सितातपत्रधारणं ॥ मुनिवनतरुक्षार्या देव्या तया सह शिश्रिये । गलितवयसा-मिह्वाकूशमिदं हि कुलव्रतं ॥ ' He then, whose mind (was) liberated from objects of sense, having delivered to his young son the symbol of royalty, the shelter of the white umbrella, with the usual solemn rites, repaired together with his queen to the shade of the trees of the grove of hermits : for such (is) the observance of the princes of the race of Ikshwáku, when in the decline of life.' In this long stanza we have but one verbal inflexion, शिश्रिये, besides the indeclinable participle दत्त्वा.

Although, however, in this manner dispensed with in composition to a great extent, yet the relations of words in sentences are expressed in modes analogous to those adopted in other cultivated languages ; as the following rules will exemplify.

SECTION I.

Nouns.

286. The noun substantive expresses as usual the subject or object of a proposition by the different modifications of number, gender, and case. Its relations to other parts of a sentence depend especially upon the latter, and will therefore be better explained, as in native grammars, in the chapter to which the title of कारकः is attached, in the order of the cases. When, as not unfrequently happens, more than one case may be employed to convey a similar relation, the alternatives will be found, with some exceptions, under that case which is subsequent in order, according to the scheme given under the head of Declension (r. 47).

287. Nominative case (कर्त्ता or प्रथमा). The nominative case declares the simple sense of a word ; as, मनुष्यः ' a man,' स्त्री ' a woman,' ज्ञानं ' knowledge.' Its employment in a definite or indefinite manner is usually indicated by the context, as there is no article. The numeral एक, or a pronoun, however,

sometimes performs the same office ; as, एकः पुरुषः 'a man,' स पुरुषः 'the or that man,' कश्चिज्जुषः 'a certain king,' एको वृद्धयात्रः 'an old tiger.'

a. Two substantives may be connected absolutely in the nominative case ; as, द्रोणं द्रीहिः 'rice a droṇa (in measure) ;' कोशो गिरिः 'the mountain a kos (in extent) ;' माता शत्रुः 'a mother an enemy ;' पिता वैरी 'a father an enemy ;' विषं सभा दरिद्रस्य 'Society (is) poison to the poor : ' but in these cases the copulative 'is' must be understood, as in similar phrases it is expressed ; भवत्वधर्मो धर्मः 'Iniquity becomes virtue.' The nouns in apposition may be in different genders and numbers : वेदिकानि कर्माण्यस्य स्वर्ग्यः पन्थाः 'The acts of the Vedas (are) his path to heaven ;' के वा न स्युः परिभवास्तदं निष्कलारम्भयत्नाः 'Who engaged in unprofitable undertakings do not become a subject of disgrace ?'

b. The nominative case is connected with the active verb, or governs it, when it expresses the agent, and with the passive when it signifies the object : देवदत्तः कटं करोति 'Devadatta makes the mat ;' देवदत्तेन कियते कटः 'The mat is made by Devadatta.' It is also put absolutely sometimes in a sentence, as the object of an action, but where the accusative that should express that object is omitted : विषवृक्षोऽपि संवर्द्धं खवं छेत्तुमसाम्प्रतं 'Even a poison-tree, having reared (it), one should not of oneself cut (it) down.' In this the complete construction should be, वृक्षं संवर्द्धं तं छेत्तुमसाम्प्रतं योऽपि विषवृक्षः स्यात् 'Having reared a tree, it is not proper to cut it down, even though it be a poison-tree.'

c. When various nouns, separated by a disjunctive particle expressed or implied, occur in a sentence with a common verb, that which is nearest to the verb may become its nominative : अहं रामो वा राजा लक्ष्मणो वा मरिष्यति 'I or Rāma, the king or Lakshmaṇa, will die : ' न चैनमशक्नु भातुरहम् वा सेहकार्योः । पुरा प्रयत्ननेतुं वा गन्तुं वाऽप्येकतां त्वया ॥ 'Neither was the sun able, nor I, by motives of affection, to conciliate him, or (induce him) to enter into amity with thee : ' न तथा सुखयत्ननिः

न प्रवारा न कञ्चलः । शीतवाताहितं लोकं यथा तव मरीचयः ॥ 'Fire gratifies not, neither do clothes nor a blanket, the region that is afflicted with cold breezes, so much as thy rays (O sun).'

d. When two or more nouns are joined together by a copulative conjunction, they usually govern a verb in the plural number: ततः कुन्ती च राजा च भीष्मश्च सह बन्धुभिः । ददुः पाण्डोः स्वधामृतमयं तदा ॥ 'Then afterwards Kuntí and the king and Bhíshma, with the kinsmen, gave to Páñdu the obsequial offerings, with libations to the manes.' This is not invariably the case, however, and the verb may have for its nominative only the nearest of the nouns combined by copulative conjunctions: सा च सत्यवती देवी कौशल्या च यज्ञस्त्रिणी । राजदारैः परिवृता गान्धारी चापि निर्वयौ ॥ 'And the queen Satyavatí and the illustrious Kausályá, and also Gándhárí, attended by the wives of the king, went forth:' आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यमश्च । अहश्च रात्रिश्च उभे च सन्ध्ये धर्मोऽपि जानाति नरस्य वृत्तं ॥ 'The sun and moon, wind and fire, the sky, earth, waters, the heart and Yama, and day and night, and both dawn and evening, and also Dharma, knows the conduct of a man.'

288. Accusative case (कर्मे or द्वितीया). The accusative expresses, after a transitive verb, the object of the action: कुम्भं करोति कुम्भकारः 'The potter fabricates the vessel;' हरिं भजति भक्तः 'The votary worships Hari.'

a. The accusative follows a neuter or intransitive verb, when it denotes place or time: कुरुन् स्वपिति 'He sleeps in the country of the Kurus;' कोशं प्रतिष्ठते 'He proceeds for a kos;' कियन्तं कालमवसन् पर्वते गन्धमादने 'They dwelt for some time on the mountain Gandhamádana;' मासौ गुरुगृहे स्थितः 'He stayed two months in the house of his preceptor.'

b. Verbs signifying 'motion to,' literally or figuratively, govern the accusative case: ग्रामं गच्छति 'He goes to the village;' मनसा कृष्णमेति 'He goes mentally to Krishná,' he worships him; विस्मयं परमं ययौ 'He went to (or felt) great astonishment.' The accusative is also employed when 'going along a road' is intended; पन्थानं याति पथिकः 'The traveller

goes along the road ;' but not if 'going to a road' is meant ;
उत्पथेन यत्ने गच्छति 'He goes by a byeway to the road.' The
dative case may also be used optionally, when actual 'motion
to' is signified ; ग्रामाय गच्छति.

c. The accusative case follows verbs of giving, to signify
the thing given ; ग्रामं ब्राह्मणेभ्यो ददामि 'I give the village to the
Brahmans ;' also verbs of hearing, to denote the thing heard ;
आसुरं मे शृणु 'Hear from me the Āsura (creation).'

d. A double accusative follows a number of verbs, when
the thing done, and the thing or person that is the object of
the action, are both designated. They are mostly verbs that
signify, 1. speaking, 2. asking, 3. instructing, 4. knowing,
5. conquering, 6. leading, 7. dragging, 8. taking, 9. collecting,
10. stealing, 11. fining, 12. cooking, 13. milking, 14. churning,
and 15. obstructing ; whether they have these meanings lite-
rally or metaphorically. 1. राजानं सर्वं ब्रूते चाट 'The spy tells
the whole to the king ;' 2. तमब्रवीत् कुन्ती वचनमर्थवत् 'Kuntī said
to him words full of meaning ;' 3. सोऽपृच्छलक्ष्मणं सीतां 'He asked
Lakshmaṇa (after) Sītā ;' 4. शिष्यान् धर्मे गुरुः ज्ञाति 'The Guru
teaches the disciples virtue ;' 5. दत्तं धर्मे विदुर्बुधाः 'The wise
know punishment (to be) virtue ;' 6. जित्वा राज्यं नलं नृप 'Hav-
ing conquered his kingdom (from) Nala the king ;' 7. ग्राममजान्
नयति गोपालः 'The shepherd leads the goats to the village ;'
8. चोरं कारागारं कर्षति दण्डपालः 'The officer of justice drags the
thief to prison ;' 9. स जहाराख्यमाभीरीः 'He took the Ābhīra
women to the forest ;' 10. वृक्षमवधिमोति फलानि बालः 'The boy
gathers the fruit (from) the tree ;' 11. देवदत्तं धनं मुञ्चति भूतः
'The rogue robs Devadatta (of) his wealth ;' 12. चण्डमर्षिकं ज्ञां
दण्डयति राजा 'The king fines the debtor a hundred (rupees) ;'
13. तद्वुलानोदनं पचति रूपकाटः 'The cook dresses the grain (and)
the boiled rice ;' 14. गां दोग्धि पयः 'He milks the cow (for)
milk ;' 15. प्राणान् दुहन्निवात्मानं 'Milking (abandoning) life (from)
himself ;' 16. सुधां क्षीरनिधिं ममन्तुः सुरासुराः 'The gods and Āsuras
churned the milky ocean (for) ambrosia ;' 17. गोविन्दो ब्रजमव-
च्छिन्नि गाः 'Govinda shuts up the cows (at) the cow-pens ;'

शोकं चित्तनवाहयत् 'He confined his grief (in) his heart.' वह्, 'to bear,' is sometimes similarly used; कन्यां गृहमवहत् or गृहायावहत् 'He bore the damsel to the house.' In common with other transitive verbs, these verbs may govern a single accusative, when only one object is designated; मातरमुवाच वीरः 'The hero said to his mother.' Several of them may govern the object in other cases also, as will be subsequently noticed.

e. The causal modes of verbs signifying, 1. motion, 2. speaking or articulate sound, 3. or eating; 4. the causals of intransitive verbs; and 5. of ग्रह् 'to take,' दृश् 'to see,' and श्रु 'to hear'—govern a double accusative, when the object and the subject of the act are both expressed. 1. शत्रून्गमयत् स्वर्गं 'He caused the enemies to go to heaven:' 2. वेदानध्यापयद् द्विजं 'He caused the Brahman to read aloud the Vedas:' 3. आशयच्चामृतं देवान् 'He caused the gods to eat nectar:' 4. आसयत् सलिलं पृथ्वीं यः स मे श्रीहरिरिति: 'That Hari is my refuge, who placed (caused to sit) the earth upon the waters;' प्रीतोऽहम् भोजयिष्यामि भवतीं भुवनं त्रयं 'If I am pleased, I will cause thee, lady, to enjoy the three worlds:' 5. बालमग्राहयद्विद्यां 'He made the boy take learning;' दर्शयाच्चक्रे रामं सीतां 'They shewed (caused to see) Sita to Rāma;' आचय पारिव्रजान् नाटकं 'Recite (cause to hear) the drama to the company.'

f. There are some exceptions to the preceding rule. The causals of खाद् and खाद्, 'to eat,' require the instrumental case for the subject of the action; आदयति or खादयत्यन्नं वदुना गुरुः 'The Guru causes the rice to be eaten by the pupil.' So भक्ष्, when it means 'eating;' गोषैरभक्षयदिहभक्षं 'He caused the food they liked to be eaten by the cowherds:' but if it means 'destroying by the act of eating,' it may be followed by a double accusative; भक्षयति बलीवह्नान् शस्यं 'He makes the oxen eat up the corn.' शब्द, 'to sound,' in the causal mode requires the subject to be put in the instrumental case; शब्दयति शब्दं देवदत्तेन 'He causes the sound to be uttered by Devadatta.' जल्प and some other verbs, signifying 'articulate sound,' are similarly combined. The causal of वह् 'to bear,' when it

implies 'driving,' governs a double accusative; वाहयति रथम-
चान् द्यूतः 'The charioteer makes the horses draw the car;' otherwise the subject is put in the instrumental case; स्वामी
वाहयति भारं भूमेन 'The master makes the load be borne by the
hireling.'

g. The causal modes of कृ 'to make,' लु 'to take,' वद् 'to speak,' with अभि prefixed, and of इक्ष् 'to see,' in the Ātmanepada, may take either a second accusative or the instrumental case for the agent or subject of the action: कारयति कटं शिल्पिनं or शिल्पिना 'He causes the workman to make the mat,' or 'he causes it to be made by the workman;' so हारयति दूतं दूतं or दूतेन 'He causes the messenger to take the message,' &c.; अभिवादयते देवं भक्तं or भक्तेन 'He makes the devotee salute the deity,' &c.; दर्शयते कृष्णमर्जुनं or अर्जुनेन 'He makes Arjuna see Kṛṣṇa,' &c. The fact being, that when the causal is used in a passive sense, the subject or subordinate agent is specified in the instrumental; when it is used in an active sense, it is specified in the accusative case.

h. A second accusative may sometimes follow a verb, as a qualification of the first, being put absolutely or in apposition: मेदिनीं दानवपते देहि मे विष्णुमन्त्रयं 'Give me, O lord of the Dánavas, earth, three paces.'

i. The accusative case may follow various prepositions and indeclinable words or particles. Of the former class are अति, अधि when reiterated, अनु, उप, परि, and प्रति. अति देवान् हरिः 'Hari is beyond the gods;' अतिरामं 'Superior to Rāma' (अहं, 'I am,' understood); अध्यधिलोकं वसते विष्णुः 'Vishṇu abides over and above the worlds;' नदीमनुवसिता सेना 'The army will halt at, or along, the river;' जपमनु प्रावर्षत् 'It rained after the prayer;' अनुपितरम् गच्छति पुत्रः 'The son goes after, or imitates, the father.' अनु and उप, indicating 'inferiority,' also govern the accusative: न भवाननुरामं चेत् 'If you are not inferior to Rāma;' उपशूरं न ते वृक्षं '(If) thy conduct is not beneath a hero.' अनु, परि, and प्रति govern accusatives designating any particular object; as, गिरिम् अनु (परि or प्रति) विश्रुतोते विश्रुत् 'The

lightning flashes at or toward the mountain ;' चिन्तायामास
 तत्कार्यं सुमहत् स्त्रां सुतां प्रति 'He considered that grave matter
 concerning his daughter :—a part of any thing or person ;
 लक्ष्मीर्हरिभनु (हरिं परि or प्रति) 'Lakshmi is part of Hari :—and
 several and successive order ; वृक्षमनु (परि or प्रति) सिञ्चति माली
 'The gardener waters tree by tree ;' परि स्त्री (अनु or प्रति स्त्री)
 जातमन्मथः 'In love with every (successive) woman.' The
 indeclinable words governing accusatives are अधोऽधः, उपर्युपरि,
 अन्तरा, अन्तरेण, अभितः, परितः, उभयतः, सर्वतः, समया, निकषा, धिक्, हा ;
 as, अधोऽधः भूमिं पातालः 'Pātāla is below the earth ;' उपर्युपरि
 पृथिवीं द्यौः 'The sky is above the earth ;' त्वामनरा कृष्णस्तिष्ठति
 'Krishña tarries away from thee ;' सङ्गं समुद्यम्य रावणः क्रूरविग्रहो
 वैदेहीमनरा 'Rāvaṇa, of dreadful form, having raised 'up his
 sword (to cut) Vaidehī in two ;' प्रियामनरेण न सुखं 'There is no
 happiness without a mistress ;' अभितो (or परितो) राममद्रवन्
 राक्षसाः 'The Rākshasas ran upon or around Rāma ;' उभयतः
 कृष्णं गोपाः 'The cowherds (were) on both sides of Kṛishṇa ;'
 सर्वतः प्रासादं जायति दक्षधारिणः 'All around the palace watch
 the staff-bearers ;' समया ग्रामं निकषा पुरं गच्छति 'He goes near
 to the village,' 'near to the city ;' धिक् कृष्णमभक्तं 'Fie on one
 not devoted to Kṛishṇa ;' हा देवशत्रुं 'Alas ! (for) the enemy of
 the gods.' Several of these may be combined with other
 cases ; as, उपर्युपरि सर्वेषामादित्य इव तेजसा 'Above and over all,
 like the sun in splendour ;' उपशूरेषु वा 'or inferior to heroes.'
 j. The neuter verbs श्नी 'to sleep,' स्था 'to stay' or be,' and
 आस 'to sit,' when compounded with अधि, govern the noun
 expressing the site of the action in the accusative : अधिशेते
 पर्यङ्गं कुमारी 'The maiden sleeps upon the couch ;' अधितिष्ठतामानं
 केशवः 'Keśava presides in (or over) the soul ;' अध्यास्ते वैकुण्ठं हरिः
 'Hari abides in Vaikuṇṭha.'

k. विश्, 'to enter into,' as a transitive verb, governs an
 accusative ; गेहं प्रविशति 'He enters the house.' When pre-
 ceded by अभि and नि, it may govern either the accusative or
 locative ; as, अभिनिविशति सन्मार्गं 'He enters upon a good path ;'
 अभिनिविशति पापे 'He enters upon (or falls into) wickedness.'

When preceded by **उष**, and implying 'to sit,' it is followed by the locative only; **आसनेऽस्मिन्नुपविशत** 'Sit down on this seat.'

३. **वस** 'to dwell,' preceded by **अधि**, **अनु**, **अत्र**, or **उष**, may govern an accusative case; **अधिवसति** (**अनुवसति**, &c.) **वनं एकः** 'Rāma inhabits the wood;' **भूतकल्पवसतुनं** 'He inhabited a lonely wood;' **पुरीमयोध्यानायासीत्** 'He dwelt at the city Ayo-dhyá;' **ग्रामानुवसति** 'He inhabits the village;' but when **उषवस** means 'to fast,' the site is expressed in the locative only; **उषवसति वने रामः** 'Rāma fasts in the forest.'

289. Instrumental case (**करणे** or **तृतीया**). This case expresses the agent, the implement, or the means by which any thing is done, or any end is accomplished, whether active effort is implied or not: **अज्ञानता नया भ्राता वारितः** 'By me, unknowing, my brother has been slain;' **रामेण वाणेन हतः** 'Killed by Rāma with an arrow;' **पुत्रेण हरो हरि** 'Hari is seen by (or through) virtue;' **अध्यापनेन वर्तते** 'He subsists by teaching;' **प्रकृता चारः** 'Beautiful by nature.' It also expresses the manner or degree in which any object is effected: **सुखेन जीवति** 'He lives with ease' (happily); **दुःखेन याति** 'He goes with difficulty;' **प्रत्येकं याति** 'For the most part (usually) a sacrificer.' It also denotes any mark or circumstance by which an object is characterised: **जटाभिस्तापसः** 'He is an ascetic, by his clotted hair;' **जाता ब्राह्मणः** 'a Brahman by caste;' **गोत्रेण गर्ग्यः** 'a descendant of Garga by family.'

a. The instrumental case may be employed with words signifying 'object' or 'result': **उल्लेखेन कोऽर्थः** 'What is the object of effort?' **परिदेवनेन किं फलं** 'What is the fruit of lamenting?'

b. Words implying 'bodily deformity' require the instrumental case for the organ or member in which the defect occurs: **अक्षुषा कायः** 'blind by an eye;' **पादेन लङ्घः** 'lame by a foot.'

c. Prepositions signifying 'with,' 'along with,' are connected in sentences with the instrumental case: **आस्य साकं नया** 'Stay along with me;' **हीयते हि मतिस्तात हीनैः सह समागमात्** 'The

mind is depraved, O sire, from association with the base.' Verbs signifying 'association' also govern the object in the same case: **नवा ज्ञानो ज्ञानागच्छ** 'Having met, O pious man, with thee.'

d. The particle **अलम्**, implying 'enough of,' governs the instrumental case: **अलमतिविस्तरेण** 'Enough of prolixity.'

e. The instrumental case may be used optionally with the accusative in various instances; as after the verb **दि** 'to play,' **अखान्** or **अखेदीयति** 'वृत्तकारः' 'The gambler plays dice,' or 'with dice;' also after **ज्ञा** 'to know,' preceded by **यन्**; as, **नय पित्रा** (or **पित्रा**) **संजानीष्व** 'Recognise thy father.' When it signifies 'calling to mind' or 'thinking upon,' it governs the accusative only: **संजानीष्व पिबुः** 'Meditate on Vishnu.' When 'space' or 'time' are spoken of, in connexion with an act or event completed, the instrumental case is employed: **अह्ना** or **अक्षेण गत्वा गृहनागेच्छात्** 'Having gone for a day, or for a Kos, he arrived at home.' But if the act or event is incomplete, the accusative: **मासम् प्रस्थितो न आयातः** 'He has been travelling (for) a month, but is not arrived.'

f. Words signifying 'weight,' 'measure,' or 'number,' when succession or repetition is also implied, are put after verbs either in the instrumental or accusative case: **ज्ञेन ज्ञेन** (or **ज्ञानं ज्ञानं**) **वत्सान् दायवति दधः** 'He gives milk to the calves to drink, by a hundred at a time;' **द्विद्रोणेन** or **द्विद्रोणं खीरानि धाम्यं** 'He buys corn by two Droṇa (measures) at once.'

290. Dative case (**सम्प्रदानं** or **चतुर्थी**). This case expresses the object or recipient of a gift, either literal or figurative: **ब्राह्मणेभ्यो निष्कां ददौ** 'He gave Nishkas (gold coins) to the Brahmans;' **यजुं शिवाय ददाति** 'He offers an animal to Śiva;' **न शूद्राय नतिं दद्यात्** 'Let him not give understanding to a Śūdra;' and it may be used after verbs which imply 'presenting' or 'offering,' although not bearing such import originally; as, **रामाय पूजं अजे महाशुनिः** 'The great sage made (or offered) worship to Rāma.'

a. Although, however, the fourth or dative case most appro-

privately follows verbs that imply 'giving,' of some kind or other, yet the genitive case is frequently used with a similar purport, and sometimes also the locative : राष्ट्रं शिवीनां वृद्धं वै ददामि तव सेचर 'Spirit of air, I may give thee the prosperous kingdom of the Śivis ;' दत्त्वा ऽतिथिभ्यो देवेभ्यः पितृभ्यः स्वजनस्य च 'Having given (food) to guests, gods, ancestors, and his own household ;' यस्तु रामे पृथिवीं दातुमिच्छति 'Thou who wishest to give the earth to Rāma.' When the genitive case is thus used, however, an ellipse is implied, to be filled up by a noun understood in the dative case : तव हस्तेभ्यः 'to the hands of thee ;' स्वजनस्य चरित्यः 'to the persons of his own family.'

b. Nouns expressing 'cause' or 'purpose,' that for or on account of which a thing is done, or that for which a thing is fit or suitable, follow verbs in the dative case : मुक्तये हरिं भजति साधुः 'The pious man worships Hari for the sake of liberation ;' भक्तिज्ञानाय कल्पते 'Devotion is practised for the sake of holy knowledge ;' पाताय कपिला विद्युत् 'The pale lightning is on account of (it is a sign of) a gale ;' प्रभवन्मुयकर्मणाः खयाय जगतो ऽहिताः 'The unfriendly performers of cruel acts are born for the destruction of the world ;' ब्राह्मणाय हितो धर्मः 'Virtue is fit for a Brahman.'

c. Connected with this application of the dative case, is its optional substitution for the infinitive after a verb : फलेभ्यो गच्छति 'He goes for fruit,' for फलान्वाहर्तुं गच्छति 'He goes to bring fruit ;' याज्ञायाज्ञापयति 'He gives orders for a sacrifice,' for यहुनाज्ञापयति 'He gives orders to sacrifice.'

d. Intransitive verbs signifying 'to be agreeable' or 'acceptable' govern the dative case : हरये रोचते भक्तिः 'Devotion is acceptable to Hari ;' बालाय खदते मोदकः 'The sweetmeat is pleasant to the boy.'

e. The verbs छाष् 'to praise,' हु 'to conceal,' हा 'to stay,' शप् 'to curse,' may be connected with the object of the act in the dative case, when some particular feeling is implied by it : गोपी सरात् कृष्णाय छाषते हुते तिष्ठते शपते 'The Gopī praises, hides from, stays with, vows by Kṛishṇa, through love.' When no

such feeling is implied, such of them as are transitive govern the accusative: राजानं स्थायते मन्त्री 'The minister flatters the king.'

f. With a similar kind of relation, verbs signifying 'desire,' 'anger,' 'wrong,' 'jealousy,' or 'detraction,' govern the object in the dative case: तस्यै स्पृहयमानो ऽसौ 'He being filled with desire for her;' सीतायै नाक्रुध्यन्नाप्यसूयत 'He was not angry with Sítá, nor did he revile her;' अज्ञानं निरुवानो ऽसौ तस्यै 'He vowed to her, dissembling with her.' When the feeling is not excited by the object, they govern the accusative: भार्यामीर्येति पतिः 'The husband is jealous as to his wife,' that is, he cannot endure that others should look at her; तच्चदुष्येत् कदाचन 'Let (the pupil) never offend him.' क्रुध and दुह, preceded by prepositions, govern the accusative: किं मां संक्रुध्यसि 'Why art thou angry with me?' ना परस्वमभिद्रोधाः 'Commit not violence against another's property.'

g. धृ, 'to hold,' in the causal mode, having the sense of 'owing,' literally or figuratively, governs the person to whom the debt or obligation is due in the dative case: देवदत्ताय शतं धारयति 'He owes a hundred to Devadatta;' भक्त्याय मोक्षं धारयति हरिः 'Hari owes liberation to his worshippers.'

h. वृ preceded by आ or प्रति, signifying 'to promise,' governs the person or thing to which the promise is addressed in the dative: विप्राय गामाश्रुकोति or प्रतिश्रुकोति राजा 'The Rájá promises a cow to the Brahman;' श्रुत्वन्मः प्रतिश्रुत्वन्नि मध्यमाः 'Common persons promise assent to those who counsel them.'

i. गृ, 'to sound,' preceded by अनु or प्रति, implying 'to conform to' or 'comply with,' governs the dative case: होत्रे प्रतिगृह्णाति or अनुगृह्णात्यध्वर्युः 'The Adhwaryu (or reciter of the prayers of the Yajur-veda) acts in conformity to the Hotri (or Brahman of the Rig-veda);' गृह्णातो ऽनुगृह्णात्यन्ये न मन्त्रिषाः 'Others, such as I am, do not conform to those who flatter us.'

j. राष् 'to accomplish,' and ईक्ष् 'to see,' when signifying 'to think or consider about,' govern the object in the dative:

कृष्णाय राज्ञि or कृष्णायैवते गौः 'Garga considers concerning or about Krishna.'

k. Forms of reverential address or religious invocation, such as नमस्, स्वास्ति, स्वाहा, स्वाधा, &c., are followed by nouns in the dative case: नमः शिवाय 'Salutation to Śiva;,' महाराजाय स्वास्ति 'Health to the king;,' स्वाहा देवेभ्यः 'Salutation to the gods;,' स्वाधा विदुष्यः 'Salutation to the manes.' नमस् compounded with कृ governs either the accusative or dative: नमस्कुरुमो देवेभ्यः or नमस्करोति देवान् 'We make, or he makes, salutation to the gods.'

l. अलम्, when signifying 'to be sufficient for' or 'equal to,' governs the dative: नालं सुखाय दुःखदो नालं दुःखाय शत्रवः 'Friends are not (alone) sufficient for happiness, nor enemies for misery;,' अलं महो मत्तार 'One wrestler is a match for the other;,' दैत्यैर्बलं विश्वः 'Vishnu is equal to, or a match for, the Daityas.' Compounded with a transitive verb, it governs the accusative: नालं नालं सक्थी ऽस्ति 'He is not able to be a match for, or overcome, sin.'

m. The prohibitive ना may be used with the dative case, with the verb understood: ना अस्थिराय 'Be not for unsteadiness,' i. e. Do not act unsteadily.

n. Verbs of motion, as noticed above (r. 288. δ), are most usually followed by the noun in the accusative case; but they may also be associated with the dative: ग्रामाय गच्छति 'He goes to the village.'

o. नन्, 'to mind' or 'think,' when of the fourth conjugation, and implying 'disrespect,' governs a subsidiary noun, signifying 'degree' or 'comparison,' in either the dative or accusative case: न त्वां मन्ये नृणां or नृणं 'I value thee not a straw.' नन् of the eighth conjugation is followed by the accusative only: न त्वां मन्ये नृणं. If the comparison be intimated by the terms नौ: 'a boat,' कौकः 'a crow,' अन्नं 'food,' शुकः 'a parrot,' or झगालः 'a jackal,' the accusative only is employed: न त्वां नान्यं मन्ये 'I hold thee not of the value of a boat,' &c. If 'dis-

respect' be not intended, the accusative only follows the verb :
 मजे काष्ठमुत्तुख्यते 'I suppose the mortar to be wood.'

p. When a term of number or quantity is used to signify
 'rate of wages' or 'hire,' it takes either the dative or instru-
 mental case : श्रुताय or श्रुतेन भूतान् चरिष्यन्ति 'He hires servants
 by or for a hundred.'

q. दातु, 'to give,' preceded by चन्, and implying 'cohabita-
 tion,' governs the dative when the act is legal; the instru-
 mental when criminal : भर्तुः संयच्छते दास्या संयच्छते पतिः 'The
 husband cohabits with his wife,' 'with his bondswoman.'

291. Ablative case (अपादानं or वच्छनी). This case denotes
 'a taking away,' 'a separating of or from,' 'removal' or
 'departure' of any kind; as, ग्रामादायति 'He comes from the
 village;' उद्गतार गङ्गायाः कलिलादाबुलेन्द्रियः 'He returned from
 the water of the Ganges afflicted;' भाषतो उच्चात् पतति 'He falls
 from a galloping horse.' It also implies metaphorical dis-
 junction; as, पापाहिरनति 'He refrains from sin;' धर्मात्तनाहति
 'He strays from virtue.'

a. The ablative case has also an inceptive signification,
 implying the cause or motive of any act or feeling, or the
 origin from which any thing proceeds, literally or figuratively :
 चोराद्विभेति स्त्री 'The woman is afraid of (or from) the thief;'
 चोरैर्यस्त्रायते राजा 'The king protects from thieves;' भीतो रणे
 चेतवाहादिति मां न संस्यते जनः 'People will think of me thus, He is
 afraid of Arjuna in battle;' ब्रह्मणः प्रजाः प्रजायन्ते 'Progeny are born
 from Brahman;' अर्थेभ्यः क्रियाः सञ्जाः प्रवर्तन्ते पर्वतेभ्य इवापगाः 'Reli-
 gious acts proceed from wealth, like rivers from mountains.'

b. Verbs signifying, 1. hindrance, 2. disappearance or con-
 cealment, 3. being ashamed of, 4. acquiring knowledge from,
 5. being averse to, govern nouns in the ablative case. 1. यवेष्वो
 गाः पारयति गोपालः 'The cowherd keeps off the cows from the
 barley:' 2. मातुर्निलीयते कृष्णः 'Krishna hides from his mother:'
 3. चक्षुराञ्जिह्वेति 'He is ashamed of his father-in-law:' 4. उपा-
 ध्यावाद्भीते शिष्यः 'The pupil (reads with or) acquires learning
 from the teacher:' 5. अध्ययनात् वराजयते शिष्यः 'The pupil is

averse from (or tired of) reading;’ सा पराजयमाना दक्षाननात् ‘She (Sítá) averse to (or abhorrent of) Rávaṇa.’ When नि with परा prefixed is used transitively, it of course requires the accusative: शत्रून् पराजयते भीष्मः ‘The hero overcomes the enemies.’

c. The ablative is used to express the site from which any act is performed: प्रासादादीक्षते ‘He looks from the palace;’ आसनादुदतिष्ठत् ‘He rose from his seat.’ Also a place or period from which distance or time is computed: वनात् पुरं योजनं ‘From the wood the city is a Yojana distant;’ कार्तिका अग्रहा-यणीमासे ‘From Kártik into the month Agraháyaṇa.’

d. The ablative is also sometimes used to express the means by which any end is accomplished: कृतं पापं कल्याणेन हन्यते । निवृत्त्या तीर्थगमनाच्छ्रुतिसृतिजपेन च ॥ ‘Committed sin is destroyed by good acts, by refraining from it, by (from) visiting holy places, and by repeating texts of the Vedas and the institutes:’ द्रोहादेवैरवामानि दिवि स्थानानि सञ्चिञ्चः ‘Their places in heaven have been obtained by the gods through violence.’

e. The words अन्य, इतर, आरात्, श्रुते, प्रभृति, वहिर्, terms significant of relative place or time, and compounds ending in words derived from गच्छ् ‘to go,’ are connected with nouns in the ablative case: अन्यो हरेः ‘other than Hari;’ इतरः कृष्णात् ‘different from Kṛishṇa;’ आराटनात् ‘near to the wood;’ श्रुते पुरुषात् ‘without the man;’ ततः तदा or तस्मात् प्रभृति ‘thenceforth,’ ‘thereafter;’ वर्षात् प्रभृति ‘from after a year;’ नगराद्दिः ‘out from the city;’ ग्रामात् पूर्वो वृक्षः ‘a tree east from the village;’ चैत्रात् पूर्वः फाल्गुनः ‘The month Phálguna is before Chaitra;’ पुरं प्राग्बनात् ‘a city east of the wood;’ ग्रामात् प्रत्यङ्गिरिः ‘a mountain west from the village.’ When पूर्व and similar terms denote ‘a part’ of any thing, they require the genitive case: पूर्वः कायस्य ‘the fore part of the body;’ अहः पश्चिमो भागः ‘the latter part of the day.’

f. The preposition आह् requires the ablative case in the sense of ‘limitation,’ either of place, time, events, or things: आसमुद्रात् ‘as far as to the ocean;’ आयुमानात् ‘to the end of the age;’ आयुक्तेः संसारः ‘Repeated birth occurs until final

liberation ;' चासकलाद् ब्रह्म 'Brahma extends unto (or comprehends) all things ;' भैक्षमेवाचरिष्यामः शरीरस्याविमोक्षयात् 'We will practise mendicancy even until liberation from the body.'

g. अप and परि implying 'separation,' and प्रति signifying 'substitution' or 'equivalent,' require the ablative case: अप लोकेभ्यो लङ्कायां वसति: 'Dwelling in Lanká, away or apart from the world ;' परित्तिगर्भेभ्यो बृहो देवः 'The god (Indra) sent rain away from Trigartta ;' प्रद्युम्नः कृष्णात् प्रति 'Pradyumna is the substitute or representative of Kṛishṇa ;' तिलेभ्यः प्रति यच्छति माषान् 'He gives Māsha (pulse) in place of, or return for, sesamum.'

h. Words implying 'bound on account of a debt' may be connected with the ablative, when the reason, not the debt, is intended: ज्ञाताह्वं द्रव्यं 'Property pledged on account of a hundred ;' चत्वारह्व इव 'Like one bound on account of debt ;' but ज्ञातेन बद्धः 'Bound by a debt, held in bond, or indebted, by a hundred.' Either the instrumental or ablative case may be used, when the state or circumstance of the person is the result of some property, not expressed by a feminine noun: जाड्येन or जाड्याह्वः 'Bound by or from stupidity ;' वनं मौख्यात् प्रतिहसे 'Thou goest to the wood through folly.'

i. The words स्तोत्र, अल्प, कृच्छ्र, कतिपय, may be used after a verb, either in the instrumental or ablative case, to imply 'degree' or 'manner ;' as, स्तोत्रेन or स्तोत्राभ्युक्ता 'left or liberated a little ;' कृच्छ्रेण or कृच्छ्रात् कृतः 'made with difficulty ;' कृच्छ्रात् समासाद्य 'having come with difficulty ;' कतिपयेन or कतिपयात्मात्रः 'obtained in some degree.' When used with a substantive, they agree with it in case ; as, स्तोत्रेन विषेण हतः 'killed by a little poison.' When employed adverbially, and not signifying 'instrumentality,' they are put in the accusative neuter ; as, स्तोत्रं गच्छति अल्पं करोति 'he goes or does a little,' 'a short way,' or 'for a short time,' or 'a small quantity.'

j. The particles पृथक्, नाना, and विना, govern either the accusative, instrumental, or ablative case: पृथग्रामं रामेण or रामात् 'separate from, or without Rāma ;' विना or नाना देवं देवेन or देवात् 'without a deity ;' विना वधं न कुर्वन्ति तापसाः प्राणयापनं

‘Penitents do not practise emission of breath without destruction of life;’ सुखं दुःखेर्विना न लभ्यते ‘Pleasure is not obtained without pain;’ पृथक् क्लेशेन कृतं ‘done without deceit;’ पृथक्चनभस्ततः ‘except the wind.’

292. Genitive case (ज्ञेयः or सम्बन्धः or षष्ठी). This case is employed when one noun follows another, expressed or understood, having a different meaning, and to which the latter intimates some relation; as, राज्ञः पुरुषः ‘the man of the king;’ पुत्रस्य माता ‘the mother of the boy;’ धनिनो धनं ‘the wealth of the rich man;’ द्रव्यस्य गुणः ‘the quality of the thing.’ The prior noun may be understood: अभयं सत्त्वसंशुद्धिः । भवन्ति सम्यग्देवीमभिजातस्य ॥ ‘Fearlessness, purity of nature, &c., are of a man born to a heavenly condition:’ they are the qualities, गुणाः understood.

a. Verbal derivatives signifying ‘the agent’ are followed by the object in the genitive case; as, जगतः स्रष्टा ‘the creator of the world;’ सत्तां पालकः ‘the protector of the good;’ नरकस्य विजयुः ‘the victor of (over) hell.’ Those formed with उ from desiderative verbs govern the accusative; राजा त्वां दिदृक्षुः ‘The king is desirous of seeing thee.’ So do those with उक्; as, दैत्यान् बाधुको हरिः ‘Hari is the destroyer of the demons:’ but not when the root is क्; कामतायाः कामुकः ‘the lover of the beloved.’

b. Similar derivatives, implying ‘the act,’ may be followed by the agent or the object of the act in the genitive: पुरुषस्य क्रिया ‘the act of a man;’ ब्राह्मणानां धर्मः ‘the duty of Brahmans;’ पयसः पानं ‘the drinking of milk;’ गवां दोहः ‘the milking of kine.’ The subject also may follow the property in the genitive; as, अश्वस्य वेगः ‘the speed of a horse;’ मधुनः स्वादं ‘the sweetness of honey.’ When the act is followed by both the agent and the object, each may be put in the genitive case; जगतः सृष्टिर्ब्रह्मणः ‘the creation of the world of (by) Brahmá:’ or the agent or instrument may take the instrumental case; जगतः सृष्टिर्ब्रह्मणा. A noun signifying ‘acceptance’ may be followed by the genitive, implying not only the thing received, but the

person from whom it is received : दानस्य परियहः 'acceptance of a gift;' राज्ञो लुब्धस्य परियहः 'acceptance of (from) a covetous king.' A term expressing 'aggregation' is followed by the objects collected in the genitive : राज्ञां सभा 'an assemblage of princes;' पशूनां समाहारः 'a flock of cattle;' धूमज्योतिःसलिलमहतां सन्निपातः 'a collection of wind, water, light, and smoke.'

c. Verbs of 'speaking to,' 'communicating or representing to,' 'conveying to,' as 'speech and the like,' are commonly followed by the person spoken to in the genitive case : तन्मे वद 'Tell me that;' कथयिष्यामि ते 'I will tell thee;' चाचक्ष मे महाबाहो सर्वज्ञो हसि मे मतः 'Tell me, mighty-armed, for thou art thought of me to be all-wise;' निवेदयामास चित्रसेनाय स न्यवेदयच्च शक्रस्य 'He represented to Chitrāsena, and he to (of) Indra;' प्रियायाः सन्देशं मे हर 'Bear news of me to my beloved.' Instances of their occurrence with similar terms in the accusative and dative cases have already been given. नाच, 'to ask' for any thing, governs the object in the genitive : पृथा नाचस्व 'Ask for firmness;' धनस्य नाचते 'He asks for wealth.' But when the person is designated, it governs an accusative : नाचन्ति के नाम न लोकनाथं 'Who do not implore the lord of the world?' प्रच्छ, 'to ask,' may govern the person in the genitive, the thing in the accusative : अपृच्छन् कस्यचिन्मार्गं 'not asking the way from any one.' It also governs a double accusative, the person being one : कुशलं पृच्छति त्वां 'He asks thee after thy health.'

d. The verb श्रु, 'to hear,' governs the genitive case of the person speaking; as, पृच्छन्नपि मे शृणु 'Asking, hear of me;' मार्गं तावच्छृणु कथयतः (मे) 'Hear from me, describing it, the road:' but this is considered as an elliptical form of expression, the word वचनं, or some synonyme of words or speech, being understood. The verb governs also the ablative : श्रोत्रयत्नान् परमेवहिता 'She will hear very attentive from me.'

e. भू 'to be, preceded by प्र, signifying 'to have power or authority over,' may govern the object in the genitive case : प्रभवति निजस्य कन्याजनस्य महाराजः 'The prince has power over his own daughter;' प्रजानां प्रभवति राजा 'The king is lord over

the people.' Verbs expressing 'to be stronger than,' or 'to prevail over,' govern the genitive: नाप्रोयीदस्य कश्चन 'No one prevailed over him.' Verbs signifying 'to be angry with,' 'to do violence or injury to,' or 'to desire,' may govern the genitive: न कुप्ये तव वर्ज्यं न त्वं दूषयसे मम 'I am not angry with thee, O thou who knowest virtue; thou hast done no wrong to me:' यदाऽसौ सर्वभूतानां न दुःखति न काङ्क्षति । कर्मणा मनसा वा वा द्रष्टुं सम्भवति तदा ॥ 'When a man neither does wrong to, nor wishes for, all beings, either in act, thought, or speech, he obtains Brahma' (final felicity). These latter verbs may also govern other cases (r. 290. f).

f. ज्ञा 'to know,' when signifying something else than true knowledge, and when knowledge is not a property of the thing known, governs the genitive case: सर्षिषो जानीते 'He knows ghee.' दय् 'to have pity on,' ईज् 'to be lord of,' and कृ 'to make,' implying some particular effort, and verbs signifying 'to remember,' also govern the genitive: दीनानां दयस्व 'Have pity on the wretched;' यक्षानामीशते यक्षाः 'The Yakshas rule over riches;' दधोदकस्योपस्कुरुते 'He prepares the fuel and water for an oblation;' उपास्कृषाताम् राजेन्द्रावागमस्येह 'The two princes have made preparations for coming hither;' मातुः स्मरति 'He remembers his mother;' कश्चिदुःखे वर्तमानः सुखस्य स्मरति 'Does any one, being in pain, wish to remember pleasure?' अथेति तव लक्ष्मणः 'Lakshmana thinks of thee.' In these cases, however, an ellipse is supposed, a prior substantive in the accusative case being understood: सर्षिषो गुणान् जानीते 'He understands (the properties of) ghee;' दीनानामवस्थां दयस्व 'Pity the condition of the wretched,' &c. Otherwise these words govern the accusative: सर्षिषं जानीते, दीमान् दयते, लोकानीडे, मातरं स्मरति.

g. इज्, 'to see,' in the causal may govern the person in the genitive, instead of the accusative (r. 288. g): स भ्रातुर्दृष्टवानासौ तौ कौ 'He shewed of (to) his brother those two hands.'

h. Verbs implying 'sickness,' except from fever, govern the person in the genitive: पुरुषस्य रुजयति श्वरः 'Dysentery affects the man:' but न रुजयति श्वरः 'Fever affects him.'

i. जस् 'to hurt,' literally or figuratively, हन् 'to kill,' preceded by वि or प्र, or both, शट् and कृष् 'to hurt,' and पिप् 'to pound,' when it implies 'hurting,' govern the object in the genitive case: चोरस्योच्चासयति राजा 'The king punishes the thief;' मन्योरुच्चासयात्मनः 'Remove or destroy thy sorrow;' राक्षसानां ग्रहिहनिष्यति (ग्रहणिष्यति or निहनिष्यति) रामः 'Rāma will destroy the Rākshasas;' वृषलस्योच्चाटयति or क्राययति 'He destroys the outcaste;' साहसिकस्य पिनष्टि गजः 'The elephant grinds the felon.' If 'injury' is not meant, पिप् governs the accusative: धानाः पिनष्टि 'He grinds the corn.' Other verbs, signifying 'to injure,' usually govern the object in the accusative: पथिकं हिनस्ति व्याघ्रः 'The tiger destroys the traveller.'

j. Verbs signifying 'acceptance' may be followed by the noun in the genitive case, signifying 'the donor:' न परिगृह्णीयात् सूनाचक्रध्वजवतां 'Let not a Brahman receive (the gift) of a butcher, an oilman, or a publican.'

k. The compound verb व्यवहृ 'to transact business,' and यष्ट् 'to deal,' or 'engage in any office,' govern the word signifying the terms of the transaction in the genitive: शतस्य व्यवहरति or यष्टते 'He sells or buys or deals for, or stakes, a hundred;' प्राणानामपणिष्टासौ रावणस्त्वामिहानयन् 'Rāvaṇa, bringing thee hither, has trafficked for (or staked) his life.' So दिप् 'to play,' meaning 'to deal' or 'pledge:' अदेवीहन्तुभोगानां 'He has played for his kindred and enjoyments.' But when दिप् is preceded by a preposition, it may govern either the accusative or the genitive; प्रादेवीदानसम्यदम् or -सम्यदः 'He has staked, or has trafficked for, his own fortune.'

l. Participles, whether past or future, having a present application, govern the object in the genitive case: राज्ञः सम्मतो or पूजितो विप्रः 'The Brahman is esteemed or revered of the king;' यो धर्मैः स सतां मतः 'That which is thought virtue of (by) the good;' अभिज्ञानं ददौ रामस्य सम्मतं 'He gave the signet, recognised or cherished of Rāma;' तस्य लोकावुभौ जितौ 'Both worlds are conquered of or by him;' वन्द्यैः पुंसां रघुपतिपदैः '(Marked) by the feet of the chief of Rāma's race, praised

of (by) men.' Participles of the neuter gender, signifying 'site' or 'circumstance,' have a similar government: रामस्य झपितं भुक्तं जलितं हसितं स्थितं प्रक्षान्तञ्च मुहुः पृष्ट्वा हनुमन्तं यत्सञ्चरेत् 'Sítá, having repeatedly inquired after the sleeping, eating, talking, laughing, staying, going of Ráma, dismissed Hanumán.' (The participles are in fact used as nouns, and are consequently followed by the noun to which they relate in the genitive).

m. The word हेतु, 'cause,' 'motive,' or 'object,' follows a verb in the genitive case: ज्ञप्तस्य हेतोरनुगच्छति 'He follows for the sake of food;' हेतोर्बोधस्य नैषित्वाः प्रास्तावीदामसंकषां 'He repeated the praise of Ráma, for the purpose of apprising Maithilí.' It is also used interrogatively and responsively, in this and in other cases, with a pronoun; as, कस्य हेतोः, केन हेतुना, 'For what reason?' 'why?' 'wherefore?' तस्य हेतोः, तेन हेतुना, तस्माद्धेतोः, 'For this or that reason,' 'thus,' 'therefore.' Its synonymes may be similarly used; as, कस्य निमित्तस्य, कस्य प्रयोजनस्य, &c.: but they are more usually employed adverbially in the accusative neuter; as, किं निमित्तं, किं प्रयोजनं, and the like.

n. Indeclinable words formed with the affix कृन्त govern the genitive case: शतकृन्तस्तथैकस्याः स्मरन्तो रघूत्तमः 'The best of the race of Raghu thinks of thee alone a hundred times of a day.' Numerals in a similar sense of repetition have a similar government: द्विरन्तो ऽधीते 'He reads twice a day.'

o. Indeclinable words, or words so used, being terms of relative site, may govern the genitive (as well as the ablative) case: तस्य स्थित्वा कयमपि पुरः 'Having stood in some manner before it, (the cloud);' त्वमसि पुरा मे 'Thou art before or in front of me;' सखीनां पुरस्तात् 'before your friends;' ग्रामस्य पुरतः 'in front, or on the east, of the village;' वृक्षस्योपरि or उपरिष्ठात् 'above the tree.' When such words are formed with एव, they may govern the accusative: ग्रामं or ग्रामस्य दक्षिणेन 'south of the village.'

p. Words implying 'propinquity' or 'distance' may govern a genitive case: प्रभासन्नो माधवीमख्यस्य 'near to the Mádhaví bower;' सा गता तस्य सकाशम् 'she having gone near him;'

दमयन्त्यास्तदन्तिके निपेतुस्ते 'They alighted near to Damayantí;' नगरस्य दूरं गतः 'He went far from the city.' They also govern the accusative: कदाचिद्रामस्तु चरन्नाश्रममनिकात् 'Once Ráma rambling about from the neighbourhood of the hermitage.'

g. Words implying 'likeness' or 'equality' may govern either the genitive or instrumental case: यस्य नास्ति समो वीर्ये वृषिव्यामपि कश्चन 'The equal of whom in valour is no one upon earth;' कोऽन्योऽस्ति सहशो मम 'Who else is like me?' or न त्वया सहशः कश्चित् त्रिषु लोकेषु विद्यते 'The like to thee is not known in the three worlds;' धर्मेण हीनाः पशुभिः समानाः 'Devoid of virtue, (men) are like beasts.' The substantives तुला 'equality,' उपमा 'resemblance,' are followed by the genitive only: स कृष्णस्य तुलां or उपमां न प्राप्नोति 'He has not the equality or similitude of Kṛishṇa.'

r. Neuter or indeclinable nouns importing 'benediction' are followed by the object in either the dative or genitive case: आयुष्यं देवदत्तस्य or देवदत्ताय 'Long life (be) of or to Devadatta.'

s. The genitive case is used absolutely with a participle: गच्छतस्तस्य 'as he was going;' निषतां नः 'as we were looking on;' वेदभ्याः प्रेक्षमानायाः 'whilst Vaidharbhí was beholding.' It is also used with the auxiliary verb अस् in the sense of 'possession': अस्ति मे 'there is of me,' i. e. I have; अस्य जनस्य किञ्चिदस्ति प्रभुत्वं 'There is of this person some power,' i. e. I have some power.

t. The term कृते governs a genitive case: अल्पकालस्य राज्यस्य कृते 'for the sake of a brief dominion.'

293. Locative case (अधिकरणं). This case expresses the site or receptacle of any object, whether substantial or ideal, that, in or upon or over which any other thing is situated, any act performed, any property exhibited, or any notion comprehended, &c.: भूमौ तिष्ठति नरः 'The man stands on the ground;' वने चरति सिंहः 'The lion roams in the forest;' कट् आसिते ब्राह्मणः 'The Brahman sits on a mat;' स्वात्पानमं पचति 'He boils the rice in a pot;' कर्णे कथयति 'He speaks or whispers

in the ear ;' भीतो रणे 'timid in war ;' विपदि धैर्यं 'fortitude in adversity ;' हस्वे शुक्लता 'whiteness in the swan ;' आत्मन्यात्मानं स पश्यति 'He beholds spirit in himself.'

a. This case is sometimes used to express the thing or purpose for which any act is performed, when it is essentially connected with some other thing, the object of the act : चर्मणि हृषीपिनं हन्ति दन्तयो हन्ति हस्तिनं । केलेषु चर्मणं हन्ति सीम्नि पुष्कलको हतः ॥ 'He kills the tiger for his skin ; the elephant for its two tusks : he kills the Yak for the long hair : the musk-deer is slain for its musk.' If the connexion is not intimate, that for or on account of which the act is done requires the dative case (r. 290. b). The locative is also used when the object is of a more general nature : यथा सृष्टो ऽस्ति धाता कर्मसु तत्कुरु 'As thou art made by the Creator for acts, perform them.'

b. The locative case is usually required in connexion with prepositions signifying 'being over' or 'upon' in any manner : उपपर्याङ्गे हरेर्गुणाः 'The virtues of Hari are above infinite number ;' अधि भुवि रामः 'Rāma is over the world : ' but both these may signify 'inferiority' also ; as, उप शूरेषु 'inferior to heroes ;' अधि रमे भूः 'The earth is under Rāma.' When अधि is compounded with कृ, and the verb implies 'subjection,' it governs the accusative case : यदि मामधिकरिष्यति कर्मणि विनियोष्यते 'If he will acknowledge me superior (lit. If he will make me over him), he shall be appointed to the work.' In the sense of 'superiority' the ablative case may be also used ; लोके or लोकदधिको हरिः 'Vishānu is greater than the world : ' also when 'peculiar right or authority' is intended ; तस्य शास्त्रे ऽधिकारो ऽस्मिन् ज्ञेयो नान्यस्य कस्यचित् 'The right of that (Brahman) to this Śāstra is to be acknowledged, and of no other person.'

c. The words साधु and निपुण are followed by the object in the locative case, unless the prepositions अनु, परि, or प्रति intervene : मातरि साधुः 'pious to his mother ;' पितरि निपुणः 'dutiful to his father : ' but मातरं प्रति साधुः पितरनु निपुणः.

d. The locative case is sometimes used to signify that from which any result may be expected, in the like manner as the

ablative ; as, विनाशे (or विनाशात्) धृतराष्ट्राणां किं फलं लभ्यते 'In (or from) the destruction of the sons of Dhṛitarāshṭra what advantage is obtained?'

e. A frequent use of the locative case is its employment as the ablative case absolute, in connexion with a participle in the same case: मयि गते 'I being gone;' तस्मिन्नस्ति 'that being so;' प्रत्यासन्ने नभसि 'The month Śrāvaṇa being at hand;' काले शुभे प्राप्ते 'A lucky time being arrived.' More than one substantive may be thus connected with the participle, when the latter will agree in number and person with the substantive nearest to it: अभिमन्यू हते काले द्रौपद्यास्त्रनयेषु च 'The boy Abhimanyu being slain, and the sons of Draupadī:' (हतेषु being understood.) As mentioned above, the genitive is similarly employed ; as, रुदतः पुत्रस्य or रुदति पुत्रे प्रात्राजीत् '(Though) his son was weeping, he went forth (to lead a life of mendicency).'

f. Words signifying 'proximity' or 'distance' may be used adverbially in the locative case: तस्याः समीपे गत्वा 'having gone near her' (in her vicinity); दूरे ग्रामस्य 'at a distance from the village.' These and similar words may be used in like manner in other cases ; as, ग्रामस्य दूरं दूरात् &c. मध्य takes only the locative case: भैमी सखीमध्ये राजते स्म 'Bhaimī was resplendent amongst (in the midst of) her companions.'

g. The names of asterisms, employed to signify the period of their being above the horizon, may follow a verb either in the locative or instrumental case: मूले (or मूलेन) चावाहयेद्देवीं स्रवणे (or स्रवणेन) विसर्जयेत् 'Let a man invoke Devī at the time (or rising) of the lunar constellation Mūla, and dismiss her at that of Śravaṇa. If the asterism itself is intended as the site or receptacle of a planet, the locative alone, of course, is used: पुष्ये चन्द्रः 'The moon is in Pushya.'

h. The locative case is used to designate any given period: तस्मिन् काले 'at that time;' अस्य वाक्यस्य निधने 'upon the close of this speech;' साधेऽङ्गीय स्थलकमलिनी न प्रबुद्धां न सुप्तां 'like the Sthala-padma flower on a cloudy day, neither awake nor asleep.' It is also optionally used with the ablative to denote

any intervening term, either of time or space : **अद्य भुक्त्वा स्यं ब्रूहे** (or **ब्रूहाद्**) **भोक्ता** 'Having eaten to-day, he will eat in or after two days;' **इहस्योऽयं कोशे** (or **कोशात्**) **लक्ष्यं विध्यते** 'Standing here, he pierces the mark at (or from) a Kos.'

i. The words **प्रक्षिप्त** and **उत्सुक** govern either the instrumental or locative case : **प्रक्षिप्तो हरिवा** or **हरौ** 'attached to Hari;' **पत्नी प्रस्थितेन** or **पत्नी प्रस्थिते बोधिदुस्तुका** 'The wife is anxious for her absent husband.'

j. The words **आयुक्त** and **कुशल** govern either the genitive or the locative case, when not used literally : **आयुक्ते हरिपूजनस्य** or **पूजने** 'intent upon worshipping Hari;' so **कुशलः पूजने** or **पूजनस्य** 'happy in worshipping.' If literally employed, they govern the locative only : **आयुक्ते वृषभः शकटे** 'the bullock harnessed to the cart;' **कर्मेक्षि कुशलः** 'skilful in work.'

k. A noun following either of the words **स्वामी**, **ईश्वरः**, **अधिपतिः**, **दायादः**, **साक्षी**, **प्रतिभूः**, or **प्रसूतः**, is put in either the genitive or locative case : **मर्षां** or **गोषु स्वामी** 'the owner of kine;' **पृथिव्याः** or **पृथिव्यामीश्वरः** 'lord in or of the world;' **ग्रामेषु** or **ग्रामावात्मधिपतिः** 'chief in or over the villages;' **पितृवंशस्य** or **पितृवंशे दायादः** 'heir of the paternal portion;' **अपहारे** or **अपहारस्य साक्षी** 'witness in or of a suit;' **दर्शनस्य** or **दर्शने प्रतिभूः** 'a surety in or of (for) appearance;' **गोषु** or **मर्षां प्रसूतो गोपः** 'the cowherd born amongst or for cattle,' i. e. to tend them.

294. Vocative case (**सन्निवेशनं**). This is considered in native grammars to be not a distinct case, but the nominative employed in addressing or calling, with a slight modification of the singular number only. Its use is the same as in other languages : **इन्द्र रहि** 'O Indra, come!' **उत्तिष्ठोत्तिष्ठ गान्धारी** 'Gāndhāri, rise up!'

a. The vocative case is commonly used without any interjection; but it is also frequently employed with one, when, as above stated (r. 164. a), different particles are employed to signify respectful or disrespectful address : **भो भोः पण्डिताः** 'O Paṇḍita!' **रे वान्य** 'Ho, traveller!'

SECTION II.

Adjectives..

295. The adjective agrees with a corresponding substantive noun or pronoun, expressed or understood, in gender, number, and case : बलवान् पुरुषः 'a strong man ;' रूपवती स्त्री 'a beautiful woman ;' श्वेतं छत्रं 'a white umbrella ;' सिंहद्विव बलोन्मटी 'like two mighty lions ;' अश्वगच्छन् कृशानश्चान् समर्थान् अश्वानि चवान् 'He approached the steeds, spare, vigorous, (and) able for the road.'

a. When a common adjective occurs in a sentence with more than one noun or pronoun, it may take the plural number and the prevailing gender, and agree with them collectively : अहं नदीबाह्व सहै तवानुगाः 'I and mine are all dependent upon thee ;' वृद्धौ च मातापितरौ साध्वी भाव्या सुतः शिशुः अश्वकार्यं ज्ञातं कृत्वा भर्तृभ्या मनुरजयीत् 'Manu has said, that both parents when aged, a virtuous wife, and an infant son, are to be nourished, even if they do a hundred improper acts.' If the words admit of the disjunctive copulative, expressed or understood, the adjective will be put in the singular number, and agree in gender with the word nearest to it : उद्वेगः कलहः कष्टः सेव्यमाना च वञ्चते 'Sorrow, strife, or itching, being yielded to, augments.'

b. Many words properly attributives are used as substantives : मर्त्या अमर्त्याः संवृत्ता न विज्ञेयोऽस्ति कश्चन 'Mortals are become immortals (or immortal) ; there is no difference whatever.' Most attributives of agency, derived from verbs, admit of this application ;—जगत्कर्त्ता 'the maker of the world,' 'a deity ;' सेनानां नेता 'the leader of armies,' 'a general,' &c. ;—as has already been intimated in considering the cases of the nouns.

c. Adjectives, when expressing degrees of comparison, influence the inflexions of the nouns with which they are connected. When they express the comparative degree, the noun is put in the ablative case : न ज्यायोऽस्ति धनात् 'There is nothing

better than wealth ;' अर्जुनात्पुत्रिष्ठितो ज्येयान् 'Yudhishthira is older than Arjuna.' When the superlative, the noun takes either the genitive or the locative case : धर्मराष्ट्रेषु or धर्मराष्ट्राणां दुर्वीर्यतः पापिष्ठः 'Duryodhana was the wickedest of the sons of Dhritarashtra.' The comparative may also be used with the instrumental case : को नु सन्नतरो मया 'Who has a more happy ending than I?' स चेन्नमरं मृज्जय चतुर्भेदतरस्यया पुत्रात्पुत्र्यतरस्यैव मा पुत्रमनुत्तमयाः 'If he has died who was four times more prosperous than thou, Srinjaya, and more virtuous than thy son; grieve not for thy son.' The termination of degree may convert a substantive into an adjective : सन्नोदः स्वर्गतमः 'Contentment is most heavenly.'

d. The adjective is sometimes employed in a comparative signification, whilst retaining its positive form ; as, पांथाकात् कठिनं हृदयं 'a heart hard (or harder) than stone;' छात्राणां or छात्रेषु मेष्ठः पटुः 'Maitra is clever (the cleverest) of, or amongst, the scholars.'

e. वर, either singly or compounded, expresses the superlative degree, and governs either the genitive or locative case : चतुष्पदां गीः प्रवरं लोहानां काचनं वरं 'The cow is the best of quadrupeds ; gold the best of metals.' This word may be similarly used in the neuter gender and singular number in apposition with nouns in any gender or number, and in connexion with a negative : अजातमृतमूर्खाणां वरमाद्यौ न चान्तिनः 'Of (sons) unborn, dead, or silly, the two first are the best, not the last ;' वरमेको गुणी पुत्रो न च मूर्खैश्चैतरेषु 'One son of good qualities is better than a hundred blockheads.'

f. Terms implying 'less' or 'more,' either in quantity or degree, and used in a comparative relation, govern the ablative case : शतादूनं 'less than a hundred ;' शतादधिकं 'more than a hundred ;' कानोदकः सङ्गमात् किञ्चिदूनं 'Intelligence from a lover is something less than a meeting.' अधिक may also be connected with the noun in the genitive and locative case : कुडवे ऽधिकः प्रस्थः 'A Prastha is more than a Kudava ;' तेषामप्यधिका मासाः पञ्च 'five months more than those (years).'

g. The government of numerals has already been adverted to (p. 89); to which it may be added, that their Taddhita derivatives may be used analogously to शतं, with the invariable neuter termination, with nouns of any gender and in any case: ततः पञ्चाशतं कन्याः पुत्रिका अभिसन्धे 'After that, he had fifty maiden daughters;,' पञ्चाशतं मनोः पुत्रास्तथैवान्येऽभवन् द्विती 'Fifty other sons of the Manu were upon the earth.'

SECTION III.

Pronouns.

296. Personal pronouns of the first or second person have but one gender: those of the third, and pronouns of the other classes, vary their gender according to the noun to which they relate, expressed or understood: स पुरुषः 'that man;,' एषा नारी 'this woman;,' तेन शिल्पिना कृतं 'made by that artist.'

a. The optional inflexions of the two first personal pronouns, मा, मे, नौ, नः, त्वा, ते, वाम्, वः, are not used indiscriminately, but with certain limitations. They are not to be used at the beginning of a metrical foot or period, nor in construction with the conjunctions च, एव, वा, or the expletives ह and अह, nor with a word meaning 'seeing,' used metaphorically: तव शत्रवो राजन् मम तेऽप्यतिशत्रवः 'Thy enemies, O king! they are still more mine;,' not ते शत्रवः at the head of the line, even if the metre allowed it; आवयोर्बुधयोश्च, not नौ and वां with च, 'of us two, and of you two;,' हरिर्मांसेव रक्षतु 'May Hari even preserve me,' not मा; अस्मभ्यं वा युष्मभ्यं दीयतां 'Let it be given to us or to you,' not नो वा वो वा; सम्पत्तिस्तव ह वृथा 'Thy wealth is in vain,' not ते ह. In these prohibitions euphony is consulted, and also distinctness. When 'seeing' is intended in any other than a literal sense, the substitutes are not employed: चेतसा त्वामीक्षते 'He sees thee by his mind.' When the 'seeing' is literal, either form may be allowed, मा or मां, त्वा or त्वां पश्यति 'He beholds me,' &c.; पश्यतु त्वाविलम्बितं 'Let him see thee without delay.'

b. These substitutes may not be used after a noun in the vocative case, being the first in a sentence, unless an epithet intervene: गुरो नम नमस्तुभ्यं 'O my Guru! salutation to thee;' but हरे कृपालो नः पाहि 'O merciful Hari! protect us.'

c. The relative pronoun agrees with its antecedent in number and gender: the case is determined by its connexion with other parts of the sentence: यद् येन युज्यते लोके युषस्तद् तेन योजयेत् 'Let a wise man associate that with that, with which any thing in the world corresponds;' पुरुषः स परः पार्थ यस्यानस्त्वानि भूतानि येन सर्वमिदं ततं 'He is the supreme male, O Pártha, in whose interior all beings abide, by whom the universe is pervaded.'

d. The masculine and feminine inflexions of the third personal pronoun are not unfrequently used in combination with the pronouns of the first and second person, or as substitutes for them, like 'ipse,' 'ipsa,' in Latin: सोऽहमेतां गतिं प्रातः 'I (ego ipse) have come to this condition;' साऽहं सर्वधमा लोके स्त्रीषां 'I (ego ipsa) am the vilest of women in the world;' स त्वं भ्रातृनिगान् प्रतिनन्दयस्व 'Do thou (tu ipse) console these thy brothers;' ते ययं दमयन्त्यर्थं परातः पृथिवीनिगां 'We (nos ipsi) traverse this earth in search of Damayanti.' It is used sometimes without the proper personal pronoun: सा क्षिप्रमागच्छ गच्छं वा 'Do thou (ipsa) quickly mount either an elephant or chariot;' स गत्वा बाहुदां झीतिं तप्यीयस्व यथाविधि देवान् । 'Do thou (ipse), having gone quickly to the Báhudá river, offer fit libations to the gods.' The third personal pronoun may be also used in a similar manner with a demonstrative pronoun: सोऽयं विपुलमन्धतानं नरोऽभ्येति 'That very man approaches to an extended road.'

e. A relative pronoun may be sometimes used in like manner with a personal pronoun, when the sentence is interrogative: तथा विनाकृता पुत्रैर्वोऽहमिच्छामि जीविषुं 'Thus bereft of my children, who (am) I, (that I should) wish to live?'

f. The relative and interrogative pronoun, the latter in combination with the particles चित् or चन, are sometimes used together to form an indefinite distributive pronoun: कर्मका येन

केनचित् 'by some act or other;' वाः काचित्जीवता इत्याः कर्तुमनुद-
यकियाः 'Whatever acts of enjoyment may be done by a living
man.'

g. The relative is sometimes used with the third personal
or demonstrative pronoun to imply a more general sense, and
at the same time to preclude the repetition of the demon-
strative; as, अस्य तस्य प्रसूतोऽपि गुणवान् पूज्यते नटः 'Of whatsoever
man (there is) a meritorious son, (that) man is honoured.'

SECTION IV.

Indeclinables.

297. Adverbs. The greater number of these, as already
observed, are merely nouns in an invariable neuter inflexion;
most commonly that of the accusative neuter, although other
cases are sometimes admitted; as, चिरं or चिरेण भ्यान्वा 'Hav-
ing meditated for a long time;' त्वद्वितार्थं सुरेन्द्रेण भिक्षिते कुम्भले
'The two earrings were begged by the king of the gods, for
the good of thee;' राजानः कन्यार्थं सनुपागमन् 'The kings came
for the maiden;' अन्यान् हस्तवर्त्तनवीकृणत् 'He kneaded others,
kneadingly with his hands;' यद्यर्तुं वर्षी यन्मयः 'Indra was rain-
ing, according to the season;' अवसत्तत्र प्रत्यक्षं 'He dwelt there
privately.'

a. A number of adverbs are formed of nouns in the inva-
riable neuter, compounded with यथा; as, यज्ञस्य यथाविधि 'Offer
sacrifice according to rule;' पूजां यथान्यायं कृत्वा 'Having made
worship as was fitting;' तस्मै यथावृत्तं कथयामास 'He told him as
it had happened;' यथाशक्ति कुर्यात् 'Let him do according to
his ability.' विधि 'sort,' 'kind,' becoming in composition विध,
is also used adverbially with बहु, नाना and the like; as, नाना-
विधं 'in various ways:' and so is पूर्वं, 'before,' combined with
a noun, to express something prior to an act done; as, हवमुक्ता
बहुविधं कांसपूर्वं 'Being thus addressed in many ways, preceded
by acts of conciliation;' अमुदिपूर्वं भगवन् भेनुरेवा हता मवा 'Through

(previous) ignorance, thy cow, O sage, was killed by me ;' त्वं मोक्षविद्यामीति श्रवणपूर्वं तेन सन्धाय 'Having been promised by him, I will liberate thee, preceded by an oath.'

b. Many adverbs are also formed from pronouns, or are the pronouns themselves, in the invariable neuter accusative, or in some other case ; as, यत्, येन, यस्मात्, 'wherefore,' 'whence ;' तत्, तेन, तस्मात्, 'therefore,' 'thence.' They are frequently put correlatively, as in a familiar verse in the Hitopadesa, which exhibits most of them : यस्माच्च येन च यथा च यदा च यच्च । वाच्यं यत्तु च शुभाशुभनालकर्म । तस्माच्च तेन च तथा च तदा च तच्च । त्रायच्च तत्तु च विधानुवशादुच्यते । 'Whence, and wherefore, and as, and when, and what, and how much, and where, one's own acts are good or evil ; thence, and therefore, and so, and then, and that, and so much, and there, (the condition of a man) proceeds from subjection to destiny.'

c. The adverb इति 'thus,' 'so,' 'ita,' is of constant use, not only in its own sense, as इत्युक्त्वा 'having so said,' इत्याकर्ण्य 'having thus heard,' but to mark a quotation or a parenthesis, or separate one part of a sentence from another : न शास्त्रं पठतीति कारुणं 'He reads the Śāstras: this is not the cause:' इन्द्रो हि राजा देवानां प्रधान इति नः सुतं 'Indra is the chief king of the gods : so it has been heard by us:' चास्यतामित्यथोचुस्ते 'Be seated: thus they said:' इत्येते देवगन्धर्वा जगुः 'In this manner sang the quiristers of the gods:' कोऽद्वेत्यहमिति ब्रूयात् सन्ध्यादे-
श्ववेति 'Who waits (so)? I am here ; (thus) let him say ; and, Give your commands (thus let him speak):' अतोऽहं ब्रवीमि यद्भवत्य तु लोभेन इत्यादि 'Therefore I say, By desire of a bracelet:' and so forth. इति in combination with तथा forms an adverb of assent, 'so be it,' the verb being understood : विदुरस्तं तथेत्युक्त्वा 'Vidura having said to him, So be it.'

The influence of adverbs on the cases of nouns has already been indicated. The manner in which they are connected with verbs will be presently adverted to.

298. Prepositions. It is unnecessary to make any further remarks upon their government, as, whether singly or in

connexion with verbs, sufficient instances have already been given (p. 99).

299. Conjunctions. The employment of copulatives of this description requires no particular observation, as they fulfil their usual offices, and being sometimes omitted, or sometimes multiplied, for the sake of emphasis or perspicuity.

a. The copulative conjunction in most frequent use is च 'and;' which, when it connects words in the same sentence, connects nouns either in the same cases or in those having a similar government, and verbs in the same tenses or in different ones of like purport: आदाय पाण्डोदारांच पुत्रांच ते शरीरे च प्रतस्थिरे 'Having taken the wives and sons of Páñdu, and those two (dead) bodies, they set out;' धनुर्वेदपरज्च तपसा विपुलेन च 'From his proficiency in the science of arms, and by his intense devotion;' कुट्टिनी च शासिता गोपी च निःसारिता कन्दर्पकेतुश्च पुरस्कृतः 'And the harlot was punished, and the cowherd's wife was banished, and Kardarpaketu was honoured;' सान्त्वयामासुरव्यथा वचनं चेदमनुवन् 'Tranquil they consoled her, and said these words.' When the sentences are different, they have their several construction, although connected by the copulative: तस्मिन्नेव वनोद्देशे स्थापितः कुरुनन्दनः । ते चामर्दयिरे नागाः पाण्डवस्यैव पश्यतः । 'The son of Kuru was left in that wood, and the Nágas disappeared even as the Páñdava was looking.' The conjunction is sometimes repeated, either for emphasis or to imply immediate connexion: ते च प्राप्सुर्दन्वन् वुक्षुधे चादिपुरुषः 'And they reached the ocean, and Vishñu woke;' i. e. 'as soon as.' च is frequently combined with other copulatives, either for the sake of emphasis or for the convenience of the rhythm: स रामस्य धनुर्वेदं दिव्यान्स्त्राणि चैव ह । श्रुत्वा तेषु मनश्चक्रे नीतिं शास्त्रे तथैव च । 'He having heard of the science of arms, and also the heavenly weapons of Ráma, fixed his mind upon them, and also upon the science of polity.'

b. Disjunctive copulatives may likewise combine words in similar inflexions: अस्त्राणि वा शरीरं वा वरय 'Choose the arms or my person;' आत्मा पुनः सखा भार्या कृच्छन्तु दुहिता किल 'A man's

self, a son, a friend, a wife, or in difficulty (in their absence) even a daughter ;' उपपन्नं ज्ञानमेतद् यद् ब्रवीषि तपोधन । न तु दुःखमिदं ज्ञानं मानुषेण ज्योतिर्हृत् । 'That which thou sayest, O rich in devotion, is the progeny of the benevolent ; but this grief is not to be removed by a human being.'

c. The connexion of certain of the conjunctions with particular tenses of the verbs will be subsequently explained.

300. Interjections. These are used sometimes with nouns in the vocative case, or sometimes in the accusative or dative, as already intimated. They also occur singly as exclamations. The following verse from Bhaffi collects some of either kind: आः क्वं वरं ही पितॄं हूं मातॄर्देवतानि विष् । हा पितः क्लृप्ति हे सुभु पदेवं पिललाप सः 'Ah sad ! O ! alas ! strange ! O mother ! Shame on the gods ! O father ! Where art thou, O lovely-browed ? Thus he frequently exclaimed.' Various nouns and phrases are also employed as interjections: साधु 'well done !' 'bravo !' बद्धं or सुखलं 'good luck !' स्वागतं 'welcome !' स्वस्ति 'hail !' दिना 'lucky !' 'prosperous !' and the like : and also others which are specially employed in offering libations to the gods or manes, as noticed above.

SECTION V.

Verbs.

301. The different voices in which the active verb may be conjugated have been already described (p. 115), as well as the changes to which either may be subjected when a verb is compounded with an inseparable preposition (p. 276). Besides those distinctions, and their derivative forms or modes, the verb occurs also in construction in the passive voice, and as transitive, intransitive or neuter, impersonal or reflective ; as, महानागं सुपर्णः सहसा गृह्णत् 'Suparṇa quickly seized the large serpent ;' प्राकम्प्यत महाशैलः 'The vast mountain shook ;' पद्मपानां निम्बनः श्रूयते 'The sound of drums is heard ;' सर्वानि भूतानि गृह्यैर्धार्म्येणे 'All beings are supported by householders ;' नवा

क्रियते 'It is done by me;' 'I do or have done:' त्वया गम्यते 'It is gone by thee;' 'Thou goest or art gone:' इन्दुनोदैषत 'It was risen by the moon;' 'The moon rose:' नाकालतो वियते जायते वा 'It is not (by any one) deceased or born out of season:' भिद्यते काष्ठं 'The wood breaks;' it breaks of itself: तक्षुलं पथ्यते 'The rice boils;' it boils of itself. When a verb is not impersonal, it agrees with a nominative, expressed or implied, in number and person, as exemplified under the nominative case of nouns. When impersonal, it may be considered that a nominative, the name of the thing or action intended by the verb, is understood, Thus त्वया क्रियते, 'It is done by thee,' is nothing more than the ellipse of the perfect sentence, त्वया क्रियते कर्म 'The act is done by thee;' कर्म being understood.

The powers of the different tenses have also been already described (p. 112); but their application in construction is subject to some modifications, which it is necessary to notice.

302. Present tense (वर्तमाने लट्). This tense indicates present time, actual or continuous, that which is now, or which is occasionally or always: अस्मिन् क्षणे शास्त्रमधीते 'At this moment he reads the Śāstra;' नासं खादति 'He eats flesh;' he does so habitually: इह कुमारः खीडन्ति 'Here the boys play;' either now or occasionally: वा प्रलयकालाच्चगच्छति 'The world lasts until the time of dissolution.'

a. The present tense may also express other modifications of time, or the absence of any distinction; as when used with अयि or जातु to intimate 'censure' or 'condemnation:' पुरुषोऽयि जायां त्यजति 'A man even abandons a wife;' he either does so now, or has done or will do it: जातु तद्वचनान् वृचलान् वाचयति 'Your reverence even causes sacrifices to be made for Śūdras.'

b. The present tense may be used in reply to a question referring to either past or future time, when not remote: कदागतोऽसि 'When hast thou come?' ह्योऽहमागच्छामि or अगमन् 'I come, or I have come, now;' कदा गमिष्यसि 'When wilt thou go?' ह्योऽहं गच्छामि or गमिष्यामि 'I go, or I shall go, now.' It may also be used in reply to a question referring to time

past, when it is preceded by ननु; as, किमकार्षीः 'What hast thou done?' ननु करोमि कर्म 'Verily I perform an action;' instead of अकरोमि 'I did.' It may be used in the same way, it is said, when preceded by न or by नु; कृतमकार्षीः किं 'What hast thou made the mat?' न करोमि 'I do not make (for, I have not made) it;' नु करोमि 'Verily I make (for, have made) it.' The present tense may be used with a past signification when connected with पुरा; as, वसन्तीह पुरा ब्राह्मणाः 'Brahmans formerly dwell (for, dwelt) here.'

c. The present tense may be used for the future in connexion with the particles यावत्, पुरा, कदा, or कहिं; as, यावद् भुंक्ते त्रावद् देहि 'Give him as long as he eats (will eat);' न गच्छामि पुनरुल्लानायावद् दशम्यहं 'I go not (I will not go) again to Lanká as long as I have (shall have) life;' कदा or कहिं पश्यामि गोविन्दं 'When do I (shall I) see Govinda?' It may also be used for the future when in connexion with a word expressing a short time to come: अर्धं क्षये मुहूर्त्तमिह 'I die (shall die) after an hour.'

d. When deliberation or election is intended, the present tense may be used for the future: किं करोमि 'What do I?' for किं करिष्यामि 'What shall I do?' इत्ययोः कतरं or इतेषां कतमं वृक्षेति or वरिष्यति 'Which of these two, or of these, wilt thou choose?' कं नु पृच्छामि दुःखीनां 'Whom sorrowful do I (shall I) ask?' It may also be used for the future, when conditional consequence is implied: योऽन्नं ददाति स स्वर्गं याति 'Who bestows food goes (will go) to heaven.' And it may be employed in a future sense with the usual signs of the conditional mood, यदि and चेत्; as, देवसेद्धयेति धान्यं वषामः 'If the heaven rains, we sow (shall sow) the corn.' In such a sort of phrase the future or the past may also be employed. The present may alternate with the future also, in a similarly constructed sentence, with यदि or चेत्, when the consequence is expressed by the imperative: यद्युपाध्याय आगच्छति (or आगमिष्यति) त्वं वेदमधीन 'If the teacher comes (or will come), do thou read the Veda.'

e. A more remarkable modification of the present, and one

of frequent occurrence, is effected by the addition of the particle **स्म**, which gives it a past signification. This particle appears to be derived from the first person plural of the present tense of the auxiliary verb, **स्मः** 'sumus,' 'we are,' rejecting the Visarga. It is used, however, indifferently in all the persons and numbers of the verb to which it is attached : **युधिष्ठिरः स्म युधिष्ठिरः** 'Yudhishthira sacrificed ;' **अभिधावन्ति स्म पौराः** 'The citizens ran quickly ;' **येन स्वीयते स्म** 'by whom it was stood.' It may precede the verb, either immediately or in a different part of the sentence : **त्वं स्म वेत्स्य महाराज यत् स्माह न विभीषणः** 'Thou didst not acknowledge, O great king, what Vibhishana said ;' **मन्त्रे स्म हितवाच्ये** 'He said in council what was good.'

303. First præterite or imperfect (**अनञ्जतने लङ्**). As already remarked (p. 112), this tense indicates action that has taken place at any time prior to the current day ; and although it is very commonly used in a vague manner, yet the past is in general not absolute or perfect, but implies continuity or connexion with some other action : **प्रायच्छदाज्ञान्** 'He gave command (to do something) ;' **यावज्जीवन् भिक्षामदात्** 'He gave alms as long as he lived ;' the giving was continuous : **येवं पौर्वीमास्य-तिक्कानाग्नीनध्वैत सोमेनायह** 'This full moon being passed, he read the Agni prayers, and sacrificed with the Soma juice ;' these acts were dependent upon a period not remotely past : **ततो मायामयीं सीतां ब्रुन् सङ्गेन विवदतः । अहश्यतेन्द्रजिह्वाक्यमवदत्तं मरुत्पुतः ।** 'After that Indrajit was seen ascended into the air, striking the illusory Sítá with his sword, the son of the wind spake to him.'

a. The imperfect may be used in connexion with the present tense of verbs implying 'recollection,' if preceded by **यत्** ; **अभिजानासि देवदत्त यत् काश्मीरेष्ववसानम्** 'Thou knowest, Devadatta, how we did dwell in Kásmira : ' or **यद्** may be dispensed with, if a connected action is also described ; as, **स्मरसि काश्मीरेष्ववसानम् तत्र चोदनमभुञ्जमहि** 'Thou rememberest we did dwell in Káshmir, and did eat rice there.'

b. Either the imperfect or the perfect may be used with the expletive **ह**; **इति ह चकरोत्** or **चकार** 'Thus he did;' also after **सम्भत्** 'continually;' **सम्भदकरोत् सम्भचकार** 'He did continually.' They may also be optionally used in question and answer, if the time be not long past; as, **जगच्छत् किं** 'Did he go?' **जगच्छत्** 'He did go;' **जगाम किं** 'Has he gone?' **जगाम** 'He went.' But if the time of the act be remote, the perfect only is used: **कृष्णः कंसं जघान किं** 'What! slew Kṛishṇa, Kansa?' **न जघान सः** 'He slew him.'

c. The negative **ना**, derived from **नाक्**, may be conjoined with **स्म**, and attached to the imperfect, to which it gives the sense of the prohibitive-imperative. When **नाक्** is used in this manner, the temporal augment **च** is rejected: **मास्मभ्यः** 'Be thou not;'; **मास्म करोत्** 'Let him not do;'; **मास्म प्ररुदितं युवां** 'Do not you two weep;'; **मास्म तिष्ठत** 'Do not ye tarry.' The negative is also used without the particle **स्म**; but not in the imperative sense, although it causes the loss of the augment: **नञ्जीलं ना बुध्यथाः** 'Thou hast not known my disposition.'

304. Second præterite (**परोक्षे लिट्**). This tense denotes something absolutely past: **चकार** 'he made;'; **पषाच** 'he cooked;'; **गतो निर्वाय नगरात् प्रययौ पुरुषोत्तमः** 'Kṛishṇa, having gone forth from the city, departed;'; **ताडकाक्ष्यां निजघान रामः** 'Rāma killed (the female demon) called Tāḍaká;'; **तन्मृषिः पूजयामास विशेषप्रतिषत्तिभिः** 'The Rishi did him honour with particular attentions.' The tense may also be used when mental absence or unconsciousness is implied: **सुप्तोऽहं किल विललाप** 'Whilst I slept, he still talked.' It is employed in construction, however, without much attention to any particular specification of past time, and alternates, at the convenience of the writer, with both the imperfect and the indefinite past.

305. Indefinite past (**सामान्ये लुक्**). This is properly used in a general and indefinite manner for time past, whether proximate or remote: **सोऽभ्येह वेदांस्त्रिदशानयह पितृनताप्सीत् सममंल वन्द्यून**। **अयेह बह्वर्गमरंल नीती समूलघातं न्यचपीदरींल**। 'He studied the Vedas, he sacrificed to the gods; he made libations to the

manes, he respected his kinsmen; he subdued the class of six (evil feelings), he delighted in regal polity, and utterly destroyed his foes:’ **अभूद्वहिरस्र** ‘Rain was, or it rained, to day:’ **नां दृष्ट्वा हृष्टो भूत्** ‘Having seen her, he was happy:’ **अबुधूषत् कलाम्बानप्राचीद्राक्षसान्** ‘He asked the Rákshasas, Why have ye awakened me?’

a. This form of the præterite, or either of the others, may be used as well as the present (see r. 302. *b*), when preceded by **पुरा**; as, **अवाप्तुहि पुरा द्विजाः** ‘Brahmans formerly dwelt here:’ also **अवातन्** or **अवुः**, as well as **वसन्ति**, as above. It may be used also optionally with the future or present, when the conditional consequence of a past action is expressed: **देवसेदवर्षीद् धान्यमवाप्स** ‘If it had rained, we had sown the grain.’

b. **ना**, derived from **नाह्**, is frequently used with the indefinite past, when it gives it the force of the imperative, and causes the rejection of the temporal augment: **ना भैषीः** ‘Do not fear;’ **ना शुचः** ‘Do not grieve;’ **ना भूत्** ‘Let it not be;’ **नेवं कार्षीः पुनः क्वचित्** ‘Never do so again;’ **ना चाधर्मे मनः कृषाः** ‘Do not give your mind to wickedness.’ It may also be employed with **स**; as, **ना स ग्लस्याः** ‘Do not go.’ It is also used in the same manner with another negative, in an affirmative sense: **ना द्विषो न वधीमेन** ‘Do not not-kill (i. e. kill) my foes.’ There are examples, however, especially in the older writers, of the use of this negative with the indefinite past, in which the augment is retained; as, **ना निषाद् प्रतिष्ठां त्वमगमः** ‘Do not thou ever obtain reputation, O barbarian?’ *Rámáyana*: and when the verb is compounded with a preposition, the augment of the imperfect and the indefinite past may be retained; as, **अद्वा च नो ना अगमत्** ‘Let not faith depart from us;’ *Manu*: **ना मनुवज्ञमन्वगाः** ‘Do not be subject to wrath;’ *Mahábhárata*. On the other hand, it is rejected in compounds also; as, **मावर्नस्थाः स्वमात्मानं** ‘Do no disrespect to thy own soul.’ The difference is explained by affirming that a different negative, **ना** not **नाह्**, is employed; the former not requiring the elision of the augment. It, and not **नाह्**, is also said to be used with

other tenses ; as with the imperative, ना भवतु, or the future, ना भविष्यति 'Let it not be.'

306. Definite future (जनकान्ते लुट्). This tense indicates future time, defined either expressly, as in the example above given (p. 113), or by some circumstance or event not immediately proximate, or as it is expressed, not of to-day ; as in the following example from Bhaffi: जानन्दितास्त्वां हृदा प्रहास्वावयोः स्निग्धं । जातः सह वैषित्वा तोडा च भरतः परं । 'Our mothers, having seen thee, shall be delighted, and shall ask after the welfare of us both, along with Maithili ; and Bharata will rejoice exceedingly.'

a. This form of the future is used optionally with the indefinite future or the present in certain phrases or combinations ; as with कदा or कहिं ; कदा भोजनं or भोज्यते, कहिं स्यात्ता or स्यास्यति, 'When will he eat ? Where will he remain ?' also with the interrogative implying 'preference ;' किं कतरं or कतनं वरीतासि or वरीष्यसि 'What or which wilt thou choose ?' also when it denotes the consequence of a conditional act ; यो भिक्षां दाता or दास्यति स स्वर्गं याता or यास्यति 'He who shall give alms will go to heaven.'

307. Indefinite future (लट् श्लेषे). The time expressed by this tense may be either immediately or remotely future : नाहं संदर्शयेऽद्य 'I shall not be seen to-day ;' मरिष्यामि विजये वा हताश्वेसनया नम 'Since my sons are slain, I will die or conquer.'

a. When connected with verbs implying 'recollection,' this tense may be used with a past signification ; as, स्मरसि कृष्ण गोकुले ब्रह्मानः 'Rememberest thou, Kṛishṇa ; we shall dwell (for, we were dwelling) at Gokula ;' also optionally, when one action is dependent upon another ; as, स्मरसि देवदत्त काश्मीरि ब्रह्मानस्तत्रौदनं भोज्यामहे 'Rememberest thou, Devadatta ; we dwell in Kāshmir, and dressed (shall dress) rice there : ' otherwise the imperfect may be used, as above.

b. It alternates, as above remarked, with the definite future after कदा and कहिं ; also when 'choice' or 'consequence' is signified, or when an act contingent upon some event is

predicated: देवक्षेत्रं विष्यति धान्यं वप्स्यामः 'If it shall rain, we will sow the corn.'

c. The indefinite future is to be used where dispatch is signified; as, दूतः शीघ्रं गमिष्यति 'The messenger will go swiftly:' also when continuous action is implied; यावज्जीवनं दास्यति 'As long as life lasts, he will give food:' also when an act is followed for a certain time without interruption; येन नवावास्या-गमिनी तस्यामग्नीमध्ये च ते सोमेन च यक्ष्यते 'When this future day of new moon (is), on that (day) he will read the prayers to Agni, and sacrifice with the Soma juice.' It is used in like manner when अवर, 'after,' is employed to denote immediately subsequent place or time: योऽयमध्वा गन्तव्यः आपाटलिपुत्रान् तस्य यदवरं कौशां-चास्तद्वीदनं भोक्ष्यामहे 'This is the road to be travelled by to Pátaliputra, (and having gone) subsequently by that of Kausámbi, we will there eat food:' योऽयं सम्बत्सर आगामी तस्य यदवरमाग्रहायणास्तत्र युक्ता अध्येष्यामहे 'When the future (next) year (is arrived), then immediately, on the full moon of the month Āgrahāyaṇa, we, entering upon devotion, will study (the Vedas).' If परम् be used instead of अवरं the definite future may be used; परमाग्रहायणास्तत्र अध्येष्यामहे or अध्येष्यामहे; and the latter only is to be employed if days or nights be specified; as, योऽयं मास आगामी तस्यावरः पञ्चदशरात्रस्तदा अध्येष्यामहे 'When the future (next) month (is arrived), and fifteen days after it (have passed), then we will study.'

d. When disbelief, doubt, or intolerance is signified, and especially if put interrogatively, the indefinite future may be used optionally with the potential: न सम्भावयामि, or न मयि भवान् हरिं निन्देत् or निन्दिष्यति 'I cannot believe, or I cannot endure, that you revile Viṣṇu,' i. e. either should or shall revile or have reviled: को कतरो or कतमो हरिं निन्देत् or निन्दिष्यति 'Who or which may or will revile Hari?' कं वृषलं भवान् याजयेत् or याजयिष्यति 'For what Sūdra may or will your reverence perform sacrifices?' If preceded by the compound particle किञ्चित् or by अस्ति or its synonymes in these senses, the future only, not the potential, is employed: न सम्भावयामि भवान् किञ्चित्

वृषलं वाजयिष्यति 'I cannot think it possible your reverence will sacrifice for a Śúdra:' also अस्ति, भवति or विद्यते, भवान् वृषलं वाजयिष्यति 'Is it (possible, can it be) your reverence will sacrifice for a Śúdra?' The same tense may be used optionally with the potential when 'possibility' is admitted or expected: सम्भाषयामि भोक्षते (or भुञ्जीत) भवान् 'I think it possible your excellency will eat;' केन सम्भाषितं नात कुम्भकर्णस्य राघवः । रणे कर्त्तुं गच्छाति मर्त्योऽपि च विच्छेत्ति । 'By whom is it supposed, that in battle Rághava will cut to pieces the limbs, or scatter the members, of Kumbhakarna?'

e. The indefinite future is used with exclamations of astonishment, if any conditional particle, as यच्च or यदि, be not inserted: आश्चर्यमन्यः कृष्णं दृश्यति 'Wonderful! the blind man will see (can see) Kṛishṇa.' It may also be used with the particles उत and अपि, when implying 'doubt;' उत दहः पतिष्यति 'Will the staff fall (or not)?' अपिधास्यति द्वारं 'Will he shut the door?' and must be used with अलम् when it signifies 'certainty' or 'capability;' अलं कृष्णो हस्तिनं हनिष्यति 'Certainly Kṛishṇa will kill (that is, is able to kill) the elephant.'

308. Imperative (विधिलोट्). The uses of the imperative tense require no particular illustration. It has, however, a first as well as a third person; to which, 'command' or 'injunction' is not applicable: but as the powers of this mood correspond with those of the potential, and consequently comprehend 'permission' and 'capability,' as signified by 'may,' 'let,' 'can,' there is no difficulty in understanding their applicability to any person indifferently. न हि प्रेष्यवर्धं घोरं कृत्वास्वस्तु ते मतिः 'Let this be thy determination, I may not cause the dreadful destruction of the servants:' एषि कार्यं कुरुस्व मे गता प्रवद राघवं 'Be thou my messenger; and having gone, say (thus) to Rághava.'

a. The imperative is very frequently used in the third person singular of the passive, either with a nominative expressed, or with the agent in the instrumental case expressed or understood; in which latter case it is used indefinitely: जानीयतां

देवी 'Let the queen be brought;' भो भो: पण्डिताः श्रूयतां 'Ho Pañdits, be it heard,' i. e. युष्माभिः 'by you;' कियतां 'Let it be done;' आगम्यतां 'Let it be come,' i. e. केनचित् 'by some one;' सीते गम्यतामतः 'Sítá, let it be gone hence,' i. e. by thee, or 'Go thou away;' रथः स्वीयतां 'Let the carriage be stopped,' or रथेन स्वीयतां 'Let it be stopped by the carriage;' मुष्यन्तामाज्ञाः 'Let all hopes be dismissed,' तैः 'by them.'

b. When any act enjoined is to be done after a short time, the imperative may be used in relation to the future, the present, or the potential: उपरिमुहूर्त्तौदुषाध्यायश्चेदागमिष्यति (आगच्छति or आगच्छेत्) त्वं वेदमधीष्व 'If the teacher shall (does or may) come after an hour, do thou (then) read the Veda.' Or it may be used where time shortly past is implied, without any condition, when स्म may be combined with it, ऊर्ध्वं मुहूर्त्तौ स्वामिनी स्म भव सिद्धे: 'After an hour be mistress of the earth.'

c. The imperative may be used optionally with the potential to express 'wish;' इच्छामि भवान् भुञ्जीत or भुंक्तां 'I wish your worship may, or would, eat.' So with कामये, प्रार्थये, 'I desire,' 'I beg,' or other synonymous verbs.

d. When desire to have any thing done that should be performed is expressed, स्म is used with the imperative: त्वं बालमध्यापय स्म 'Do thou cause the boy to read;' 'do thou teach him.'

e. The third person singular of the imperative of the substantive verb is often used with the particle एवं 'so,' 'thus,' absolutely, to signify 'assent;' as, एवं भवतु, एवमस्तु, 'So be it;' एवमस्त्विति तं चापि प्रत्युवाच युधिष्ठिरः 'And Yudhishtira also thus replied to him, So be it.'

f. The negative ना is prefixed to the imperative sometimes, with a sense equivalent to that of the present tense: ना भवतु 'there is not;' ना च ते निघ्नतः शत्रून् मनुर्भवतु पार्थिव 'There is not (or may not be) any crime in thee, O prince, killing thy foes.'

g. तात् is substituted for the terminations of the second and third persons singular of the imperative, when used in a benedictory sense: भवतादवियुक्ता त्वमत ऊर्ध्वं स्ववेश्मनि 'Mayest

thou be undivided from thy husband henceforth in thine own dwelling.'

309. Potential mood (विधि निमित्तकामन्त्राधीहसंप्रसन्नप्रायेणेषु लिङ्). The senses of the potential mood, as detailed in the citation from Pāṇini, have been explained above (p. 114). It is sufficient here to add a few examples of its application. हर्षयेद्वाच-
 खांसुहो भोजयेच्च ज्ञनैः ज्ञनैः 'Let a man pleased make the Brahmins happy, and feed them deliberately:' तस्माद्धीरो नैव हृष्येन्न शोचेत्
 'Therefore let a man of fortitude neither rejoice nor grieve:' न चारवेक्षां धनवर्त्ता न चाचक्षीत कस्यचित् । न दिवीन्द्रायुधं हृष्ट्वा कस्यचिद्दर्शयेद्दुक् ।
 'Let not a wise man disturb a cow drinking, nor tell of it to another; nor, having seen a rainbow in the sky, let him point it out to another.'

a. The potential mood is very commonly employed as the conditional or subjunctive mood in combination with particles indicating 'condition,' 'contingency,' 'alternative,' 'uncertainty,' 'doubt,' 'astonishment,' and the like; as, यदि, चेत्, 'if;' यद् 'as,' 'since;' यच्च 'as;' यथा 'as,' 'so,' 'that;' यत्र 'where,' 'how;' यदा 'when;' जातु 'ever;' अपि 'although,' 'since;' वा or उत or उतापि 'whether;' किं 'what;' कथम् 'how;' चित्तम् 'wonderful;' &c. ममत्वं न प्रजा नीयुर्यदि दण्डो न पालयेत्
 'If punishment does not protect, people may not recognise property:' दण्डश्चेन्न भवेद्धोके विनश्येयुरिमाः प्रजाः 'If there were not punishment in the world, the people would perish:' अहो दुःखं
 —यत्कृत्वा मानुषं कर्त्तुं त्वमेयाः श्रियमुत्तमां 'O grief! that, having done manly deeds, thou (shouldest) abandon glorious fortune:' यत्
 त्वमेवं कुर्या न अहं 'I did not believe that thou couldst act thus:' जातिष्वन्येष्वपि यथा न भवेयं कुलान्तकृत् । न भोक्ष्ये न च पानीयमुप
 भोक्ष्ये कथञ्चन । 'So that I may not be also in other races a destroyer of my kin, I will not eat, nor partake in any way of
 drink:' यदा मम्येत हृष्टं पुष्टं च लं स्वकं । परस्य विपरीतं च तदा यायाद्विजुं
 प्रति । 'When he may judge his own army in good condition, and that of his adversary in the reverse, let him march against
 the enemy:' परदुःखेन यो दुःखी न स जातु सुखी भवेत् 'He who is
 distressed by the grief of others can never be happy:' यत्तादृशाः

कृष्णं निन्देरन् आश्चर्यं 'That such persons should revile Kṛishṇa, astonishing!' or यदि may be used with similar exclamations; चित्तं यदि सो ऽधीयीत 'Surprising! if he read.' उत and अपि may be used to imply 'doubt of will' or 'capability': उत or अपि हन्यादद्यं हरिः 'Will Hari destroy sin?' 'Will he be pleased to do so?' अपि गिरिं शिरसा भिन्ध्यात् 'Can he indeed break a mountain with his head?' किमनुशोभेयं 'Why should I grieve?' कथं, when used reproachfully, may be connected with the present or the potential: कथं त्वं धर्मे त्यजे: or त्यजसि 'How canst thou, or dost thou, abandon virtue?'

These particles may be also understood, or dropped altogether, when the condition can be expressed by the use of correlative terms, or by a preceding phrase: दशाननो हरेत् सीतां बन्धनं स्यान्नहोदधे: ' (Since) Rāvaṇa carries (may carry) off Sītā, (so) the binding of the great sea may occur: ' धियमाखे तु पितरि पूर्वोचानेव निर्व्विषेत् ' But if the father be living, let him offer libations to those prior to him.'

b. The potential mood is also used to intimate 'fitness,' 'propriety,' or 'capability': त्वं कन्यां वहे: 'Thou shouldest or oughtest to marry the damsel;' स भारमाहरेत् 'He may or can carry the load;' कर्णार्जुनसहायो ऽहं जयेयमपि वासवं 'Aided by Kārṇa and Arjuna, I could conquer even Indra.'

c. Verbs signifying 'to wish' or 'desire' may use the potential optionally with the present: गन्तुमिच्छेत् or इच्छति 'He wishes to go;' तामालिङ्गयितुं कामयेत् or कामयते 'He desires to embrace her.' The object of the wish may also be expressed in the potential, instead of the infinitive; as, तामालिङ्गयेत् कामयते 'He wishes he may or might embrace her.'

d. The potential often takes the place of the imperative, with a similar signification; तोयमादाय गच्छे: 'Having taken water, thou mayest go,' i. e. go thou: especially when preceded by चाशंस 'to order' or 'enjoin'; गुरुच्छेदुपेयादाशंसे त्वमधीयीषा: 'If the teacher come, I desire that thou read.'

e. The potential may be used with a present or future sense when time not remote is specified: प्रातः कालस्ते तपः कुर्या: 'The

time is come that thou perform thy penance;’ मुहूर्तोदूर्ध्वं यजेत्
‘Let him sacrifice after an hour.’

f. In didactic and injunctory sentences the potential is constantly employed without a nominative expressed, referring either to a noun previously enunciated, or to such words as ‘some one,’ ‘any one,’ ‘a man,’ or the like, understood: आषाढे धनं रक्षेद्वायम् रक्षेन्नैरपि । आत्मानं सततं रक्षेद्वायम् धनैरपि । ‘Let a man preserve his wealth against misfortune; but his wife even by his wealth: let him even preserve himself by a wife even, or also, by wealth.’ यच्च द्रोचेत् विप्रेभ्यस्तत्तद्वादानसः ‘Let (one) not a niggard give to the Brahmans that which may be agreeable to them.’

g. The potential is used in a future sense to signify the conditional result of an act which a person may perform: स्कन्दस्य य इदं विप्रः पठेन्नान्नसमाहितः । आषाढेष्वा ब्राह्मणेभ्यो य ऋगुवाङ्गि जेरितं । स पुष्टिगुह्यं सम्प्राप्य स्कन्दसालोक्यमाप्नुयात् । ‘Whatever Brahman may read attentive this Birth of Skanda, or may cause it to be heard by Brahmans, or may hear it repeated by a Brahman, he, having obtained abundance and happiness, may obtain the heaven of that divinity.’

310. Benedictive mood (लिङ्गाश्रयि). The term by which the power of this mood is defined imports ‘blessing;’ but as there is also connected with it the notion of ‘wish,’ and as this wish or desire may concern oneself as well as another, the term ‘optative’ would better indicate its character; as, तन्नो देवा विधेयास्तुयेन रावणवधाय । सपत्न्याश्च विजीयास्त संश्राने च मृषीमहे । ‘May the gods direct us, so that we may either conquer such enemies as Rāvaṇa or die.’ It is used sometimes optionally with the imperative in a benedictory sense: चिरं जीव्यात् or चिरं जीवतु भवान् ‘May your excellency live long.’

311. Conditional mood (लिङ् निमित्ते लङ्). This mood is considered as the equivalent of the potential when ‘cause’ is indicated as well as ‘consequence,’ or when one act or condition is contingent upon another act or condition, and whether the cause and consequence be future or past. Like the poten-

tial, it is commonly used with the same conditional particles, यदि, चेत्, &c., as specified above; as, सुवृष्टिश्चेदभविष्यत् तदा शुभिष्य-
मभविष्यत् 'If there shall be abundant rain, then there will be
plenty'; यदि स मया दृष्टो ऽभविष्यत् ततो ऽभोक्ष्यत 'If he had been
seen by me, he should have been devoured (by me).'

a. Although the same notion of 'contingency' prevails, yet
this mood is also used analogously to the potential, to signify
'uncertain consequence,' 'doubt,' 'suspicion,' 'possibility,' 'in-
quiry,' and the like; as in this exemplification of its application
from Bhaṭṭi: अपि तत्र रिपुः सीतां प्रार्थयिष्यत् दुर्भितिः । क्रूरं ज्ञानव-
दिष्यच्च ज्ञानस्तोष्यत द्वयं स्वकां । सङ्कल्पं नाकरिष्यच्च तद्वेयं शुद्धमानसा ।
मृगामर्षमवाप्स्यस्त्वं राम सीतानिबन्धनं ॥ 'O Rāma, unjustly thou
wouldest entertain suspicion of Sītā; for although the vile
enemy warmly solicited her, and sometimes menaced and some-
times vaunted his own magnificence, yet she, pure of mind,
would never bestow a thought upon him.'

b. The conditional mood, like the potential, is employed with
exclamations of surprise, but they require the addition of यच्च
or यत्त; as, आश्चर्यं यच्च or यत्त स्त्री कृच्छ्रे ऽवर्त्यन्मते तव 'Strange! that
a woman should in any way abide in thy evil opinion.' When
used interrogatively, it requires an interrogative adverb; as, किं
नारायणमात्मानं नाभोक्ष्यत भवानजं 'What! do you not know your-
self to be the unborn Nārāyaṇa?' द्वासादस्यां विनष्टायां किं किम-
लप्स्यथा: फलं 'She being dead through fright, what then? what
benefit wouldest thou obtain?' In the following example many
of the particles with which this mood or the potential may
be connected are illustrated: दैवक्षये महाराज यच्च यत्तावदिष्यथा: ।
समाप्तिं जातु तदापि किं नानेष्टस्वनीहितं । 'Mighty king! as what-
ever and however thou mayest have (or hast) accomplished
in the destruction of the demons, what! wouldest thou not
ever thus also bring (or have brought) thy desired purposes
to fulfilment?'

312. Infinitive mood. This, as shewn above (r. 229), is
considered to be a verbal derivative noun, and is attached in
the invariable accusative apparently to a verb; as, ज्ञातुमिच्छामि

‘I wish to hear;’ कथयितुमर्हसि ‘Thou art able to tell;’ मोक्षहिषे न जीयितुं ‘I will not endure to live.’

a. Like other verbal derivatives, the infinitive may exercise a similar government as one of the moods or tenses of the verb from which it is formed: जेनिरे सहिता गन्तुं पाञ्चात्याः स्वयम् ‘They resolved to go together to Draupadi’s marriage election.’ It cannot as a noun, however, admit the difference of active and passive voices, and the effect of the latter is given to it by its association with participles, and especially with the future participle of the verb शक् ‘to be able,’ in connexion with the object; the agent, when expressed, being in the instrumental case: अथ मूढोऽसौ जेतुं शक्यश्च भवति ‘Now that blockhead is to be conquered;’ न जेयमानेन विभीषणेन शक्या वं ज्ञातवितुं त्वया च ‘We are not to be intimidated to-day by thee with this terror;’ कथं रिपुः द्रुहं शक्यः ‘How is the enemy to be seen;’ नैते देवर्षिपितरस्त्रया च शक्यास्तवया भर्तुं ‘Nor can these gods, sages, and progenitors, be thus now nourished by thee.’

b. The infinitive is also used after nouns and participles; as, वेला भोक्तुं ‘time to eat;’ कर्तुं समर्थः ‘able to do;’ द्रुहं गतः ‘gone to see;’ but these are evidently elliptical phrases, in which the verbal copulative is understood; कालोऽस्ति गन्तुं ‘It is time to go.’ The same may be said of the like combination of the infinitive with adverbs or adverbial nouns; as, न त्वायं निहतं शत्रुं भूयो हन्तुं नराधिपाः ‘(It is) not right, O princes, to slay again a slain enemy;’ प्रासादास्त्वां तुलयितुमलम् ‘Palaces (are) fit to be compared to thee;’ तस्माद्योगः प्रधानेहः स तु दुःखं प्रबोधितुं ‘Therefore Yoga is the desired object of the eminent; but it (is) to be made known with difficulty.’

SECTION VI.

Derivative Verbs.

313. The derivative forms of the verb are not of common occurrence, with exception of the causal, which is of very frequent use. As this must from its nature be a transitive verb,

It will govern an accusative case, either singly or doubly, as exemplified above (r. 288. g). The following are a few additional illustrations of its use: तीक्ष्णा इति वयं ख्याता भवन्तं ज्ञापयामहे 'We are called severe; this we apprise you' (cause you to know); विज्ञापयति देवी 'The queen represents;'; नन्वाज्ञापयति 'Nay, she commands;'; ते त्वां विभेदयिष्यन्ति दुःशीलाश्च मदन्तरं 'Those evil disposed ones will alienate thee from me' (will cause to separate from); तां ह्यभिः खादयेद्वाजा 'Let the king cause her to be devoured by dogs;'; मूर्खानं ते पातयिष्यति विक्रम्य शत्रुः 'The enemy, being valiant, shall strike off thy head' (cause it to fall); आनाययामास सपरिहृदाः स्त्रियः 'He caused the women, with their attendants, to be brought;'; प्राणैरेनमव्यययुजत् 'He did not cause him to be disunited from his life' (he did not put him to death).

a. The desiderative form is also from its nature transitive, and has the government of transitive verbs: प्रादिहृष्यत नो नृत्तं नाशुश्रूषत गायनान् । रामं सुसूक्ष्माणोऽसौ कपिर्विरहदुःखितं । 'The monkey (Hanumán) did not wish (or would not) look at the dance, nor hear the singers, desirous of remembering Ráma, suffering the pain of absence.' This form of the verb implies 'volition' as well as 'wish;'; as, याच्यमानं मया मूढ पित्र्यमंशं न दित्ससि 'Thou wilt not give my father's share, being asked for by me, O fool.' The desiderative form of श्रु, 'to hear,' implies not only 'to wish to hear,' but 'wait upon' or 'obey;'; that is, to wish to please by service: आसमात्रेः शरीरस्य यस्तु शुश्रूषते गुरुं । स गच्छत्यज्ञसा ब्रह्मणः सप्त ज्ञाद्यतं । 'He who until the end of his life waits upon his Guru, goes assuredly to the eternal mansion of Brahmá.'

b. The frequentative mode expresses either 'repetition' or 'intensity'—the doing of an act repeatedly or energetically—but it is of very unfrequent use in either: स्तोत्रका इव रारास्यमानास्तिष्ठन्ति 'They stand, like Chátakas, crying aloud repeatedly;'; भूयस्तं वेभिदाचक्रे खगः 'Again the bird eagerly assailed him;'; पक्षौ लोलूयाचक्रे पतत्रिणः 'He cut the wings of the bird to pieces.' With verbs of motion this form may also imply 'going crookedly' or 'badly;'; as, वाव्रज्यते खन्नः 'The lame man

goes awry.' With certain verbs it also intimates 'defect' or 'impropriety'; as, जन्मष्यते ब्राह्मणः 'The Brahman prays hypocritically.'

c. From a desiderative verb others may be formed; as, श्रिणावयिषति पुराणानि 'He wishes to cause (the people) to hear the Purāṇas; ' किं मामथः द्रावयिषसि 'Why dost thou wish to cause me to go downwards?' A desiderative may not be formed from a desiderative, unless some other mode intervene; as, ज्ञानिनं बोधूयिषयिषति मूर्खः 'The blockhead wishes to cause the desire of frequent existence in the sage.' And in this manner the forms might be compiled without end; but the practice is not adopted.

d. The conversion of substantives into verbs is not unfrequent, and depends apparently upon the pleasure of the writer. A few examples of the use of such verbs in construction will be sufficient to illustrate their application: निरस्तपादये देशे हरकोऽपि दुमायते 'In a spot destitute of trees the castor oil plant becomes a tree; ' कृष्णो दहति चाङ्गारः शीतः कृष्णायते कं 'A burning coal burns the hand; when cold, it blackens it: ' उपां-मुच्छिदितोऽमात्यः स्वयं राजायते यतः 'A minister who is made the companion of (a king's) private amusements, if active, kings it himself: ' मतिर्दौलायते नूनं सतामपि सलोक्तिभिः 'The mind of the virtuous oscillates (or swings) by the speech of the wicked: ' दुःखायते सर्वजनः स हवैकः सुखायते 'All men are in sorrow; he alone is happy: ' नोदकस्ययिष्यतात्पर्यं त्वामैक्षिष्यत चेत् स्मरः 'If the god of love should see thee, he would not grieve much (for his absent bride): ' इयं व्याधायते बाला भूरस्याः काम्पेकायते कटाक्षाश्च शरायने मनो मे हरिषायते 'This maiden is the hunter, her eyebrow is her bow, her glances are arrows, and my heart is the deer.'

SECTION VII.

Participles.

314. Those participles which are declinable are, like adjectives, inflected in the gender, number, and case of the noun

with which they are connected in construction. Both the declinable and indeclinable may exercise the same government as the verbs from which they are derived.

315. The present participles active of transitive verbs ordinarily govern the noun in the accusative case: कुर्वन् or कुर्वणः कृष्टिं ब्रह्मा 'Brahmá is making (or makes) creation;' वेदानधीयान-श्चात्रः 'The pupil is reading the Vedas;' आत्मानं मण्डयमाना स्त्री 'The woman (is) decorating herself;' समुहरन्तौ नदान् 'They two (were) crossing rivers;' ते विचिन्वानास्तमाश्रमं 'They searching that hermitage;' स बलं भीमसेनस्य चिन्तयानः व्यदक्षत 'He, considering the strength of Bhímasena, was consumed (with envy).' The participle present of द्विष्, 'to hate,' optionally governs the genitive case: मुरं or मुरस्य द्विषन् हरिः 'Hari (is) hating (of) Mura.' The participles of verbs of remembering may also govern the genitive; as, मां or मम स्मरन्ती 'remembering (or thinking of) me.' The present participle may be used with particles in the sense of the potential mood; as, शृणुष्वैव यथा कुर्वन् धर्माच्चप्यसे 'Listen, that so acting (for, that you may so act that) you will not fall from duty.'

a. The present participle of the passive voice involves no notion of past time, but implies the continuance of the state or thing suffered. Thus स दृश्यमानस्तु कृमिणा तथा 'He also being thus bitten by the reptile,' signifies that the biting has not ceased, but is going on: so यदा त्वबुध्यतात्मानं भक्षयमाणं 'When he perceived himself being devoured;' अनुसार्यमाणो बहुभीरव्विभिः 'Being pursued by numerous guards.'

316. The participles of the perfect tense are not of very frequent occurrence; they follow the general rules relating to concord and government, and are not unusually employed without a verb in the sense of the perfect tense: ते तिरश्चामुप-सेदुषां निधननैषिषुः 'They desired the death of the animals that were near (them);' त्वमुपेयिवानसि 'Thou art arrived;' पुरो निषे-दिषान् कंसकृषः स विसरे 'He (was) seated (or sat down) on a couch in the presence of the destroyer of Kansa.'

317. The indefinite past participles are of much more

universal use than the preceding, and bear an important part in the formation of sentences : they take the variations of inflexion according to the noun or pronoun with which they are connected, expressed or understood.

a. The active indefinite past participle governs the same cases as its verb, and may be used absolutely, with the auxiliary verb implied : ततो राममुक्त्वान् शङ्करः 'Then Śankara said to Rāma ;' देवान् हतवान् कृष्णः 'Kṛishṇa slew the demons.'

b. The passive indefinite past participle is ordinarily connected with the agent in the instrumental case ; रावणेन हता सीता लङ्कां नीता 'Sītā, seized by Rāvaṇa, (was) conveyed to Laṅkā : ' but in some cases it may be optionally connected with the agent in the genitive ; as, राज्ञः or राज्ञा मतो विप्रः 'The Brahman is respected by or of the king ;' तस्य or तेन महीयं जिता 'This earth is conquered of or by him.' It also governs the agent in either case, when signifying the site or subject of the action ; as, इदमेतेषां or एतैः शयितं 'This was (the) slept of or by them ;' i. e. the place where, or the time when, they slept : इदमेतस्य or एतेन गतं 'This was (the) gone of or by him ;' i. e. the time or manner of his departure.

c. When derived from neuter or intransitive verbs, this participle may be used with a noun in the place of the past tense of the verb : प्ररुदितो राजा राक्षसां 'The king of the Rākshasas wept ;' आ स्वयं मृतोऽयं 'Ah ! he has died (or is dead) of himself.'

d. The indefinite past participle of verbs of motion, and of others already specified (r. 241. k), takes an active sense, and is used in place of the past tense, governing a noun in the same manner as a transitive verb : हिरण्यको विवरं प्रविष्टो वायसः स्वस्थानं गतः 'Hiraṇyaka entered his hole ; the crow went to his own nest : ' न शोच्यः स नरव्याघ्रो युधि निधनं गतः 'That hero is not to be mourned (who is) departed to death in battle.' Other verbs than those above enumerated, which bear analogous imports, may also be used in this manner : अहोऽस्यशुचितां प्राप्तः 'Alas ! I have incurred impurity ;' सा प्रसूता गर्भमुत्तमं 'She bore an excellent offspring.' The time expressed may also be indefinite ; as, राजानो दक्षिण-

भाषिताः 'Kings (affecting) dwelling in the south.' The past indefinite participle of intransitive verbs may also be used to denote time indefinitely present or continuous; as, तद्दिनान्ते सुप्तो ब्रह्मा 'At the end of his day Brahmá sleeps.'

e. The past participles of verbs signifying 'to speak,' 'to ask,' and the like, when used with a masculine or feminine noun, imply 'spoken to,' 'inquired of,' referring the object to the noun with which they agree, and being followed by the agent or speaker, when specified, in the instrumental case: स एवमुक्तु मुनिः 'That sage thus spoken to;' तेन भाषिता सा 'She addressed by him;' स तैः पृष्टः 'He inquired of by them.' The participle may also govern the matter of the speech, like an active verb, in the accusative: कृष्णेन वाक्यमुक्तोऽसि 'Thou art spoken to, a speech by Krishṇa;' इत्युक्ता सिन्धुराजेन वाक्यं हृदय-कम्पनं 'Thus spoken to by the king of Sindhu, a heart-agitating speech.'

f. The indefinite participle past is often used for a noun, the noun or pronoun being understood: दण्डः सुप्तेषु जागर्ति 'Punishment watches over those who sleep;' जनेषु, 'people,' understood: पक्कापक्षेन वर्तयन् 'subsisting by ripe and unripe;' फलेन, 'fruit,' understood. In the neuter gender it is used, not only as an abstract noun (r. 241. l), but absolutely or adverbially; यथोक्तं 'as it is said:' तथाकृतं 'so it is done;' यथायुक्तं 'as it is proper,' 'fitly,' 'rightly.'

g. Both the past participles indefinite are commonly used with the different tenses of the auxiliary verbs अस्मि and भू, forming in fact compound tenses, which might be comprised within the scheme of conjugation with as much, or rather perhaps with as little, propriety in Sanskrit as in other languages; as, गतोऽस्मि or गतवानस्मि 'I am or have gone;' गत आसं गतोऽभवं, गतवानासं, गतवानभवं, 'I was or had gone;' गतो भवितास्मि or भविष्यामि, or गतवान् भवितास्मि 'I shall be or have gone;' गतो or गतवान् भवेयं 'I may be or have gone,' &c.; कृतवानस्यकार्यमिह 'I have done improper acts;' गतो वनं श्यो भवितेति रामः 'Ráma will be gone to-morrow to the forest;'

सम्प्राप्तः कीर्तिमश्रुतां भविष्यति 'Thou shalt have obtained unequalled fame.' When used alone, either absolutely or transitively, it may be inferred that the form is elliptical, and that the verb is understood; as, हिरण्यको विवरं प्रविष्टो ऽभूत् 'Hirañyaka was or had entered his hole.'

318. The indefinite past participles indeclinable are also of very extensive and important application. They are especially used to suspend the close of a sentence, acting at the same time as copulatives, and connecting something which precedes with something which is to follow; as, इत्युक्त्वा स गतः 'Having so spoken, he went away;' चिन्तालोभ्य मया कृतं '(I) having long considered, it was done by me.' They may be repeated, to imply a succession of actions preparatory to some final one: इति प्रबोधातिथ्यं कृत्वालिङ्ग्य च सम्प्रेषितः 'Having thus discoursed (to them), treated (them) with hospitality, and embraced them, he sent (them) away.'

a. As ordinarily employed, these participles undergo and exercise the same government as the tenses of the verb; that is, they are connected with the subject in the nominative, and the object in the accusative or some other case: ब्राह्मणेभ्यो राजा दक्षिणां दत्त्वा 'The king having presented gifts to the Brahmans;' हिरण्यको विवरं कृत्वा निवसति 'Hirañyaka, having made a hole, dwelt;,' कथयस्व भयं तज्ज्ञा 'Speak, having dismissed fear.'

b. It often occurs, however, that these participles are used elliptically or parenthetically, and in appearance absolutely or without government; whence it has been inferred*, that they are rather gerunds than participles. It is doubtful, however, if in any case the deficient nouns may not be readily supplied: thus, तेन व्याधेन तक्षुलकणान् विकीर्य जालं विस्तीर्य 'By that fowler, (he) having scattered the grains of rice, a net was spread:' इति सर्वैः पक्षिभिर्निश्चित गृध्रो व्यापादितः 'The vulture was killed by all the birds, (they) having thus concluded:' अकुपे-

* This was first proposed in a very elaborate and interesting investigation of these and some other verbal forms, by the late Baron W. Humboldt, published in the Indische Bibliothek.

रात्मा संस्कृतं संस्कृतं परोपकरणीकृतः 'By the unwise, the self or person, (they) having diligently adorned (it), is made the tool of another.' This sort of construction is, no doubt, often complicated, but it may perhaps be always unravelled in this manner: इत्यालोच्य तेन सिंहेन ग्रामं गत्वा दधिकर्णनामा विडालो मांसाद्याहारं दत्त्वा प्रयत्नादानीय स्वकन्दरे धृतः 'The cat named Dadhikarṇa was placed by that lion in his cave; (he) having thus reflected, and having gone to the village, and having given (the cat) flesh and other kinds of food, and brought (him) thence with much trouble.'

319. The participles of the future tense are said to have these significations in common with the imperative mood, 'directing,' 'commanding,' and indication of season or opportunity: कटः कर्तव्यः करणीयः कार्यः 'The mat is to be made; it must be made; it is time for it to be made.' They also intimate 'fitness' or 'propriety'; कन्या वोढव्या 'The girl is to be married; she is marriageable: धर्मोऽनुसरणीयः 'Duty is to be observed:' and they denote 'ability' or 'competency'; त्वया भारो वहनीयः 'The load is to be borne by thee; यद्यहं बध्यस्तदा हन्यः 'If I am fit to be killed, I am to be killed.' In these and the like phrases they agree with the object, and are used without a verb, although it is evident that the verb is understood: कटः कर्तव्यः being properly कटः कर्तव्योऽस्ति; so हन्यः is properly हन्योऽस्ति.

a. Future participles are used absolutely in the neuter gender, either in place of a noun, or with the noun implied: यथा भवितव्यं तद्वदु 'As it is to be, so be it; प्रष्टव्यं पृच्छतस्तस्य कथनीयमवीचत् 'He caused to be said what was to be said to him, asking what was (fit) to be asked.'

b. These participles, when capable of a transitive effect, govern the object in the same case as the verb to which they belong; as, तेन ग्रामं गन्तव्यं 'It is to be gone by him to the village; नेतव्या गावो व्रजम् कृष्णेन 'The cows are to be taken to pasture by Kṛishṇa; दण्ड्यः स्ववित्तस्यांशमष्टमं 'He is to be fined an eighth part of his property; गद्यमेतद्वचनं नम 'That is to be

said by thee of (to) me.' The agent, agreeably to their passive signification, is usually in the instrumental case; but it may be also sometimes in the genitive; मया or मम सेव्यो हरिः 'Hari is to be worshipped by (of) me.'

320. Some verbal derivatives of a participial character exercise the like government upon nouns as participles, as already noticed (r. 292. a). To the examples there adduced the following may be added. The derivative from कृ with चलन् prefixed, and जु affixed, governs an accusative: पत्नीमलङ्कारिषुर्भर्ता 'The husband adorns, or is the adorning of, his wife.' Derivatives from कृ with the affix कल् may require the instrumental case; ईषत्कटः प्रपद्यो हरिणा 'The material world is easily made by Vishṇu:' or the genitive; न हि दुष्कर्मस्तीह किञ्चिदध्यवसायिनां 'Nothing here is difficult to the persevering.' Derivatives with वृन् are followed by nouns in the accusative; विश्वः कर्त्ता लोकान् 'Vishṇu is the maker of the worlds:' but considered as substantives, such derivatives may be followed by other substantives in the genitive case, and कर्त्ता लोकानां is equally allowable. Words formed with इन्, when 'futurity' is implied, govern the object in the accusative: व्रजङ्गानी 'Who is going (will go) to the pasture?' शतन्दायी 'Who is giving (will give) a hundred?' A noun formed with इनि from the indefinite past-participle may be connected with another in the locative case: अधीती व्याकरणे 'well read in grammar.'

CHAPTER IX.

PROSODY.

SECTION I.

General Rules.

321. It would be inconsistent with the plan and limits of the present work to attempt any lengthened detail of the infinite varieties of the metrical system of the Hindus; but a brief description of the principles by which it is regulated,

and their illustration by a few examples of the most frequently occurring kinds of metre, will not be out of place, and may be of use.

322. The essential element of Sanskrit prosody is Quantity. As the long and short vowels have distinct symbols, their value is at once determined. A short vowel, however, is considered to be prosodially long when it precedes a conjunct consonant, also when it precedes Anuswára or Visarga. At the end of a line or stanza, also, the last vowel is regarded as long or short according to the exigence of the metre.

323. Syllables of various quantities are arranged in certain definite groupings to form prosodial feet. This is effected according to two different methods.

a. The first method is that which is employed in the greatest number of popular metres, and is the formation of trisyllabic feet. Of these, eight varieties are enumerated. Each has its equivalent denomination in Greek prosody; but by native writers each is designated by a distinct syllable, having the term गण, 'class' or 'number,' attached to it, as in the following list:

1. Na-gaṇa नगणः ॐ ॐ ॐ Tribrach.
2. Ma-gaṇa मगणः — — — Molossus.
3. Ja-gaṇa जगणः ॐ — ॐ Amphibrach.
4. Ra-gaṇa रगणः — ॐ — Cretic.
5. Bha-gaṇa भगणः — ॐ ॐ Dactyl.
6. Sa-gaṇa सगणः ॐ ॐ — Anapæst.
7. Ya-gaṇa यगणः ॐ — — Bacchic.
8. Ta-gaṇa तगणः — — ॐ Antibacchic.

With given numbers of these feet a monosyllable or dissyllable may be further necessary to complete a line, but they are regarded as supplementary syllables, not feet, and are specified accordingly as one or two long or short syllables, or one long and one short, as the case may be.

b. In the second method of forming prosodial feet, which

characterises a peculiar class of metres, the element is a syllabic instant, or short syllable: of these, four constitute a foot; that is, a foot consists of either four short syllables or their equivalents, viz. two long or one long and two short syllables.

c. There is another mode of measuring verse, which dispenses with, or only partially permits, the use of regular feet. In this a definite number of short syllables, or their equivalents, without further subdivision, constitutes a verse; certain portions of which, however, commonly consist of feet of the first class.

324. A varying number and disposition of these several feet, or syllabic instants, form a verse, which differs as to length and proportions. This verse is a stanza or Sloka, which, with some exceptions, consists of two lines or hemistichs: each of these is again subdivided into two parts: so that the entire stanza is for the most part a tetrastich, composed of four *Pádas* or *Charaṇas*, literally 'feet,' or, in our understanding of the term, lines or semi-hemistichs: the intervals between the first and second, and third and fourth of which are not always so distinctly marked, as that between the second and third.

a. When the metre consists of feet of the first order, and is single, the *Pádas* are of equal length, and of corresponding quantities. Sometimes, however, two or more kinds of metre may be mixed in one stanza, and then the hemistichs or *Pádas* may vary in length and in quantity. When feet of the second kind are used, the *Pádas* are of different, though definite lengths.

b. Rhyme is not employed in any of the older, or in the higher order of writings. It is met with in poems of a lyrical character, and of later date; and in them also great inequality of metre is introduced. In the best and oldest compositions great regularity prevails, although the metre is occasionally varied even in the same work.

SECTION II.

Varŷa-vritta.

325. Of the two classes of measures which depend upon feet, the larger and more popular is also regulated by another principle, viz. the number of syllables contained in the stanza. The class is thence denominated Varŷa-vritta or Akshara-chhandas, 'Literal or syllabic metre.'

a. The number of syllables in a verse of this class may vary from four to nearly four thousand; but of the prevailing orders of this class few contain less than twenty-four syllables, or six syllables in a line; or more than one hundred and four in a verse, or twenty-six in a line. Within these limits twenty-one orders are specified, each of which, by the varying disposition of the feet, and of the pause or cæsura, comprises different species. The number of species ordinarily enumerated is above two hundred; but of these, many are of rare use, although the whole number is infinitely less than the possible combinations of this class of metre, which, as a matter of arithmetical computation, is reckoned at many millions of millions. The forms in popular use do not perhaps exceed twenty or thirty, and range from thirty-two syllables to fifty-six in the verse. When they exceed the latter number, the verse is very rarely employed in continuous passages of any length, but is inserted occasionally, or occurs at the close of a canto or section, as a more stately and sonorous close. We shall specify the different orders of this class, with a notice of their varieties, and exemplifications of a few of their most ordinary species.

1. Gáyatrí, $6 \times 4 = 24$. Eleven varieties. This metre is not of frequent occurrence in profane versification, and when used, as it is in the hymns of the Vedas, it is most commonly a triplet, somewhat varying in length. The most usual form is a triplet of three lines of eight syllables each, as in the following, which is the most sacred verse of the Vedas, and known

‘Om! let us meditate on the glorious splendour of that divine sun, that he may inspire us.’

3. Anushtubh, $8 \times 4 = 32$. Twelve varieties. This is by far the most frequent and useful form of Sanskrit verse. It is that in which the great body of metrical composition, whether narrative or didactic, exists. All works of considerable extent are written in it, relieved by the occasional introduction of other measures. It is the prevailing form of metre in the laws of Manu, the Mahābhārata, the Rāmāyaṇa, and the Purāṇas.

b. Another rule given for the formation of the Anushtup verse is, that the fifth syllable of each line shall be short, the sixth long, and the seventh alternately long and short ; whilst the first four syllables and the eighth are arbitrary. This will be found to be usually the form adopted, with occasional exceptions. The following are examples :

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

The divides the line into three, instead of four.
This proves that he was ignorant of the
implicit rule: "The number of lines in a line is the number of lines in a line."

‘This universe had become darkness, undiscerned, uncharacterised, indescribable, incomprehensible, as if every where in a deep sleep.’ Manu.

{ मा निषादं प्रतिष्ठां त्वमगमः श्लाघ्यतीक्ष्णः
यत् क्षीयन्निधुनादेकमवधीः काममोहितं

‘Never, barbarian, mayest thou acquire fame for endless years, since thou hast slain one of these birds, heedless through passion.’ Rāmāyaṇa.

Tradition affirms of this, that it is the first Śloka or Anuṣṭup verse ever composed.

गङ्गाद्वारं प्रति महान् बभूव भगवानृषिः । भरद्वाज इति ख्यातः सत्ततं संशितव्रतः ।

‘At Gaṅgādwāra was a great holy sage, Bharadwāja by name, ever engaged in devotion.’ Mahābhārata. In the first Pāda the sixth syllable is short; and the seventh is short in the first, second, and fourth.

हृदि देहि पुनर्बाले कमलायतलोचने । श्रूयते हि पुरा लोके विषस्य विषमौषधं ।

‘Maid with the long and lotus eyes, O look upon me again. It is an ancient saying, that in the world poison is the antidote of poison.’ Śrīṅgāra Tilaka.

The following is given in the Śrūta Bodha both as the rule and the example of a verse of long syllables :

सर्वे वशी दीधी यस्यां विभ्रामः स्यात् पादे पादे ।
विद्वद्बुद्धै र्वीणावाणि व्याख्याता सा विद्युन्माला ।

‘That (verse) in which all the vowels are long, and there is a pause at each Pāda, is called, O lute-voiced, Vidyunmālā by the learned.’

4. Vṛihati, $9 \times 4 = 36$. Twelve varieties : not much used.

5. Pankti, $10 \times 4 = 40$. Fourteen varieties : not much used alone, but sometimes mixed with the following.

6. Trishtubh, $11 \times 4 = 44$. Twenty-two varieties. Some of the species of this order are next in frequency of use to the

Anuśtubh, and are generally employed, even in poems written for the most part in the latter metre, in passages affecting a more elevated or animated tone. Many parts of the Mahābhārata, the Purāṇas, and the plays, and the greater portion of the Raghu Vanśa, Kumāra Sambhava, Bhaṭṭi Kāvya, Māgha, Kirātārjunīya, and other popular poems, are written in one or other form of the eleven-syllable metre, either singly or alternating with other kinds, especially with the next or twelve-syllable metre; or sometimes mixed with it or with the ten-syllable metre in the same stanza; but then it is considered to belong to the third class of metres, under the name of Vaitālīya or Aupachchandasika, as will be subsequently noticed.

a. The most frequent form of the order Trishtubh is that called Indravajrā, a verse of four Pādas, each of which contains two antibacchics, an amphibrach, and two long syllables. Instead of a double antibacchic, the first foot may be an amphibrach, when the metre is termed Upendravajrā: and a third variety, named Upajāti, is said to be formed when these two are, as is very commonly the case, mixed in different Pādas of the same stanza, as in the following examples; the first of which is in the Indravajrā, the second in the Upendravajrā, and the third in the Upajāti metre.

-- ॐ -- ॐ ॐ ॐ -- ॥ -- ॐ -- ॐ ॐ ॐ -- ॥
 सेनानिवेशान् पृथिवीक्षितोऽपि । जग्मुर्विभातयहमन्दभासः ।
 -- ॐ -- ॐ ॐ ॐ -- ॥ -- ॐ -- ॐ ॐ ॐ -- ॥
 भोज्यां प्रति व्यथमनोरयत्वात् । रुषेषु वेषेषु च साभ्यसूयाः ।

‘These princes returned to their tents, displaying in their appearance and attire the vexation which their disappointed love for Bhojyā had excited, resembling planets, whose lustre fades before the dawn of day.’ Raghu Vanśa.

ॐ ॐ -- ॐ ॐ ॐ -- ॥ -- ॐ -- ॐ ॐ ॐ -- ॥
 हुतेन राज्येन तथा धनेन । स्त्रियं मुख्येनै तथा बभूव ।
 ॐ ॐ -- ॐ ॐ ॐ -- ॥ -- ॐ -- ॐ ॐ ॐ -- ॥
 यथाक्षपाकोपसमीरितेन । कृष्णाकटाक्षेण बभूव दुःखं ।

‘The grief that was felt (by Yudhishthira) for the loss of his

most precious jewels, his treasure, or his kingdom, was not so severe as that which was inflicted by the glances of Kṛishṇá, darting anger and shame.' Mahábhárata.

कुवेरगुमां दिशमुष्णरश्मौ । गन्तुं प्रवृत्ते समयं विलम्ब्य ।

दिग्दक्षिणा (गन्धर्वहमुत्तेन) । अलीकनिःश्वासमिवोत्ससजे ।

ganēha vāham
८११

‘When the sun, having completed his (southern) sojourn, commenced to travel towards the quarter protected by Kuvera (the north), the region of the south breathed forth a fragrant zephyr, like a sigh of regret.’ Kumára Sambhava. In this the first and fourth Pádas are in the Upendravajrá, the second and third in the Indravajrá metre.

7. Jagatī, $12 \times 4 = 48$. Thirty varieties. This order of metres is also of frequent employment, and very commonly alternates with the preceding in the same passages, or in separate cantos. The most common variety of it is the Vanśastha, a stanza in which each line consists of an amphibrach, an antibacchic, an amphibrach, and a cretic.

विलासवापीतटवीचिवादानात् । पिकालिगीतिः शिखिलासलाघवात् ।

वने ऽपि तौर्ध्वेति कमारुण तं । ह्य भोगमाप्नोति न भाग्यभागजनः ।

‘With the music of the waves that murmured against the borders of the pool, with the songs of the flocks of koils, and the graceful dance of the peacock, an entertainment was prepared for him in the forest. Where is it that the man who is prosperous meets not with delight?’ Naishadha.

Another variety, the Indravansá, differs from this only in the first foot, which may be an antibacchic as well as the second; and these two being mixed in the same stanza, as in the foregoing order, form a species of Upajáti. They may both, again, be blended with the two first varieties of the Trishṭubh, as in the following, in which the first Páda is in the Indravajrá metre, the second in the Indravansá, the third in the Upendravajrá, and the fourth in the Vanśastha.

This, however, which is termed Pushpitāgrā, is also considered to be a variety of the third class of metres, or of those regulated by syllabic instants.

9. Śakkari, $14 \times 4 = 56$. Twenty varieties. The forms of this order are also not unfrequent, and one of them especially, the Vasantatilaka, is often used. This contains in each Pāda an antibacchic, a dactyl, two amphibrachs, and two long syllables.

राज्याभ्युत्थस्य बहुशः परिवारराजाः । कोषादि तस्य रिपवो व्रजतो निगहुः ।
ऊर्ध्वरुहो विगलितस्य नगेन्द्रशृङ्गाद् । वल्लीफलादिखसादिव गङ्गशैलः ।

‘The enemy, hastening from many parts, seized the women of his family, and plundered the treasures of the king, thus fallen from his throne, as a rocky fragment carries away the fruit and flowers of a tree that has been hurled from the summit of a mighty mountain.’ Rāja Tarāṅgiṇī.

10. Atisakkari, $15 \times 4 = 60$. Eighteen varieties. They occur occasionally, though not in passages of any length. The most common is the species termed Mālinī, which consists of two tribrachs, a molossus, and two bacchics.

स्मरसि सुतनु तस्मिन् पञ्चने लक्ष्मणेन । प्रतिविहितसपथ्यासस्ययो स्नान्यहानि ।
स्मरसि सरसतीरं तत्र गोदावरीं वा । स्मरसि च तदुपान्नेष्वावयोर्वर्जनानि ।

‘Rememberest thou, O lovely-formed, those days which we passed happily together in that mountain, when all our service was performed by Lakshmaṇa? Rememberest thou the borders of the lake, or the Godaverī river? Rememberest thou our habitation upon its shore?’ Uttara Rāma Charitra.

11. Ashī, $16 \times 4 = 64$. Twelve varieties. They are very rarely met with.

12. Atyashī, $17 \times 4 = 68$. Seventeen varieties. Some of these are popular, occurring principally in short passages at the close of a section, although sometimes forming the only metre of entire poems, when they are not of great extent. Thus the whole of the Ananda Laharī is written in a popular

variety of this metre, termed *Sikhariñí*, in which each Páda contains a bacchic, a molossus, a tribrach, an anapæst, a dactyl, and one short and one long syllable.

ॐ - - | - - - | ॐ ॐ ॐ ॐ - - | - ॐ ॐ ॐ -
 सुषादिभ्योर्नभ्ये सुरषिपवाटी परिसरे
 मणिद्वीपे नीलोत्पलवति विनामणिगृहे
 • शिवाकारे नभे परमशिखर्यङ्गनिलयां
 भजन्ति त्वां धन्याः कतिचन विद्वानन्दहर्षी

‘Some blessed sages worship thee, the wave of spiritual felicity, having thy resting-place with the supreme Śiva upon the throne in which his fivefold form is typified, in the temple of the all-bestowing jewel, which stands in a grove of Kadamba trees, near a lake surrounded by the trees of heaven, on the island of gema, in the midst of the sea of ambrosia.’

Another variety of this order, the *Mandákrántá*, forms also the metre of the whole of the *Megha Dúta*. It consists of a molossus, a dactyl, a tribrach, two antibacchics, and two long syllables or a spondee.

- - - | - ॐ ॐ ॐ ॐ - - ॐ - - ॐ - - |
 ब्रह्मवर्षे जनपदमधश्चायथा गङ्गामानः
 खेत्तं खलप्रधनपिशुनं कौरवं तत्रजेयाः
 राजन्वानां क्षित्तरक्षतेर्यत्त गच्छीवधन्वा
 धारापातैस्त्वमिव कमलान्मभ्यविच्छन्मुक्तानि

‘Enveloping with thy shade the region *Brahmāvartta* beneath thee, go thence to the field of Kuru, infamous for the slaughter of heroes, and with thy falling rain-drops pelt the lotus flowers, as the wielder of the bow *Gāñdīva* here showered his sharp and countless arrows upon the faces of the warriors.’

13. *Dhrití*, $18 \times 4 = 72$. Seventeen varieties, but of rare occurrence: and of all these higher numbers it may be observed, that they are seldom used in books, except in occasional and closing stanzas, and that it is only in elaborate and commonly turgid panegyrical inscriptions that they extend to wider limits. The concluding verse of the twelfth book of the *Raghu Vansa* is an example of the variety of this order

termed Mahámáliká, in which the Páda is formed of two tribrachs and four cretics.

ॐ नमो भगवते वासुदेवाय ।
 रघुपतिरपिजातवेदोविशुद्धां प्रगृह्य प्रियां
 प्रियसुहृदि विभीषणे सज्जनस्य श्रियं वैरिभ्यः
 रविस्तुतसहितेन तेनानुयातः ससौमित्रिणा
 भूजविजितविमानरत्नाधिष्ठः प्रतस्थे पर्यं

‘ Rāma having received his bride, purified by fire, and transferred the kingdom of his foe to his friend Vibhishana, set out, accompanied by the son of the sun and Saumitra, to his city, in the heavenly car which his arm had won.’

14. Atidhriti, $19 \times 4 = 76$. Thirteen varieties. One of these is a favourite metre as an occasional stanza. This is the *Sārdūla vīkr̥dita*, in which the *Pāda* consists of a molossus, an anapæst, an amphibrach, an anapæst, two antibacchics, and a long syllable.

संक्षिप्याथ तनुं निरीक्ष्य सकलां लङ्कां शरच्चन्द्रिकां
निर्धोताखिलसौधमकुलमहोद्घोतप्रसन्नचारां
हृद्वाशोकघने सराक्षसवधूसंवेदितां जानकीं
आरूढो निभृतं स्थितः पवनजः कक्षेक्षिभूमिरुहं

‘ Having contracted his body, and examined the whole of Laṅkā, whose rows of white palaces shone with augmented beauty, as glistening in the autumnal moonlight, and having beheld Jānakī in the Aśoka garden, surrounded by Rākṣasa females, the son of air ascended a Kaṅkelli tree, and there remained concealed.’ Hanumān Nāṭaka.

15. **Kṛiti**, $20 \times 4 = 80$. Four varieties : not often used.

16. Prakṛiti, $21 \times 4 = 84$. Three varieties; of which one, the Sragdhará, is met with in an occasional verse. The Páda comprises a molossus, a cretic, a dactyl, a tribrach, and three bacchics; as,

सञ्जीवनीस्य धात्रा निधय इव कृता केऽपि कस्याऽपि हेतोर्
जेताः स्वेन धात्रा मदसलिलमुखां नागयुषेधराणां

* Sragshara - See the 3 L 2 first line of Sahontala
also Kitop. Intral: 206

इन्द्रार्भगं नृगाद्यानविषमस्य इव चक्षुर्मानासलेषा
नाह्वानं सङ्गो नृवरनृपस्यस्वाहृद्भाः सार्द्धभीमाः

‘Who are they, and for whose use created, who were formed by Brahmá treasures of every excellence; surpassing in their splendour the lords of the elephant herd, when shedding the dew of passion from their brows? Like the haughty and proud monarch of the forest tribes, who submits not to have his teeth broken, so sovereigns such as those emperors of the world suffer not their orders to be disobeyed.’ *Mudrá Rákshasa.*

17. *Ākṛiti*, $22 \times 4 = 88$. Three varieties.

18. *Vikṛiti*, $23 \times 4 = 92$. Six varieties.

19. *Saṅkṛiti*, $24 \times 4 = 96$. Five varieties.

20. *Atikṛiti*, $25 \times 4 = 100$. Two varieties.

21. *Utkṛiti*, $26 \times 4 = 104$. Three varieties.

22. *Daṇḍaka* is the general name given to all metres of this class exceeding the *Utkṛiti* measure.

SECTION III.

Gaṇa-vṛitta.

326. The second class of metres consists of those in which the feet are formed of four short syllables or their equivalents. There are sixteen classes of this metre, and each of them admits of sixteen species; but it will be sufficient to notice the five principal classes.

1. *Āryá*. This is a stanza of four *Pádas*, the first of which contains twelve short syllables, the second eighteen, the third twelve, and the fourth fifteen. As regulated by the feet, however, the division is best adapted to the hemistich, and the *Āryá* stanza may be more conveniently regarded as a couplet; the first half of which contains thirty syllabic instants, distributed amongst seven feet and a half; and the second, twenty-seven syllabic instants, distributed also amongst seven

feet and a half, but in which the sixth foot consists of one short syllable only ; as in the following :

पुस्तकविबुद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य
पुरुषविबुद्धिनिमित्तं तथा प्रवृत्तिः प्रधानस्य

* In like manner as the secretion of the unconscious milk occurs for the nutriment of the calf, so the activity of (ignorant) matter takes place for the liberation of spirit.' Sāṅkhyā Kārikā. *verse 57*

स्त्रीषु न रागः कार्यो रक्तं पुरुषं स्त्रियः पश्चिभवन्ति
रक्तैव हि रत्नव्या विरक्तभावा न हातव्या

‘ Fall not in love with women, for they disdain the man who loves. If one should bear you affection, love her ; if she be scornful, let her go.’ Mrichhakatī.

a. The disposition of the feet in the *Āryā* verse is not altogether arbitrary: in the first hemistich the sixth foot must either be a long syllable between two short, that is, an amphibrach, or else four short syllables. In the second hemistich the sixth foot consists of one short syllable. The odd feet in either hemistich, the first, third, fifth, and seventh, should never be amphibrachs.

b. A variety of the *Áryá*, and of the other classes also, is termed *Chapalá*; in which it is required that the second and fourth feet should be amphibrachs, the first a spondee or an anapæst, and the fifth a dactyl or spondee. This rule may apply to both hemistichs, or to the first or to the second only; constituting thus three varieties in addition to the regular one, or four in all.

c. In like manner, when the pause occurs after the third foot, the verse is termed *Pathyá* ; when after any other, *Vipulá* : and this variation may prevail in either hemistich or in both, forming therefore four modifications of the pause ; which being applied to the four modifications of the metre, compose the sixteen varieties of each order of this class of metres.

d. The *Āryā* metre is in general employed only in occasional verses; but the whole of the *Sāṅkhyā Kārikā* is composed in it, as is the *Nalodaya* of *Kālidāsa*.

2. *Udgītī*. This differs from the *Āryā* only in inverting the order of the second and fourth *Pādas*. The first contains, as before, twelve short syllables; the second fifteen; the third, as before, twelve; and the fourth, eighteen.

3. *Upagītī*. In this class each hemistich consists of but twenty-seven short syllables; the second as well as the fourth containing but fifteen; the first and third are unaltered.

4. *Gītī*. Both hemistichs consist of thirty short syllables; the fourth *Pāda* as well as the second consisting of eighteen.

5. *Āryāgītī*. In this class each hemistich consists of eight full feet, or thirty-two short syllables, divided into *Pādas* of twelve and twenty syllabic instants.

SECTION IV.

Mātrachhandas.

Pror 327. The third class of metres is regulated in the first instance by the number of short vowels or syllabic instants, or *Mātras*, as in the preceding class; not by the number of syllables, without regard to their syllabic length, as in the first. It so far partakes, however, of the character of the first class, that, after having defined the number of short syllables, or their equivalents, which the stanza shall contain, they may be, either wholly or partially, distributed into trisyllabic feet; so that the verses may in many instances be identified with recognised varieties of the first class of metres, more or less intermixed in the same stanza. The principal orders of this class are the following.

1. *Vaitālīya*. This is a stanza of four *Pādas*; the first and third of which contain the time of fourteen short syllables; the second and fourth, sixteen. Each *Pāda* should end in a cretic and iambic, or else in a dactyl and spondee. Of the

remaining moments, which are six in the first and third, and eight in the second and fourth Pádas, neither the second and third, nor the fourth and fifth, should be combined in the same long syllable; nor, in the second and fourth Pádas, should the sixth and seventh Mátra be combined in one long vowel. There are exceptions, however, to these rules, which constitute varieties of the class. Entire cantos in this form of metre occur in the Mágha, Kirátárjuníya, and Naishadha; and occasional verses in it are found in other works; as in the following, in which the last syllables of the three first Pádas are long by position :

मृषतेः प्रतिविद्धमेव तत् । कृतवान् पंक्तिरथो विलंघ्य यत् ।
 अथये पदमपेयन्ति हि । श्रुतवन्तोऽपि रजोनिमीलिताः ।

‘This was (an act) prohibited to a king; but Daśaratha (did it), having transgressed the prohibition. Those even who are learned in the Vedas, when they are blinded by passion, set their feet on a forbidden path.’ Raghu Vanśa.

The first and third Pádas of this stanza correspond to the Sanyuktá species of the Pañkti, or ten-syllable metre; the second and fourth to an undefined variety of the Trishúbh, or eleven-syllable.

a. A variety of the Vaitáliya in not unfrequent use, termed Aupachchhandasika, is formed by merely adding a long syllable to each Páda; making the first and third therefore contain sixteen, and the second and fourth eighteen, syllabic instants.

य इहात्मविदो विपक्षमथ्ये सहसंवृद्धियुजोऽपि भूभुजः स्युः
 बलिपुङ्गुलतादिवाल्मुकैः पृथगल्पादचिरेण भाविता तैः

‘Those princes who are now joined in alliance with the enemy, but who know themselves, will quickly fall from him, like cuckoos soon deserting the nest of the crow.’ Mágha.

This stanza might be resolved into a verse of mixed metre, in which the first and third Pádas would belong to the eleven-syllable order, and the second and fourth to the twelve; in

each Páda contains sixteen Mátras, or syllabic instants; but they are all short, except sometimes the last of each hemistich, which may be long. Varieties are also formed by constructing one hemistich entirely of long syllables, and the other of short; or by slightly altering the number of short syllables in the stanza; so that each hemistich may contain but twenty-nine, or the first may contain twenty-nine, and the second thirty-one; or the first thirty, and the second thirty-two. These forms of metre are not often met with in works of standard reputation.

As a specimen of irregular metre, as well as of rhyme, the following stanza is inserted from the Gíta Govinda, in which lyrical poem a great variety of anomalous, but exceedingly melodious versification is exemplified. The passage is left untranslated, as a short exercise for those who may have accompanied this Grammar to its termination.

ललितलवङ्गलतापरिशीलनकोमलमलयसमीरे
मधुकानिकरकस्मितकोकिलकूजितकुङ्कुटुीरे
विहरति हरिरिह सरसवसने
नृत्यति युवतिजनेन समं सखि विरहिजनस्य दुरने

SUPPLEMENTARY CHAPTER.

ON THE GRAMMAR OF THE VEDAS.

PRELIMINARY REMARKS.—In treating of the Grammar of the Vedas as something different from that of other Sanskrit writings, we must not be led into the error of supposing that the usual principles of inflexion are not followed in the language of those works. The contrary is the case. The predominating construction is precisely the same as that of ordinary Grammar, and we have for the far greater part the same modes of inflexion, derivation, and composition, as are

found in more modern writings. It is not in the exclusion of current forms that the peculiarity of the Grammar of the Vedas consists, but in their concurrence with other forms which are no longer met with in popular compositions. They may be sometimes, although sparingly, observed in one or more works of an ancient date, as in Manu and the Mahābhārata; but this is to so limited an extent, that they may be regarded in all essential respects as exclusively the property of the Vedas. Those works, then, have their own peculiar grammatical forms as well as those which are recognised in general literature.

Although, however, the Vedas have a number of exclusively peculiar grammatical forms, it can be scarcely said that they have an exclusively peculiar Grammar. It would seem as if portions, at least, had been written before Sanskrit Grammar had assumed fixed principles, and consequently, the practice being undetermined, the forms employed, although following a general analogy, varied with the notions and habits of each individual writer. It is therefore admitted by native grammarians, that in many respects no general rule is to be laid down, each case is to be treated on its own merits, and every deviation from customary construction is to be accepted, not as the result of any established precept, but upon the authority of the passage or passages in which it occurs. Such are the following, which are quoted as exemplifications of deviation from the ordinary formations even of the texts of the Vedas themselves.

Under the head of Declension we find one case used for another, and made to agree with a different one; as, धुरि दक्षिणायाः, 'On the right hand side (of the sacrificial) car,' instead of दक्षिणायां; where an adjective in the genitive case is connected with a noun in the locative. The gender may be changed, as मधोःस्तृप्ताः 'Satisfied with nectar;' where मधु is made masculine instead of neuter. In verbs one person may be used for another : अथा स वरिर्देज्ञभिर्वियूयाः instead of वियूयात् 'May

he be separated from his ten sons ;' the second person for the third. So, in regard to number, a verb in the singular may have a plural nominative: **चवालं ये चक्षुषाय तद्धति** (for **तद्धति**) 'They who pare the wood for the stake to which the horse is bound.' One voice may be used instead of another: **ब्रह्मचारि-
श्चमिच्छते** (for **इच्छति**) 'He wishes for the religious student;' **प्रतीपमय उर्जिर्गुह्यति** (for **युध्यते**) 'The reflux wave contends with another.' Participles may be confounded: **द्योऽग्निनाथास्यमानेन** 'By him about to place the fire to-morrow;' the indefinite future being used instead of the definite required by the specification 'to-morrow.' Consonants may differ: thus we have **चदुषत्** for **चपुषत्**; but this may be easily explained by supposing that the refinement of changing the unaspirated dental to its aspirate (r. 191. 1) had not been devised when the passages in which such forms as **चदुषत्** occur were written. Vowels may differ; as, **मित्र वयं च सूरयः** for **मित्रा वयं**. The affixes used in forming derivative words may also be varied; as, **चक्ष्** for **चक्ष**, &c. In all these and similar variations the difference is defended by the comprehensive rules **बहुलं छन्दसि** (*Bahulam chhandasi*) 'Manifold (construction is allowable) in the Vedas;' and **व्यत्यये बहुलं** (*Vyatyayo bahulam*) 'Transmutation (is allowable) in many cases in the Vedas.' Some of the variations may perhaps admit of explanation, but it may be reasonably inferred that they arose in general from the circumstance that some of the hymns and prayers, or some parts of them, were composed whilst the language was yet in a transition state, and before uniformity of practice or weight of authority permitted the establishment of determinate rules. Long before these hymns and prayers were put together, however, and formed into a collection, the practice had become subjected to positive precept, the irregularities had been discarded, the scattered materials reduced to system, and the language was 'perfected' (*Sanskrita*). The collection comprised, however, the earlier as well as the later passages, and hence the existence of various ante-preceptal forms in parti-

cular texts concurrently with those which are now regarded as regular.

We shall now proceed to detail some of the Vaidik peculiarities as they have been represented by Pāṇini, from whose Sūtras, through which they are irregularly dispersed, they have been selected by the author of the Siddhānta Kaumudī, in eight chapters. Neither Pāṇini nor Bhaṭṭoji Dīkshita have perhaps always given an accurate view of the peculiar modifications, nor comprised the whole that are to be found explained in the works of the commentators on the text of the Vedas. They have furnished, however, sufficient for the present purpose, which is, not to give a Grammar of the Vedas, but to point out some of the principal circumstances in which it differs from the forms that have been illustrated in the preceding pages. We must be contented also with a selection of the most important of the illustrations which the above authorities offer, as to give the whole would extend the present chapter beyond its due proportion.

SANDHI.—The rules in force for the combinations of letters are generally observed, but not without very numerous exceptions, and adherence to any given precept appears to depend chiefly upon the will or convenience of the writer. The following are the principal rules to be found in our authorities upon this subject.

In ordinary practice, a word ending in **ह** or **ञो**, when not combining with a following **ञ**, agreeably to r. 5, causes its elision (r. 6. f). There are various exceptions to this in the Veda: thus, it is not elided if the words come together in the middle of a Páda or division of a metrical stanza; as, **उषे प्रयज्ञो ऋध्वरं** 'Beginning the sacrifice.' If not in the middle of a Páda, they may have the usual effect; as, **ते ऽर्चन्ति** 'they worship,' where the latter word begins a new Páda, as **ते । ऽर्चन्ति**; **ते ऽवदन्** 'they said.' In the Yajush, parts of which are not in metre, examples of the absence of elision occur: **वसिष्ठे ऋषि** 'over Vasishtha'; **आपो अस्तान्मृतः** 'The waters, our

mothers, (may purify) us.' When अ is followed by य or व it is said to be subject to elision in the middle of a Páda, as in the example, ते ऽवदन्; but exceptions are not wanting; as, ज्ञानधारी अयं मणिः 'This gem is hundred-edged;' वदुभिर्नो अथात् 'Let him bless us with riches.'

अङ्ग preceded by the same diphthongs does not lose its own initial, nor does it in the locative case cause the elision of a following short vowel; as, ग्रायो अङ्गे अङ्गे अदीपत् 'The vital breath plays in each limb.'

These modifications are often dependent upon accentuation. Thus अ with the grave accent, and followed by a guttural or by य, is not elided after ए or ओ; अयं सो अग्निः, अयं सो अश्वत्. If acutely accented, it is elided; अथोऽग्रे रुद्रे; and so it is when followed by any other consonant; सोऽयमग्निमन्तः. The very same word may or may not lose its initial, as it may be or may not be accented. In यदुद्रेभ्यो अवपथाः, 'That he may make offering to the Rudras,' the vowel has the acute accent and remains. When unaccented, it is elided, as in रुद्रेभ्यो ऽवपथाः. The accents perform an important part in the Grammar of the Vedas, but the subject is too extensive to be more than occasionally alluded to in this place.

An initial ए or ओ sometimes causes the elision of a preceding अ or आ, instead of combining with them (see p. 12. cl. i); त्वा एमन् makes त्वेमन्, and त्वा ओमन्, त्वोमन्.

Certain words ending with आ do not affect a following vowel in any way; as, ईषा अक्षो हिरण्यः 'a (golden) shaft, a golden axle;' अथि धन्वन् ज्वा इयं 'She (sounding) like a bow-string on a bow;' यथा अङ्गदः 'As the giver of strength.' A nasal vowel is not subject to combination; जल औ जपः 'Water as far as the sky.'

A final short vowel is very frequently made long, in some cases perhaps for the convenience of the metre, in others by special rule; as, एवा (for एव) हि ते 'Verily even of thee;' सचक्षा (for सचक्ष) नः स्वस्तये 'Be with us for our good;' विज्ञा हि त्वा वृषन्तमं 'We know thee, most bountiful!' यदी वानस्य 'If (a

gift) of food.' Various particles also are optionally elongated; as, नू for नु, वा for व, नू for नु, कू for कु, मळू for मळु, यत्ता for यत्त, and यत्ता for यत्त, as यत्ता रथेन गच्छथः 'Where are you going with your car?' also the final of उरुथ; as, उरुथा यो अभिज्ञोः 'Protect us from imprecation:' also the final of अभि before वु; as, अभी वु यः सखीनामायिता 'Do thou be well the guardian over our friends.'

The cerebral letter ङ may be changed to ल or to the Vaidik letter ञ if preceded and followed by a vowel, as अग्निमीले 'I praise Agni;' but not before a semivowel or consonant, as ईड्य 'to be praised.' ङ may be changed to ल combined with ह, as समूहः for समूढः, गूहः for गूढः. र and ल are interchangeable, as अरुहः for अलुहः.

A sibilant may or may not be inserted between न् and a hard consonant of the palatal, cerebral, and dental classes; as, यजून् तान् चक्रे, यजूंसांचक्रे or यजूंसाँचक्रे. There is great variety in the use of Anuswára, or the nasal sign of the vowel, in similar combinations.

The insertion of न् between a nasal and the dental sibilant (r. 17), which is seldom practised in ordinary writing, is of frequent recurrence in the Veda, as महान् सुपायः 'The great and bountiful (Agni).'

Some peculiar changes of the dentals न and स to the cerebrals ञ and च occur. The change of the former after a word ending in ञ् (r. 19), although separated by other letters, is recognised; as in नृमणः 'Who thinks of (or regards) mankind;' पितृपाणं 'The beverage of the manes.' It is also changed in the initial of the pronominal inflexion नस्, when preceded by a different word containing र or च; as, अग्ने रथा यः 'Agni, protect us;' शिक्षा योऽस्मिन् 'Teach us in this;' उरु शकृधि 'Grant much (wealth) to us.' न is similarly changed after सु 'good,' as in अभी वु यः '(Be) good towards us;' also in ऊर्ध्व ऊ वु यः ऊर्ध्वे तिहा 'Rise up well, even for our protection.'

The initial sibilant is optionally changed from a dental to a cerebral in verbs preceded by the prepositions नि, वि, अभि,

when separated by the temporal augments, as *न्यवीदत्* or *न्यसीदत्*, &c. *सन्*, 'to possess' or 'to give,' changes its sibilant, according to rule, when the derivative from it drops the final *न*, as *गोषा* 'having cattle,' *नृषा* 'cherishing men;' but not if the nasal is retained, as *गोसनि* 'a giver of cows.' *सह*, 'to endure,' preceded by *पृतना* or *क्षत*, takes the cerebral; as, *पृतनाषाट्*, *क्षताषाट्*, names of Indra; *क्षुतीषाहं रयिमस्मासु धत्त* 'Give us foe-overcoming wealth.' After a vowel ordinarily requiring the change, it may or may not take place; *यदिन्द्राग्नी दिविहः* 'As you two, Indra and Agni, are in heaven;' *युवां हि स्यः स्वर्पती* 'You are lords of the sky.' The optionality is not allowed to the particle *सु*, as in the text above quoted, *ऊर्द्धं ऊ सु यः*, where *स* becomes *ष* after *ऊ*.

A final *स* becomes *ष* in the Vedas before the inflexions of the second personal pronoun which begin with *त*; also before *तत्* and *तत्तद्युः*, if the words occur in the same Pádas; *अग्निहं* 'thou Agni;' *तेभिद्वा* 'to thee with these;' *अप्स्वने सधिहव* 'O Agni! thy abode is in the waters;' *अग्निहृद्विशं* 'that all is Agni;' *आवापृथिवी निहतद्युः* 'They pared heaven and earth.' If the words are in different Pádas, the change may not take place; *तदग्निस्तदर्यमा* 'Agni is that, the sun is that;' where Agni ends a line. These changes occur, however, sometimes in the prose passages of the Yajush, as *अग्निभिहं* or *अग्निभिरुवं* 'Thou with the rays.' The final of *निस्* becomes the cerebral before *तप्*, if 'repetition' is not intended; *निहनं रक्षो* 'The Rakshas was consumed:' but *निस्तपति सुवर्णं* 'He melts the gold repeatedly.'

A final Visarga may be changed to *स्* before a guttural or a labial, as *अरुणस्करः* or *अरुणः कः* 'pain-causing,' *पायस्यादं* or *पायः पादं* 'a vessel of curds:' not before *प्र*, as *अग्निः प्रविद्वान्* 'Most wise Agni;' nor if the word be a repetition, as *पुरुषः पुरुषः*; nor after the word *अदिति* before *क*, as *यथा नो अदितिः कर्तु* 'So that the earth may make (or bear) for us.'

Visarga substituted for the sibilant of the ablative case may become *स्* again before *परि*, in the sense of 'over' or 'above,' as *दिवस्यरि प्रथमं जज्ञे* 'He was first born above the

sky;' also before वाहु, as सूर्यो नो दिवस्याहु 'May Súrya from the sky protect us.' The same takes place with Visarga derived from the genitive case before certain words; as, वाचस्पतिः 'the lord of speech;' दिवस्युतः 'the son of the sky;' आरुहद्विस्मृष्टं भन्दनावः सुमन्त्रभिः 'Praised by his votaries, he ascended above the sky;' तमस्त्यारं 'the further bank of darkness;' निषददि तस्थदे 'He sits in the place of the earth;' रायस्योर्बं यजमानेषु '(Bestow) abundant wealth on the worshippers.' इडा or इला changes the Visarga optionally before the same words; इडा-वास्युतः or इडायाः पुतः 'The son of the earth.'

Visarga becoming र may be substituted for a final न before a word beginning with a vowel, and exercising a government over the preceding term: the mark of the nasal is inserted: पिवा सोममूर्धनः 'Drink the Soma juice after the Ritus;' चूर्तः for चतून्.

DECLENSION.—The declension of nouns presents an infinite variety of differences from the prevailing practice; and it may be almost affirmed, that there is no one form of inflexion which does not admit of a variation from that which is ordinarily received. Some of them may be regarded as the more natural or regular constructions, but there are others of which it is not easy to understand the origin or the object.

Of the modifications to which the inflectional terminations are subject, there are a few which deserve notice more particularly, as they are of most frequent occurrence, being used as often as, if even not oftener than, the usual terminations. Thus, in the dual nominative and accusative, चा is very commonly substituted for चै; as in the passage, या सुरया रचीरमो-भा देवा दिविस्मृता अग्निना ता हवामहे, for यौ सुरयौ रचीरमौ &c., 'We invoke the two divine Áświns, both being skilful charioteers, and sojourning in heaven:' गन्तारा हि स्योऽवसे धर्तारा चर्षवीनां 'Do ye two approach for our aid, upholders of mortals,' instead of गन्तारौ धर्तारौ; शृण्वन्ता वामवसे जोह्वीमि 'I invoke ye two to our assistance.' Every hymn furnishes examples. In the following the vowel of the base is also made long; नक्तोवासा सुपेक्षसा उपह्वये 'I invoke both lovely night and dawn.'

Another form of very frequent, although less constant recurrence is that of the nominative plural of nouns in **ञ**, with **अस्** prefixed to the regular termination ; as **देवासः** for **देवाः** ; **उद्धितासो रुद्राः** : 'The mighty Rudras,' for **उद्धिता रुद्राः** ; and the like.

In the third person plural **भिस्** is not unfrequently retained instead of the substitution **ऐस्**, which is enjoined after nouns in **ञ** ; as, **देवो देवेभिरगमत्** 'Let him, a god, come with the gods ;' **सर्वेभिः प्रोक्तं** 'declared by all ;' **अरुणेभिरश्वैः** 'with tawny horses.' On the other hand, the substitute is sometimes used where it never appears in regular inflexion, as **नद्यैः**, 'by rivers,' instead of **नदीभिः**.

Another variety, which, like the preceding, is of not unfrequent occurrence, especially after nouns in **ञ**, is the substitution of **य** for **न** before the sign of the instrumental case sing., as **उरुया**, **धृष्युया**, instead of **उरुणा**, **धृष्युना**. It is found, although it is believed very rarely, after nouns in **ञ**, as **स्वप्रया** for **स्वप्नेन**.

A curtailment of the neuter plural of nouns in **ञ** is of rather frequent occurrence, the **नि** being omitted, so that the case ends with **आ**, as **या खेत्ता**, 'those fields,' for **यानि खेत्ताणि** ; so **ये गान्नायां ता ता पिक्कानां** 'As many as are thy bodies, so many are the obsequial cakes,' for **यानि** and **तानि**.

The vowel **आ** indeed seems to have been a favourite termination in the Vaidik grammar, and is considered to take the place of the regular terminations, either singly or in combination, on many other occasions than those above specified : thus **आत्** is used as the termination of the accusative singular ; **न ताद्वाक्यं निन्दामि** 'I do not revile that (तं) Brahman ;' **यादेव विस्म तात्वा** 'That whom we know thee ;' for **यं** and **तं**. **आ**, technically **डा**, may be used as the sign of the locative sing. of nouns ; as, **वसन्ता** (for **वसन्ते**) **यजेत** 'Let him worship in spring ;' **नाभा** (for **नाभौ**) **पृथिव्याः** 'In the navel of the earth.' **आ** may also be used for **इन**, as **चना** for **चनेन** 'with a club ;' and for **ना**, as **प्रबाहवा** for **प्रबाहुना** 'with protended arm.' **अया** may be used for the **आ** of the instrumental, as **नावया**, 'with a boat,' instead of **नावा** ; and **इया** for **ना**, as **उर्विया** for **उरुणा**, **दार्विया** for **दारुणा**,

सुचेतिवा for सुचेतिवा. इवा, leaving वा, may be employed as the sign of the ablative, as अनुइवा for अनुइवाया: 'according to order.' वा may be added to the base as the sign of the nom. sing. masc. ; पन्वा: चतस्य साधुवा 'the good path of the sun.'

A single sibilant may take the place of the plural termination, and dispense with the usual modification of the base, as पन्वा: for पन्वान: ; as, चञ्चवः सन्नु पन्वा: 'Let the paths be straight.' The final vowel of a case may be dropped, as परे व्योमन् for व्योमनि 'in the highest sky.' In the instrumental sing. of feminines in इ the vowel may be made long, and the termination rejected, as धीती for धीत्वा, मती for मत्वा, सुहुती for सुहुत्वा, and the like. Feminine nouns ending in जा, preceded by क, do not always change the antepenultimate vowel to इ; thus we have पावका, not पाविका; as, पावका नः सरस्वती यज्ञं वहु 'Let Saraswatī, the purifier, be pleased with our offering.'

Of nouns ending in इ and उ, the Guṇa changes of the vowel before certain of the cases may or may not be observed; as, nom. plur. अग्न्यः as well as अग्नयः ; dat. sing. अग्न्ये as well as अग्नये ; so पश्वः and पश्वे for पशवः and पशवे ; मध्वः (for मधोः) पायय 'Make (them) drink of the honey.' Some nouns in इ may make the vowel long, as जोषधि, an annual plant, which lengthens the final before all the consonantal terminations except सि, as जोषधीभ्यां, जोषधीबु ; so रात्रि may become रात्री in any case except the nom. plural, as या रात्री सृष्टा रात्रीभिः 'The night which was created by many nights ;' but nom. plur. रात्रयः only. The neuter nouns अक्षि, अस्थि, दधि, and सक्वि may make their finals long in the dual, as अक्षी ते इन्द्र पिङ्गले कपेरिष 'Thy two eyes, O Indra, are brown, like those of an ape ;' so अक्षीभ्यां, अस्थीभ्यां, &c. These nouns also present additional proofs of their alternation with nouns in अन् (r. 66. a), अक्षन्, अस्थन्, dropping their terminations, or being inflected like such nouns before the terminations beginning with consonants, and in the nom. and acc. plur. ; अस्थान्युद्धय जुहोति 'Having separated the bones, he offers burnt offering ;' भद्रं पश्येम अक्षभिः 'Let us see with our eyes that which is auspicious.'

पति, when constructed with a noun in the genitive case, may be regularly inflected like other nouns in इ; as, क्षेत्रस्य पतिना वयं हि तेनेव यजामसि 'We sacrifice by that master of the field:' so कुलुञ्चानां पतये नमः 'Salutation to the lord of the Kulunchas.' In any other combination the forms would be पत्या, पत्ये.

Nouns ending in ई and ऊ, which are subject to the substitution of इय् and उय् for the finals, do not always observe the change, as सुधियोः or सुधियोः, विभ्वं or विभुवः. Nouns in उ, which do not admit of the substitution, may nevertheless take it, as तन्वं or तनुवं पुषेम 'Let us cherish the body.'

Nouns ending in ई may retain their final before the terminations of the dual and plural nom. and dual accus., rejecting the diphthong औ and the vowel of जस्, but retaining the sibilant; as, मरुतीश्चतसः 'the four female Maruts;' वाराही उपानहौ 'two hog-skin slippers;' पूर्वादिन्द्रस्य रातयः 'the abundant gifts of Indra.' After the long vowel the initial of the accus. sing. may or may not be rejected; as, शमी makes शमीं or शम्यं; सुरी, सुरीं or सुर्यं.

श्री and ग्रामणी most usually prefix न to the termination of the gen. plural, as श्रीणां, ग्रामणीनां.

The long ई (डीप्) is invariably used to form the feminines of a class of words, which in ordinary use take it only optionally, as बहुः or बह्वी; in the Veda the latter only, बह्वीनामोषधीनां 'Of many annual plants.' Derivatives of भू, preceded by वि or प्र, take ई only in the feminine, as विन्वी, प्रन्वी, 'a mistress.' जिह्वी is substituted for जिह्वा when forming an attributive noun; चासुरी वै दीर्घजिह्वी देवानां यज्ञवाट् 'The evil goddess, she with the long tongue; is the pilferer of the sacrifice of the gods.'

Some nouns in उ, properly masculine or neuter, become feminine by lengthening the final: कटूः a proper name; कनखलः 'a water-pot;' मधूः 'honey;' जातूः 'lac.'

A final च्च may or may not become long in the genitive plural, as धातृणां or धातृणां, तिसृणां or तिसृणां.

गो sometimes prefixes न to the sign of the genitive plural:

शू

विश्वं हि त्वा गोपतिं ऊरु गौनां 'We know thee, O chief, to be the lord of kine;' ऊधने गौनां 'like the udder of cows.' The regular form is of more frequent use; विश्वं गोपतिं गवां 'as the mighty lord of cattle.'

The adjective महत्, 'great,' is represented in various inflexions by other than its regular forms: thus we have महं for महान्; as, महामनुषत् सुतं 'They praised the great and famous (troop of the Maruts).' महस् takes the place of the instrumental sing.; महः शुक्लया सचक्षां 'May they aid with great happiness:' also of the ablative; महो वा रजसः 'from the vast sky:' and of the genitive; महस्तव परः 'superior over mighty thee.' The fem. form may be मही; as, मया अदितये 'to great earth.'

Possessive nouns formed with affixes leaving वत् may adopt a Visarga in the vocative sing.: thus मरुत्वत्, a name of Indra, may make मरुत्वन् or मरुतः; as, इन्द्र मरुत इह पाहि सोमं 'O Indra, lord of the Maruts! here drink the Soma juice:' so अद्रिषत् 'mountain-bearer,' a name of Indra, makes अद्रिषः; कृणुष्व राधे अद्रिषः 'O Indra! grant wealth.'

आत्मन् may drop its initial when the inflexion ends with चा, as in the nom. and instr. sing., making त्मा and त्मना; as त्मनात्: 'propitiated by yourself:' otherwise it is regular; यदात्मनस्ततोपतिष्ठते 'He does not get that which is his.' The elision, it is said, occurs in other cases, but not in the hymns (Mantra).

A noun ending in अन्, preceded by च, either singly or compounded, may leave its penultimate short in those cases where it is in general long, as in the nom. dual and plural, and the accus. singular and dual: thus we may have either चभुक्षयौ or चभुक्षायौ, and the like; as, चभुक्षयमिन्द्रं हुवे 'I invoke Indra, named Ribhukshá;' स तक्षयं तिष्ठन्तमब्रवीत् 'He spoke to Takshá standing,' instead of तक्षायं.

Some nouns ending with स follow the analogy of अस् in changing the final to द before भिस्: thus मास्, 'the moon,' makes माभिः; स्वस्, 'he who protects well,' स्वभिः; स्वतवस्, 'he who confides in his own vigour,' स्वतवभिः; and उवस्, 'the dawn,' उवभिः.

The words स्वस् and स्वस्वस्, and the pronominals compounded with हस्, may substitute a nasal for the final of the nom. sing., as स्ववान्, स्वस्वान्, कीदृक्, यादृक्; रथो अग्निना स्ववान् यात्वर्वाक् 'May your protecting car, O Aswins, come hither.'

The nouns श्वेतवाह् a name of Indra, उक्थयस् 'one for whom a sacrifice is performed,' पुरोदस् 'clarified butter,' अवयान् 'an inferior worshipper,' are properly Vaidik nouns, and are considered as analogous to nouns in स् before the terminations beginning with consonants, as श्वेतवाः, श्वेतवोभ्यां, &c. (see r. 125). In the vocative they sometimes retain the long vowel, as हेश्वेतवाः, अवयाः.

Of the personal pronouns it may be remarked, that those forms which are given in the grammar as secondary and occasional, as मा, त्वा, वाम्, नस्, वस्, are of constant recurrence in the Veda: we find also peculiar forms, as युवं for युवां; युवं दक्षं धृतव्रत 'You two receivers of vows;' where also the final of धृतव्रत is arbitrarily shortened: युवोः for युवयोः; युवोर्हि रथः 'The car of you two:' and त्वे for त्वयि; त्वे विष्वा(नि) सङ्गता(नि) व्रता(नि) 'All pious works collected in thee.' The termination इ is substituted for every termination of the plural after both अस् and युष्; so that अस्ते and युष्ते represent every variety of plural inflexion: अस्ते इन्द्रवृहस्पती 'We, Indra and Vṛihaspatī;' युष्ते बाणबन्धवः 'You friends of battle;' अस्ते घेहि 'Give to us.' (See also Rig-veda by Rosen, notes to hymn ix.)

ईम् occurs for इम्, the accus. sing. of इदं; as, समाशुनाशवे भ्र 'Offer this quickly to the swift (Indra);' where the first term is the combination of आ and ईम्.

इतर does not always form the neuter with त्, but occurs regularly inflected; इतरमितरं प्रपद्यते 'Another and another is produced.'

CONJUGATION.—The general principles of conjugation, the scheme of the terminations, and the conjugational distinctions, which are observed in general literature, prevail equally in the Vedas, and the greater number of the forms of the verbs are perfectly regular. At the same time, here, as well as in

Declension, various peculiarities are also to be found, which are no longer met with in more recent compositions.

One of the changes of termination which is not unfrequent is the substitution of *मसि* for *मस्* in the first pers. plur. pres. tense; as, *नमो भर्ता एमसि* 'We come offering homage;'; *त्वमस्माकं तव ससि* 'Thou art ours; we are thine;'; *पितुः प्रत्नस्य जन्मना वदामसि* 'We say (these things) from the birth of our old father.'

In the *Ātmane-pada*, the initial *त* of a termination may be rejected; as, *दक्षिणतः शये* (for *शेते*) 'He sleeps on his right side;'; *दुहामश्विभ्यः पयः* 'Let him milk (for *दुग्धां*) milk from the *Āsṛins*.' *ज्वात्* may be substituted for *ज्वं*; as, *अन्तरे चोष्माखं वारयज्वात्* 'Pre-vent heat in the interval.' Before the pronoun *एनं* the final of *ज्वं* may be rejected; as, *यजज्वेनं* 'Do you worship him.'

The verbs *ज्वाल* 'to blaze,' *क्षर्* 'to drop,' *क्षम्* 'to endure,' *वम्* 'to vomit,' *जम्* 'to go,' may substitute *इ* for the *अ* of the first conjugation before the terminations, as *उज्ज्वलिति*, *क्षरिति*, *क्षमिति*, *वमिति*, *जमिति*, as *अभ्यमिति वरुणः* 'Varuṇa approaches.'

The substitution of *धि* for *हि* in the second pers. sing. of the imperative is by no means restricted to the conjugations to which it is confined by general grammar, but may be regarded as universally alternating with the regular form; as, *शृणु धि* (for *शृणुहि*) *हवं* 'Hear the invocation;'; *रायस्यूहि* 'Grant abundant wealth,' from *पृ* 'to fill;'; *उरु शस्यूधि* 'Make (or grant) us abundant (wealth).'; *वृम्* 'to enclose,' with a preposition, makes *वृधि*; as, *गवामप व्रजं वृधि* 'Set open the cow-pen.'

हि properly requires no other modification of the base than that of conjugation, but in the Veda the vowel of the base may undergo alteration; as, *जुहुधि* or *जुहोधि* 'sacrifice;'; *युयुधि* or *युयोधि* 'join;'; *प्रीणीहि* or *प्रीणाहि* 'propitiate.' *यम्* does not take its conjugational form, as we have *प्रयन्धि* for *प्रयच्छ*; and *रन्*, properly a verb of the first conjugation in the *Ātmane-pada*, takes the form of the third in the *Parasmai-pada*; as, *सोम रारन्धि नो हृदि* 'Soma, sport thou in our heart.'

सि is sometimes substituted for *हि*; as, *इन्द्रेहि मह्यन्धसः* 'Come

Indra, rejoice with food ;' from नद् 'to be glad : ' so with यज् 'to sacrifice ;' as, होतः पावक यक्षि च 'Invoker and purifier, do thou sacrifice : ' so वक्षि, from वह् 'to convey ;' सक्षि, from सद् 'to go ;' and others.

Before हि a final nasal is very commonly elided : thus from गन्, with आ prefixed, we have आगहि ; as, त्वं तेभिरागहि वाजेभिः 'Do thou come with those viands.'

In the second pers. plural of the Parasmai-pada various terminations may take the place of त् ; as तात् ; पार्थिवं खनतात् 'Do ye dig the earth ;' सूर्यं चक्षुर्गनयतात् 'Direct your eyes to the sun : ' तप्, which is त, requiring Guṇa ; as, शृणोत for शृणुत 'Hear ye : ' तनप्, or तन, requiring the same ; as, सुनोतन (for सुनुत) 'Bring ye forth.' So पचतन, दधातन, for पचत, धत्त ; also तन, not requiring Guṇa, or any deviation from the usual form, may take the place of त् ; as, यत् पुनीतन (for पुनीत) 'Purify the sacrifice : ' it may be substituted for छं ; as, जुजुह्वन (for जुषछं) 'Be ye pleased.' चन is the last of the series ; as, यदि ह्वन (for यदि ह्व) 'if ye be ;' यज्जुभं याचन 'Go ye to the auspicious (rite).'

A form of the potential and imperative, termed लेट्, having all the significations of those tenses (see r. 180, 181), as well as those of the conditional and impersonal, is peculiar to the Vedas. It also implies an engagement ; as, 'If I succeed, I will perform : ' or expresses a doubt ; as, 'If such be the case, will not such be the result ?' The rules which are given for its construction are very incomplete, and the examples that readily offer themselves are commonly limited to a few of the persons ; so that it is doubtful if illustrations of the entire tense are to be met with : at any rate, this can only be determined by a more patient search through the Vedas than even Pāṇini seems to have attempted. A complete tense might, it is true, be built up from analogy, but it would want the confirmation of authority, and might be open to question. Indeed, from such fragmentary examples as occur, it is evident that more tenses than one are comprised under this denomination, and that at least three may be recognised, each having several forms. The term

'Let' may therefore, perhaps, be regarded as designating a mood identical, as conjectured by Prof. Bopp, following the opinion of Prof. Lassen, with the Greek subjunctive. (Trans. Comp. Grammar, 957.) Mr. Westergaard also appears justified in designating the several forms, of which he cites examples, as the conjunctive present, imperfect, and aorist. We may consider them as the present, imperfect, and indefinite præterite of the subjunctive mood; following the analogy of those tenses of the indicative in construction, although it does not appear that they denote any distinction of time.

The general rules applicable to all the forms are the prefixing of च् or चाद्, leaving च or चा, to the terminations, with the change of the radical vowel to the Guṇa equivalent, and dispensing optionally with the characteristic of the conjugation. When the latter is preserved, and is any other vowel than च, it also takes the Guṇa change. Thus we may have कर्ति or कर्ति, कर्तः or कर्तः, कर्तन्ति, or कर्त्तन्ति, कर्त्तन्ति, &c. in the Parasmaipada. In the first person dual and plural the sibilant is optionally rejected; as, कर्तवः -व, कर्तवः -न.

In the Ātmane-pada some other changes are enjoined, but the rule Bahulam chhandasi may always be employed to account for deviations from the precept. Thus रे is directed to be substituted for the initial चा of the terminations of the second and third pers. dual present, making कर्तरे, कर्तरे, कर्तरे, कर्तरे; and a final इ is optionally changed in other persons to रे; as, करे or कर्तरे, कर्तरे -तै, कर्तरे -तै, कर्तरे -तै.

For some of these forms examples may not be unfrequently found; as, ज्ञं नः कर्तव्यते 'May he grant happiness to our steed;' कं ईं वरते 'Who may resist him?' प्रमत्ति वावृषति 'May he increase our joy;' पतति वातो वनादधि 'May the gale light upon the forest;' दिद्युत्यतति 'May the thunderbolt fall;' यजेति यजते 'Let who may worship, worship;' चा च वहासि तां इह देवां 'Mayest thou bring hither the gods;' ता नो मृलातः 'May those two gratify us;' अहमेव पशूनामीशि 'If indeed I were lord

of beings, (I would grant your request);' सुषा यजाते 'Let him sacrifice with the spoon;' नेष्टिन्नायनो नरकं यताम 'If we are dishonest, shall we not go to hell?'; ग्रहाः गृह्यान्ते 'Let the sacrificial vessels be taken.' A sibilant is sometimes inserted before the terminations of the present tense, although more usual in the aorist: thus वह् may make वस्; as, विप्रो होतेह वसति 'May the invoker bring hither (the gods);' हरी इहोपवसतः 'May the two horses bring (thee) hither.'

For the imperfect, we find the terminations of that tense in the indicative, without the augment, added to the conjugational form of the verb; हनो वृत्तं जया अपः 'Mayest thou kill Vṛitra; mayest thou overcome the waters;' सोम वेदः 'O Soma! know;' रयिमस्मवत् 'Let him (or, he may) enjoy wealth;' जस्ते वृद्धा जसन्निह 'Let them be increased to us.'

The most frequently recurring form of 'Let,' however, is analogous to that of the indefinite præterite or aorist, adopting the terminations of the first præterite, without the changes to which as a conjugational tense it would be subject, and rejecting the augment. The sibilant may be inserted; and those verbs which admit the augment इ insert it, when a radical vowel may take the Vṛiddhi change; others do not insert the augment. The close analogy between this tense and the indefinite præterite, in all respects except the prefixing of the augment, has suggested the notion that there is no real difference between them, the præterite being used in the sense of the imperative, as occurs with the prohibitive particle. We find so large a proportion of one of the forms of this tense exemplified, that we may hazard an entire representation; as,

करं	करावः -व	करानः -न्
करः	करां	करा
करन्	करां	करन्

Thus we have स नः सुपथाः करन् 'May he make us followers of the right path;' कर्तां नः सुराधसः 'May they two make us wealthy.' We find also कर्तं, करन्, and करान. We have also

a number of similar forms; as, **आ वा गमन्तदि अवत्** 'Verily he will come, if he hear;' **देवा अवसागमन्** 'Let the gods come for our aid;' **यथान देवान्मदि शश्रवान्** 'Let us worship the gods, if we be able;' **ना नो मर्ता अभिदुहन्तूनां** 'Let not mortals hurt our bodies.' We find many forms also of the long vowel **आत्**; as, **को जीवात्** 'Who may live?' **वर्हा रथो विनिष्पतात्** 'May your winged chariot descend;' **यस्युम् दाज्ञात्** 'Whoever may give to thee;' **शृण्व यद्वदान्** 'Hear what they may utter;' **कस्मै देवा जावहान्** 'To whom may the gods bear?' Some verbs take special changes. Verbs ending in **आ** may shorten their vowels, as **धा**, used, as it frequently is, in the sense of 'giving;' **दधद्भानि दाक्षुषे** 'Let him give treasures to the donor;' but the long vowel may also be retained; **अग्नये ददात्** 'Let him give to Agni.' **वच्** 'to speak,' inserts **उ**, as in the præterite, becoming **वो**; as, **देवेषु प्रवोचः** 'Do thou announce to the gods.' **भू** takes **उच्**; as, **वरुणः प्राविता भुवत्** 'May Varuṇa be (our) protector.' The inflexions of the *Ātmane-pada* in this form of the tense are less frequent, but they do occur; as, **अग्निर्जुषत नो गिरः** 'May Agni be pleased with our hymns;' **यदि ततमन ऊह्यः** 'if men should increase.'

The other form of the subjunctive aorist, inserting **च्**, follows the analogy of the indefinite præterite, with the same augment: thus **जुच्**, 'to be pleased,' makes **जीषिषत्** 'May he be pleased;' **मदि** 'to be happy,' **मदिषत्**; **तृ** 'to cross' or 'to preserve,' **तारिषत्**; as, **प्र य चायूषि तारिषत्** 'May he preserve our lives.' **जि**, which does not admit **इ**, may make **जेषत्**; as, **जेवः स्वर्वातीत्यः** 'Mayest thou overcome the celestial water:' so **यज्**, 'to sacrifice,' makes **यक्षत्**; as, **यज्ञं नो यक्षतां** 'Let those two offer sacrifice for us.' Further research would probably furnish other illustrations, but these will be sufficient to indicate the principal modifications to which the tense, or rather the mood 'Let' is liable.

An optional insertion of a sibilant takes place in those tenses also which are analogous in import to **लेट्**, as in the imperative

and potential ; as, इन्द्रो वक्त्रेण नेषतु (for नषतु) ' May Indra guide you by it ;' इन्द्रेण युवा तद्वक्त्रेण (for वक्त्रेण) वृत्रं ' With Indra, our ally, we defy Vṛitra.'

As observed in the introductory remarks, the classification of the verbs according to their respective conjugations is not very regularly adhered to, nor are the conjugational characteristics always preserved, neither are they always limited to the conjugational tenses : thus भिद् ' to break,' a verb of the seventh conj., and मृ ' to die,' of the sixth, are inflected as if belonging to the first ; आह्ना जुष्मन्न भेदति ' He destroys the progeny of Sushma ;' जराया मरते यतिः ' The master dies of old age,' for चियते ; so वर्यन्तु (for वर्ययन्तु) त्वा सुहुतयः ' May good praises magnify thee.' In the following we have the conjugational peculiarity combined with the termination of the second præterite ; वदूनि ज्ञानि जृक्षिरे ' The riches which have been heard of.' In verbs of the second conjugation a vowel is frequently prefixed to the terminations ; as, वृत्रं हन्ति वृत्रहा ' The slayer of Vṛitra slays Vṛitra ;' अहिश्चायते उपपृक् पृथिव्याः ' The snake sleeps on the ground.' In other conjugations the vowel is omitted ; as, ज्ञात्वां (for ज्ञायत्वां) नो देवाः ' O gods, protect us !'

The reduplication which is the sign of the third conjugation is not always observed ; as, दाति (for ददाति) प्रियादिचिद्धसु ' He gives wealth, whatever is desired : ' and in the case of धा, meaning ' to give,' the vowel may be changed to इ in the second pers. sing. imper. and the benedictive ; as, Ātmane-pada, ज्ञात्वां श्युत्मानि धिष्व (for धात्वां) ' Give excellent food : ' so धिषीय for धासीय ' May I have ' or ' hold.' On the other hand, verbs not usually reduplicated may take the form, as वञ्ज, of the second conj., पूर्वां विवह्वास्त्रिचं ' He desires a spoon filled (with ghee) : ' when also इ is substituted for च in the syllable of reduplication. So भू, ' to be,' may take the form of the third conj. ; as, श्रीदां चत्वार्षं वभूयात् ' May he be our benefactor.'

The insertion of र् after झी of the second conjugation may be extended to other verbs ; as, दुह् ' to milk,' देवा ऋदुह् ' the gods milked ; ' the ण of the termination being rejected : other-

wise चक्षुः. र् may be added to दृश् 'to see;' अहमस्य केतवो वि रश्मवो जनां अनु 'His bright rays shone upon mankind;' where, it is said, the first pers. sing. is used for the third plural.

कृ, 'to make or do,' which is properly a verb of the eighth conj., is very commonly inflected with the sign of the fifth; as, कृषोमि, कृषोमि, कृषुते, कृषु or कृषुहि, कृषुहु. This, however, is considered to be a different verb, or कृषि 'to injure,' fifth conj., which drops the व before the terminations (see p. 242).

Verbs of the ninth conjugation ending in consonants, which usually take जान instead of हि in the imperative, may substitute जाय; as, गृभाय भिक्ष्वा मधु 'Take the honey with your tongue;' where the ह् of गृह् becomes भ, a not uncommon change. दृ, 'to take,' undergoes a similar change: thus गृभ्णामि ते 'I receive of thee;' मध्वा जभार 'I took the honey.' The regular forms also occur. मी 'to kill,' a verb of the ninth conjugation, may shorten its own vowel before terminations beginning with च, as प्रमिचामि or प्रमीचामि.

The alteration to which the terminations of the potential are subject in the first, fourth, sixth, and tenth conjugations, may take place in them without involving the usual conjugational modification, and may be applied to other conjugations; as, स्वेयं for तिष्ठेयं 'I may stay;' गमेयं for गच्छेयं 'I may go;' हृजेयं for यज्ञेयं, as पितरं च हृजेयं मातरं च 'May I behold father and mother.' वच्, of the second conj., takes the same form, and inserts उ, as in the third præterite; मन्तं वोचेमाग्नये 'Let us recite a prayer to Agni.'

The first præterite is mostly regular: स्पृष्टे, 'to vie with' or 'contend,' may substitute the vowel for the semivowel; as, इन्द्रश्च विश्वो यदपस्पृधेतां 'What Indra and you, O Vishnu, didst contend for.' अस्, 'to be,' may be inflected without the augment ई, and reject the त् as part of the final compound letter, आन् becoming आः; as, हवेदं सलिलं सङ्घैनाः 'Verily this whole was water.'

There is a variety in the form of the augment in this tense,

and also in the indefinite præterite and conditional, and च्च may be substituted for च्च even before a consonant; as, जानच्च् or जानक् 'he destroyed;' जावच्च् 'he spread;' as below.

The repetition of the syllable, which is directed in the second præterite, may not always be observed, and a short may be substituted for a long vowel; as, जजागार, 'he awoke,' for जाजागार. On the other hand, some verbs having a final or medial short vowel make it long in the reduplication; as, वृ 'to increase,' स वृतावः; धृ 'to uphold,' दाधार यः पृथिवी 'He who upheld the earth:' also in the participle of the same tense; as, वृत्तुमान् 'who is quick,' from वृत् for त्वत् 'to hasten.' चायु, 'to regard,' substitutes यी for the radical syllable; as, न्यन्यं चिन्तुने निचिन्तुने 'They regarded one, and disregarded the other.' सिद्, 'to be distressed,' may make चिन्ताद instead of चिन्तेद.

तन् 'to spread,' and पत् 'to go' or 'fall,' reject the penultimate from the radical syllable before the vowel terminations of the second præterite; as, चित्तन्निरे कवयः 'The wise have extended;' जकुना इव यमिन 'We have alighted like birds.' भन्, 'to shine,' may reject its penultimate and its final before the consonantal terminations, leaving only भ, or reduplicated बभ्. The त् of a termination becomes च्च after an aspirate, and भ् in conjunction with च्च must be the unaspirated letter, whence we have च्चभ् 'They two shone.'

रे may be substituted for इरे in the second præterite; as, प्रथमं दत्तं आपः 'The waters first upheld:' the regular form also occurs; as, जनासो अग्निं दधिरे 'Men have had Agni.'

The verbs भू, तन्, ग्रह्, वृ, do not always insert इ before the signs of the reduplicate præterite, to which it is ordinarily prefixed: thus we have त्वं बभूव (for बभूविष) पृथनासु सासहिः 'Thou hast been victor in conflicts;' त्वमाततन्वोर्द्विनरिषं 'Thou hast spread the vast sky;' जगृभमा ते दक्षिणमिन्द्र हस्तं 'We have taken, Indra, thy right hand;' त्वं ज्योतिषा वि तमो ववर्य 'Thou hast enclosed darkness with light.'

वृ, 'to bear,' substitutes in the reduplicate præterite च्च for the vowel in the syllable of reduplication, and retains its own

vowel unaltered, inserting व before the terminations, as उवृष for उवाव; as, गृध्रिक्कनृष स्वधिरं 'A cow brought forth a full-aged (calf).'

The following are considered to be anomalous forms of the reduplicate præterite; व उद्या चर्कनानृषु: (for जानर्तु:;) 'The fierce ones who poured out water;' ववृन्वानृहु: (for जानर्तु:;) 'They desired riches;' विष्युषे for विष्यविषे 'Thou hast dropped;' व क्षित्वाज 'who has abandoned' (for तत्ताज).

इन्, 'to kindle,' may not take the usual compound form of इन्वाचन्ने, but repeating the vowel may reject the nasal, making ईषे; as, जनीषे दस्युहन्तं 'I have lighted (a fire), most destructive of (my) foes.'

The third or indefinite præterite presents, as might be expected, a number of peculiar modifications. In the Mantra (the hymns and prayers) the verbs वृष 'to eat,' कृ 'to be crooked,' literally or morally, शङ् 'to perish,' वृ 'to choose,' दह 'to burn,' verbs ending with जा, वृन् 'to abandon,' कृ 'to make,' गम् 'to go,' जन् 'to be born,' present various apparent anomalies. Thus we have अहस्यमीनदन् हि 'They ate, and were very glad;' where वृष can scarcely be recognised: its more regular form would have been अहसन्, but the radical penultimate has been rejected, leaving अह् + सन्; and वृ before ह् becoming क्, the hard unaspirated letter, the guttural and sibilant form as usual अह, and with the augment अहन्: वृष also sometimes dispenses with the augment, as well as the vowel preceding the termination, as in वृषां नूनं 'They two have certainly eaten,' instead of अहसतां. कृ rejects the usual terminations, and makes अहृत् instead of अहृती:, अहृतीन्; as, माह्वामिह नृत् 'Do not thou, O Mitra, be averse to me.' So we have अजन् instead of अजन्तः; as, ना न: इंसो अरुहो धूर्ति: प्रवह् मरीच्य 'May not the calumny of a venomous man destroy us;' where the final has been changed to क्, and that to a nasal before a nasal, while the augment has been rejected under the influence of the prohibitive ना, which has also given the tense the sense of the imperative mood. From वृन्, taking जा as the augment,

comes **आवर्** instead of **आवरीत्**; as, **वि क्षीमतः सुरुचो वेन आवः** 'The sun has spread his beams on every side.' **दह्** makes **अधक्** instead of **अधाक्षीः**; as, **मा नोऽधक्** 'Do not consume us.' **प्रा**, 'to fill,' makes **अप्राः** instead of **अप्राक्षीः**; as, **आ प्रा द्यावापृथिवी** 'Thou hast filled heaven and earth.' **वृत्**, 'to abandon,' forms **अवर्त्** in place of **अवर्क्षीः**; as, **परावर्त् भारमुद्धया** 'Thou hast abandoned it, like the bearer of a load (his burthen).' **कृ** is used with the terminations of the first præterite, changing the vowel according to general rules; as, **अकृतुवांसो वयुनानि** 'The dawning rays made the minds conscious' (for **अकृत्विः**). **गम्** may be inflected without the augment; **ते रयिं जागृवांसोऽनुगमन्** (for **अनुगमन्**) 'Thy praisers obtained wealth through thee:' it may also drop its final before the regular terminations; as, **रसेन समगमहि** 'We have combined with the fluid.' Although the prayers (Mantra) are specified, the Bráhmaña furnishes instances of similar anomalies: thus from **जन्** 'to be produced,' instead of **अजनिह**, we have **अजत वा अस्य दन्तः** 'His tooth was produced,' as well as the regular form; as, **न ता अमृभजनिह हि वः** 'They did not take them, for he came.'

The verbs **कृ**, **मृ**, **हृ**, **रुहृ**, usually take the terminations of the first præterite in the third, with **अ** prefixed (r. 197. e); **इदं तेभ्योऽकरन्नमः** 'They have made this salutation to them:' so **अमरत** instead of **अमृत** 'He has died;' **अदरत्** for **अदारीत्** 'He tore;' and **यत्नानोः सानुमरुहत्** (for **अरुहत्**) 'As one who has ascended from ridge to ridge.'

In the first person sing. of the indefinite præterite, **मज्**, leaving **म्**, may be substituted for the termination, when **ई** is prefixed to it, and the augment is rejected; as, **वर्षी वृत्** 'I slew Vṛitra,' for **अवधिर्व**; so **अर्णी वृक्षस्य शम्कां** 'I went to the branch of the tree.'

गुप्, 'to preserve,' takes different forms in the third præterite; as, **इमान् नो मित्रावरुणौ गृहान् जुगुवतं** (or **अगौतं**) 'Do you two, Mitra and Varuṇa, protect these dwellings;' the tense having the force of the imperative. The regular forms, **अगोक्षयिहं**, **अगोक्षिहं**, may also be met with.

The rejection of the augment in this tense after the prohibitive **माक्**, with the sense of the imperative, is far from invariable; as, **मा वः खेत्ते परसीमान्यवक्षुः** 'Let not other seed be sown in your field;' but, as will have been seen in some of the preceding examples, considerable latitude prevails in regard to the augment, and it is not unfrequently omitted; as, **जनिश उग्रः सहसे** 'He was born strong to endure.'

In forming the third præterite of the causal with reduplication, the radical vowel may be subject to a Guña change in the syllable of repetition. In the Veda the change commonly occurs in the radical syllable; as, **जुजोषत्** 'He delighted.' Verbs having **क्षु** for their penultimate, retain it unaltered, as **वृक्ष्**, 'to increase,' makes **अवीवृषत्**; so **विष्वा इन्द्रमवीवृधन्** 'All have magnified Indra.'

The indefinite præterite of the verbs **जन्**, **ध्वन्**, **इल्**, and **अह्**, does not admit of the reduplication of the base in the causal mode (r. 210. a); as, **मा त्वायतो जरितुः काममूनवीः** 'Do not disappoint (cause to fail) the desire of thy eulogist, dependent on thee;' **मा त्वाग्निर्ध्वेनवीत्** (for **अदध्वनत्**) 'Let not fire make thee resound;' so **रेलयीत्** 'He sent (made to go);' **अह्यीत्** 'He inflicted pain;' instead of **रेलिलत्**, **आर्हिदत्**.

We meet with some anomalous forms of the third præterite of the causal, in which the usual sign of the mode, **क्षय**, is followed by the Vaidik form of **कृ**, **अक्**, with **आम्** inserted, analogously to the compound form of the second præterite: thus we have **अभ्युत्सादयामकः** 'He caused grief to be allayed;' **प्रजनयामकः** 'He begot progeny;' **विक्रयामकः** 'He caused a heap to be collected;' **रमयामकः** 'He caused to be delighted.' **पू**, 'to purify,' in the causal may take a similar construction, but in the benedictive tense; as, **पावयाङ्कियात्** 'May he make us pure.' **विद्**, 'to know,' takes a somewhat similar form in the third præterite, but without a causal import; as, **विदामकन्** 'they knew;' as the same verb does optionally in regular grammar (r. 196. c).

The forms of derivative verbs or modes which are recog-

nised in ordinary use are found in the Veda with occasional peculiarities. Some of those relating to causals have been adverted to. Those which are formed from nouns, most commonly imply 'desire' or 'wish,' and may be inflected without the prolongation of the radical vowel, or the substitution of ई; as, मित्रयते 'He wishes for a friend.' पुत्र, however, makes पुत्रीयते 'He wishes for a son;' जनीयते 'He desires progeny.' पृतना shortens its own vowel; as, अपृतन्यदिन्द्रं 'He battled with Indra.' The most usual forms, however, are not verbal inflexions, but nouns formed from nominal verbs with इ, and participles, as मित्रयुः, अक्षयन्, and others, which will be subsequently noticed.

Several examples of the intensive verb rejecting the य are cited, as presenting varieties of inflexion. Thus धृ, 'to hold,' may make दर्धति or दाधति; भू 'to be,' बोभूति or बोभवीति; तिज् 'to be sharp,' तेतिक्ते; गृ 'to go,' अलति; as, अलति दध उत मनुरिन्दो 'O Soma! the foe, or wrath, comes.' गण, 'to go,' inserts नी, and with आ prefixed makes in the present participle आपनीक्यन्. स्यद्, 'to go,' in the same participle occurs संसनि-चदत्; so कृ, 'to do,' makes करिचत् 'doing repeatedly.' कदि, 'to go,' occurs in the third præter. third pers. sing. कनिक्कत्; as, कनिक्कच्चनुषं 'Foretelling what is to happen.' भृ, 'to nourish,' pres. part., occurs भरिभत्; as, वि यो भरिभदोषधीषु जिह्वां '(Agni) who thrusts his tongue among the herbs.' धृ 'to injure,' in the same, makes दविज्जत्; as, दविज्जतो रश्मयः सूर्यस्य 'The rays of the consuming sun.' क्षु, 'to shine,' makes in the part. दधिक्षुत्. तृ of the third conj., 'to cross,' तरिजत्; as, सहोर्जा तरिजतः 'of (one) rushing forth with power.' सृप् 'to go,' सरीसृपत्. वृज् 'to abandon,' वरीवृजत्. मृज्, 'to cleanse,' in the third pers. sing. redup. præter. forms मर्मज्य instead of ममार्ज; and गम्, with आ prefixed, in the third pers. sing. of the present tense occurs as आगनीगन्ति; as, वक्ष्यन्तीविदागनीगन्ति कर्णे '(The sound) comes to the ear as if uttering (a pleasant) speech.'

Verbs compounded with prepositions are, as will have been already seen, of frequent recurrence; but great license is taken

in the collocation of the preposition, and it is as often as not detached from the verb, and inserted in any other part of the Páda or line of the verse in which it is used; as, हरिष्वां यासोक् जा 'Come with thy two steeds to the dwelling;' where the regular form is जावाहि. Again, जा मन्दैरिन्द्र हरिभिर्वैहि 'Come, Indra, with thy loud-neighing steeds;' and हन्ति नि मुहिना 'He strikes down (निहन्ति) with the fist.'

VERBAL DERIVATIVES.—*Infinitive*.—A variety of terminations are employed to form the infinitive, in place of the now exclusive termination तुन्, and they are such as in most cases to justify the conjecture of Dr. Rosen, that they are the dative cases of obsolete nouns, used to imply 'for' or 'on account of.' They are, 1. से, as वसे रायं 'to bring wealth.' 2. सेन्, also leaving से; (the object of the न् in this and similar following alternatives being to indicate that the radical vowel has an acute accent;) as, तावामेवे 'for those two to go;' from इ. 3. वसे, as इन्द्रो जीवसे धा: 'Grant years to live.' 4. वसेन्, of which no example is given. 5. वसे, as भेवे 'to send;' where the व of the affix preventing Guṇa, we are to consider the व of भे as the result of Sandhi. 6. वसेन्, leaving वसे; as, त्रियसे वं संनिमिषिरे 'They desired to pour water to behold (him).' 7, 8. कथे, कथेन्; as, जठरं पूषथे 'to fill the belly.' 9, 10. कथे, कथेन्; as, उभा वामिन्द्राग्नी जाहुवथे 'to invoke ye both Indra and Agni.' 11, 12. ज्ञथे, ज्ञथेन्, where the ज्ञ intimates that the form is to follow the analogy of the conjugations inserting ज; as, उभा राधसः सहनादयथे 'to propitiate both with wealth;' सोम-मिन्द्राय वायवे पिबथे (the places) for Indra and Váyu to drink Soma.' 13. तवे, as दातवे 'to give.' 14. तवेर्, as सूतवे 'to pour in libation.' 15. तवेन्, as कर्तवे 'to do.'

There are also similar forms of the infinitive, which are regarded as anomalous, and not constructed with the above affixes; as, प्रये 'to go;' रोहिथे 'to ascend;' अच्यपिथे 'not to distress;' हृशे 'to see;' and विख्ये 'to explain,' from ख्या 'to tell.' Other forms are used after certain words, as after ईश्वर, implying 'one who is able,' as ईश्वरचलितोस् 'able to go,' the

affix being **तोसुन्**; or **ईक्षरो विलिखस्** 'able to write,' where the affix is **कसुन्**, the **क** barring **Guṇa**. Infinitives are also formed with **त्वन्**; as, **भूर्यस्यह कर्तुं** 'he found much to do.'

The same affixes, **तोस्** and **जस्**, form infinitive or abstract nouns with the verbs **स्था**, **इ**, **कृ**, **वद्**, **चर्**, **हु**, **तन्**, **जन्**; as, **आस्थातोः सीदन्ति** 'They proceed till the stopping;,' **पुरा सूर्यस्योदेतोः** 'Before sunrising;,' **पुरा बल्लानामपकतोः** 'Before the loosing of the calves;,' **पुरा प्रवदितोरग्नौ होतव्यं** 'It is to be offered to fire before speaking;,' **पुरा प्रचरितोः** 'before going;,' **आहोतोरग्रमस्तिडति** 'He stays attentive until the offering;,' **आतनितोस्तिडति** 'He stands till the wearying' (until he is faint or weary); **कामनाविश्रुतितोः सम्भवान्** 'We willingly remain till being born.' **सृप्**, 'to go,' takes **जस्**; as, **पुरा क्रूरस्य विशृपो विरिषिन्** 'O caller (Vishṇu) before the thronging battle:,' so does **नृद्** 'to strike;,' as, **पुरा जगृभ्य जातृदः** 'Before striking mortals.'

Similar terminations form indeclinable words having the force of the future participle or gerund, importing 'what is or ought to be;,' **न स्लेक्षितवै** 'It is not to be spoken barbarously;,' **जवगाहे** 'It is to be bathed;,' **दृष्टव्ये** 'to be devised,' 'to be seen;,' **रिपुना नावच्ये** 'not to be denied by a foe.'

Participles.—The affixes employed in regular grammar to form the participles of the future and analogous participial nouns may be used, subject to modification, in the Veda. Thus the terminations of the second præterite, respectively forming the participles of the two voices (r. 237, 238) are indiscriminately employed; as, **योऽग्निमाचिक्रवान्** 'who was collecting the fire;,' **यो नो अग्ने अरिषाँ अवायुः** 'He, O Agni, who was unfriendly to us, and wished us evil.' **वन्**, 'to give,' when preceded by the substantive **सनिं**, may become **ससनिवस्** instead of **सेनिवस्**; as, **अजि त्वाग्ने सनिं ससनिषांसं** 'I invoke thee, O Agni, liberally giving gifts.'

The past participle of the passive presents several deviations from the received forms, assuming in some instances a more regular structure than that in common use. Thus **वद्**, 'to go' or 'sit,' makes **सज्ज** instead of **सज** in various cases; as after a

negative, वसतः 'not gone;' after नि, as होता निवसो मनोरपमे 'The invoker abiding among the progeny of Manu.' So उव्, 'to be wet,' with a negative, makes अनुवः; त्वर्, 'to hasten,' may make त्वर्त्ते instead of त्वर्त्ते; and हुर्त्ते, with प्र prefixed, may make the same, प्रतुर्त्ते. वृ, 'to go,' may form वृर्त्ते; and गृर्, 'to take pains,' गृर्त्ते; as, विश्वगृर्त्ते: 'who is capable of all things.' जै, 'to cook,' may make either जात or जित; as, जातास्त इन्द्र सोमा: 'The Soma juices are dressed for thee, Indra;' जिता नो ग्रहा: 'Our vessels are prepared.' From क्षिम्, 'to serve,' we may have क्षीर्त्ते; as, मध्यत जाक्षीर्त्ते: 'Compounded in the midst.' The part. of कृ, 'to be crooked' or 'to hurt,' may be कृत; as, अहतमं हविर्धानं 'The uninjured receptacle of clarified butter:' but not if preceded by परि; as, अपरिहृता अनुयाम वानं 'Let us unmolested receive our meat.' The regular form occurs also, especially in connexion with सोम; as, मा नो सोमो ह्रितः 'Let not Soma be averse to us.' The following are irregular in inserting इ; as, ग्रसित for ग्रस्त 'taken;' विष्कभित for विष्कम्भ 'impeded;' लभित for लब्ध 'stopped:' or with उन्, उत्तभित. On the other hand, चर् 'to ask,' and कर् 'to go,' may reject इ, making चस्त and कस्त; as, त्रिधा ह इयावमग्निना विक्लं 'O Áswins! ye have thrice (revived) the departed Syáva.'

A long ई may be substituted for the short vowel, to which the आ of धा and हा is changed in the past participle, as हीत for हित; and so it may in the indeclinable form, as हीत्वा for हित्वा. धा may retain its initial when preceded by सु, वसु, or नेम; as, गर्भं माता सुधितं 'The mother preserves the well-preserved embryo;' वसु धितमग्नी 'Wealth placed in (or offered to) Agni;' नेमधिता न योस्या 'Like manly energies in battle.'

सह्, 'to bear,' may substitute for its regular form in the indeclinable past part. साथी and साद्वा; as, साथी सपत्नान् and साद्वा शत्रून् 'Having been equal to (or conquered) foes.' यत् is sometimes added to क्त; as, दिवं सुषयो गत्वाय 'Suparna having gone to heaven:' and ई may be substituted for the final; as, ज्ञात्वी मल्लादपि 'Having washed free of dirt;' पीत्वी सोमस्य वापृथे 'Having drank of the Soma juice, he has thriven.' ईम् may

be added either to ई or आ; as, इष्टीर्न देवान् 'Having worshipped the gods;' पीत्वान् 'Having drank.'

पु 'to purify,' and सु 'to swim,' make their vowels long before the form of the indecl. past participle with य; as, पिबूय, सिमुय.

The rule that confines the past part. to the termination य, when the verb is compounded with a preposition, is not always observed; as, प्रत्यर्पयित्वा 'Having asked.' On the other hand, य may be used where there is no such prefix; अर्च्ये तान् देवान् 'Having worshipped those gods.'

Participles of the futures and analogous participial nouns are formed with the usual affixes: thus we have with यत्, मर्त्य 'mortal,' from मृ 'to die;' ध्वय्य 'to be hurt,' from ध्वृ; सार्थी 'a heifer,' from स्तृ 'to spread;' खन्य, or with खत्, खान्य 'to be dug.' यज्, with देव preceding, forms a fem. noun with य, as in शुभं दैव्याय कर्मणे देवयाज्यायै 'Be pure for the sacrifice to the gods, a holy rite.' भय्य 'dreadful,' 'what is to be feared,' and प्रवय्य 'what is to be trained,' are considered as irregular forms with this affix, from भी 'to fear,' and वी 'to go.'

ग्रह् 'to take,' preceded by अहि or प्रति, takes क्यप् (r. 248. a), but the forms are considered most appropriated to the Veda; तस्मादाहिगृह्यं 'Nothing is to be accepted from him;' मत्तस्य न प्रतिगृह्यं 'It is not to be taken of me.' ज्ञे 'to call,' with देव prefixed, forms a participial noun with this affix, changing its semivowel and diphthong to ऊ, as देवहूयः, meaning, it is said, 'battle' or 'conflict,' or more properly 'challenge,' 'defiance;' स्वर्द्धने वा उ देवहूये 'They contend, verily, in defiance of the gods.'

The same forms future participles from ली 'to take,' with उत् or प्र prefixed; as, उल्लीय 'to be taken up,' प्रलीय 'to be consecrated:' also with श्लिप् 'to discriminate,' with उद् prefixed; उज्जिष्य 'what is to be left.' So प्रच्छ् 'to ask,' with आ prefixed, makes with the same आपृच्छ्य 'to be reverently addressed:' whence it may mean 'a holy person;' as, आपृच्छ्यं धरुणं वाज्यवैति 'The abounder in food repairs to the sage, the upholder (of all).' The same is added to सीष् 'to sew;' as, प्रतिषीष्य 'to be resewn.'

The following are said to be formed with **खत्**; **निहर्क** 'that which is to be cut' (as wood), from **कृत्** 'to cut,' with **निर्** prefixed, and the radical consonants inverted; as, **निहर्कं चिन्वीत यजुर्वेदः** 'Let him who is desirous of cattle collect fuel : ' **ब्रह्मवाकं** 'a text of the Veda,' from **वद्**, forming also, as in regular grammar, with other affixes, **वक्ष** and **उक्ष** (r. 247. c): **भाष्य** 'what is to be,' from **भू**; **स्ताव्य** 'to be praised,' from **हु**; **उपचाव्य** 'to be collected,' from **चि**; used in composition with **पृह**, the form may also be **उपचेयं**, as **उपचाव्यपृहं** or **उपचेयपृहं** 'gold.'

तृच् may be added to **जन्** and **ज्ञन्**, in a transitive or causal sense, without the causal sign; as, **जनितृ** for **जनयितृ**, **ज्ञमितृ** for **ज्ञनयितृ**. The verbs **तृ** 'to cross,' **वृक्** and **वृम्** 'to choose,' in forming nouns of agency with **तृ**, prefix to it **उ** or **ऊ**, as **तुरुतृ** or **तुरुतृ**; as, **नास्यवर्षो न तुरुता** 'He is not his opposer or conceder ;' **वरुनीभिः सुवरो नो वक्षु त्वहा** 'May Twashṭá, with the protecting goddesses, be our guardian.'

Verbal nouns may be formed with **इ** from verbs ending with **जा** or **च**; **गन्** 'to go,' **हन्** 'to kill,' **जन्** 'to be born ;' when the base follows the analogy of the reduplicate præterite: these nouns may have a verbal government; as, **यपिः सोमं** 'a drinker (of) the Soma juice;' **ददिगीः** 'a giver of kine;' **वधिवैजं** 'a wielder of the thunderbolt;' **भूरा इवेक्षुयुधो न जग्मयः** 'Like heroes, verily, swift-going combatants:' so **जग्निः**, **जहिः**. Similar derivatives from **सह्** 'to bear,' **वह्** 'to carry,' **चल्** 'to go,' **पत्** 'to fall,' may prolong the vowel of reduplication; as, **सासहिः**, **वावहिः**, **वाचलिः**, **पापतिः**. Verbs ending in **च** may change the vowel of the base to **उ**; as, from **तृ**, 'to cross,' comes **तुरुतिः**; and **गृ**, 'to sound,' **गुरुतिः**.

चक्ष्, 'to eat,' may take **ति** to form an abstract in combination with **स**, for **समान** 'same:' the vowel and sibilant are rejected; **त** after **च** becomes **ष**, as in the inflexions of verbs; and the result is **समिष** 'eating similarly,' **ष** becoming **ग** before an aspirate.

Nouns of agency may be formed from **चन्** and **सन्**, when they imply 'possessing' or 'protecting,' **रक्ष्** 'to preserve,' and

मघ् 'to churn;' ब्राह्मण्यनिं त्वा '(We invoke) thee, protector of Bráhmans;' उत नो गोरुनिं धियं '(Come to) our cow-bestowing rite;' पथान् पथिरक्षयः 'The path-protectors of our ways;' हविर्न-
चीनानभि 'Upon the churners of clarified butter.'

जन् 'to be born,' सन् 'to possess,' खन् 'to dig,' गन् and गन् 'to go,' may reject their finals, and form nouns of agency in जा; as, गोवा इन्द्रो नृवा अस्मि 'Thou art, Indra, the bestower of cows, the protector of men;' so अज्जाः 'what is born of water;' कूपजाः 'a well-digger;' दक्षिजाः a deity so termed; अग्रजाः 'a leader.'

Nominal verbs, implying 'wish' or 'disposition,' may form nouns of agency with यु, in some cases elongating the vowel of the base, in others leaving it short; as, मित्रयुः 'one who wishes to be a friend;' सुखयुः 'one who desires (another's) happiness;' but अघ 'sin,' 'to sin,' makes its vowel long; as, अघायुः 'who wishes evil,' 'malignant;' पातं नो वृकादघायोः 'Pre-serve us from the malignant thief.' So in the present participle the vowel may be long after nominal verbs from अघ, देव, सुख; as, अघायन् 'who cherishes horses;' देवायन् 'who affects or honours the gods;' सुखायन् 'who desires happiness.' In some instances other words are substituted for the originals; as, दुर for दुष्ट, as दुरस्युः 'wickedly disposed;' द्रविण for द्रव्य, as द्रविणस्यु 'desirous of wealth.'

NOMINAL DERIVATIVES.—The formation of derivative nouns and adverbs from primitive nouns, as observable in the Vedas, is regulated by the same principles as nominal derivation in general grammar. The same affixes are subjoined, and with the same effect; and the words so constructed are for the most part the same as those met with elsewhere. A few may, however, be considered as peculiar, either in their structure or their meaning; of which the following are some examples.

य, from यत् or other technical affixes containing the semi-vowel, forms many derivatives of special application; such as nouns implying locality of production, as मेघ्यः 'produced in a cloud,' विद्युत्तयः 'generated by lightning;' as, मेघ्याय च नमो विद्युत्ताय

च 'Salutation both to that which is born in the cloud, and which is generated by the lightning (rain).' चृत्यं and वास्त्यं 'produced in season,' 'produced in the foundation,' are considered to be irregularly formed from चतु and वास्तु with यत्. य, as derived from ह्यत्, causes the elision of the final vowel or syllable, and Vriddhi change of the vowel of the primitive : it forms words of similar import with पचस् 'the sky,' and नदी 'a river;' as, पाच्य 'produced in the sky,' नाद्य 'in a river.' सोढ्य, 'a stream,' may make either सोढ्य or, with यत्, सोढ्य 'produced in a stream.' The terms रक्षस् and यातुः, 'an evil spirit,' take यत् in the sense of possessing similar propensities ; वा ते अग्ने रक्षस्या तनूः 'That body of thine, O Agni, which is destructive as a Rakshas:' so यातव्या. It may be added to form attributives of a month, or of the body ; as, नभस्यो मासः 'a cloudy month;' जोजस्या तनूः 'a vigorous body.' The term असुर may take य, to imply 'property;' असुर्यं वा इतत्पात्रं 'That vessel may belong to the Asuras.' If 'illusion' is signified, it takes अयत् ; as, आसुरी माया 'infernal delusion.' य may be added to रेवती, जगती, and हविष्य, to intimate 'praise of;' as, रेवत्यं 'a hymn or the like in praise of Revatī:' so जगत्यं, हविष्यं. य, from यत्, may be added to भग, if preceded by वेज् 'strength,' or यज्ञस् 'fame,' alternating with ख, leaving ईन, and implying 'possession;' as, वेजोभग्यः or वेजोभगीनः 'who is possessed of strength;' यज्ञोभग्यः or यज्ञोभगीनः 'who is possessed of celebrity.' The same affixes or इनि may be added to पूज्, to signify 'made;' as, पथिभिः पूज्यैः, पूज्यैः, or पूज्यिभिः 'By paths made by those of old.'

य, from यत्, may be added to अप्, to imply 'purified by,' as in यस्येदमर्थं हविः 'He of whom the oblation is purified by water:' to words to imply 'fitness;' सृजामि सोम्यं मधु 'I pour honey fit for oblation.' यत् may take the place of मत् in a word such as वर्चस्वान्, when it designates a hymn in which the word वर्चस् occurs, and when the derivative with यत् is applied to the fuel placed on the altar ; as, वर्चस्या ईडिका 'the wood placed on the altar with the hymn Varchaswat:' so चतव्या

means 'fuel placed with the hymn in which the term Ritu occurs,' वतुषत्. With अश्विन्, in a similar sense, the affix may be अय्; as, अश्विनीरुपदधाति 'He places the wood with the hymn अश्विमान्, or 'that has the term Aswin.' If the words Múrdhan and वयस् occur in a hymn, thence named मूर्धन्वत्, the affix may be मनुप्; as, मूर्धन्वतीरीहिका उपदधाति 'He places the fuel with the hymn Múrdhanvat.'

अप् is peculiar to the Veda only in its connexion with आविस्, forming आविस्व 'manifest,' as in आविस्वो वर्द्धते चारुः 'The lovely manifest (light) increases.'

The possessive affix मनुप्, leaving वत् or मत्, forms two different words with रै 'wealth,' रेवत् or रयिमत्; as, गोदा इदेवतो मदः 'Giving kine is the delight of the wealthy;' रयिमान् पुष्टि-वर्द्धनः 'the opulent cherisher.' After an इ or an ए, the termination is वत्; as, हरिवत् 'the possessor of horses.' After a noun ending in अ, which has been substituted for another vowel, as अक्ष् for अक्षि, it inserts a nasal; as, अक्षस्वत् 'having eyes.'

वतुप् may be added to the objective cases of personal pronouns, to imply 'like,' 'such as,' as मावत् 'such as I,' त्वावत् 'such as thou;' यज्ञं विप्रस्य मावतः '(Accept) the sacrifice of a worshipper like me;' न त्वावान् जातो न जनिष्यते 'Such as thou has never been nor will be born.' Words which are formed with the same affix, and in a like sense, if they end in a sibilant, may retain the final unchanged, as नभस्वत् 'like the sky,' अङ्गिरस्वत् 'like Angiras,' मनुष्यवत् 'like a man;' as, मनुष्यदग्ने अङ्गिरसदङ्गिरो ययातिवत् 'O Agni! like a man; Angiras like Angiras; like Yayāti.'

ई may be used as a possessive affix; as, रथीरथं न सन्दिनं 'as a charioteer (soothes) his weary steed.'

Possessives formed with विन् may require the prolongation of the finals of certain words; as, जोद्वावी 'who has camels;' हृदयावी 'who has a heart;' द्वयावि 'what has two.'

The affix मयट् may require or not the change of a final sibilant, as अयस्मय or अयोमय 'made of iron:' after हिरस्व it drops its initial; as, हिरस्वयेन सविता रथेन 'the sun with a golden car.'

Numerals may take, without change of import, the affixes **चन्** or **इन्**; as, **सप्तसप्तान्यवुमन्** 'He created the seven times seven (the forty-nine) Maruts;' **पञ्चदशिनोऽर्द्धमासाः** 'Half-months having fifteen days.'

ताति may be added to **सर्व** and **देव** without affecting their meanings; **सर्वताति** 'all,' **देवताति** 'a divinity;' and to **ज्ञं**, **शिव**, and **चरि**, to denote 'making' or 'producing'; as, **ज्ञताति** 'who makes happy;' or in the sense of 'condition'; as, **शिवताति** 'auspiciousness,' 'happiness.'

Ordinals may be formed with **च** as well as **न**; as, **पञ्चचं** or **पञ्चनं** 'fifth.'

Before the terminations of the comparative and superlative a nasal may be inserted or retained; **सुपयिन्नः** 'a better road;' **हस्तुहन्नः** 'most destructive of thieves.' **दाचन्** substitutes **त** for its final; as, **भूरिदाचन्नः** 'one who is most bountiful.' **रचिन्** substitutes **ई** for the last syllable; as, **रचीन्नः** **रचीनां** 'the best charioteer of charioteers.'

Prepositions may take **चति**, to form nouns implying 'going'; as, **चाति देवः प्रवता यानुवता** 'The deity goes by (the path) going down or going up.'

The terms **परिपन्चिन्** and **परिचरिन्** are irregularly formed with **इन्**; as, **ना त्वा परिपरिखो विदन्ना त्वा परिपरिचिन्नो विदन्** 'May no enemies harm thee; may no adversaries harm thee.'

Indeclinables may be formed from pronouns with **दा**, as **इदा** 'here;' or **या**, **इत्वा** 'thus,' **कथा** 'how' or 'why'; as, **कथा दाक्षेन** 'How may we give?' **यच्च** and **यच्चा** may be used instead of **यच्नान्**.

COMPOUNDS.—The rules of composition are rarely departed from: a few peculiarities may be met with.

Thus, **वृचन्** compounded with **वसु** or with **अश्व** does not drop its final nasal, as **वृचवसु** 'vigorous;' as, **हरी इन्द्रबाहा वृचवसू** 'A pair of horses full of vigour, bearers of Indra;' **मेनाभवो वृचवसू** 'Thou wast, Mená, (daughter) of Vṛishañśwa.'

पितरा and **मातरा** are considered to be irregular forms in a **Dwandwa** compound; as, **पा ना गन्ता पितरामातरा** 'My father

and mother came to me.' The order may be reversed; as, **मातरापितरा**. In the Dvandwa compounds **हेमन्तशिशिरौ** 'winter and the dewy season,' and **अहोरात्रे**, the gender is that of the first, and not, as more usual, of the last member of the compound.

चन्द्र, as the last member of a Tatpurusha or Bahuvrihi compound, preceded by a word ending in a short **इ** or **उ**, may in a prayer or hymn (Mantra) require the insertion of a sibilant; as, **हरिचन्द्रः**, **पुरुचन्द्रः**, proper names; **सुचन्द्र** 'brightly shining.'

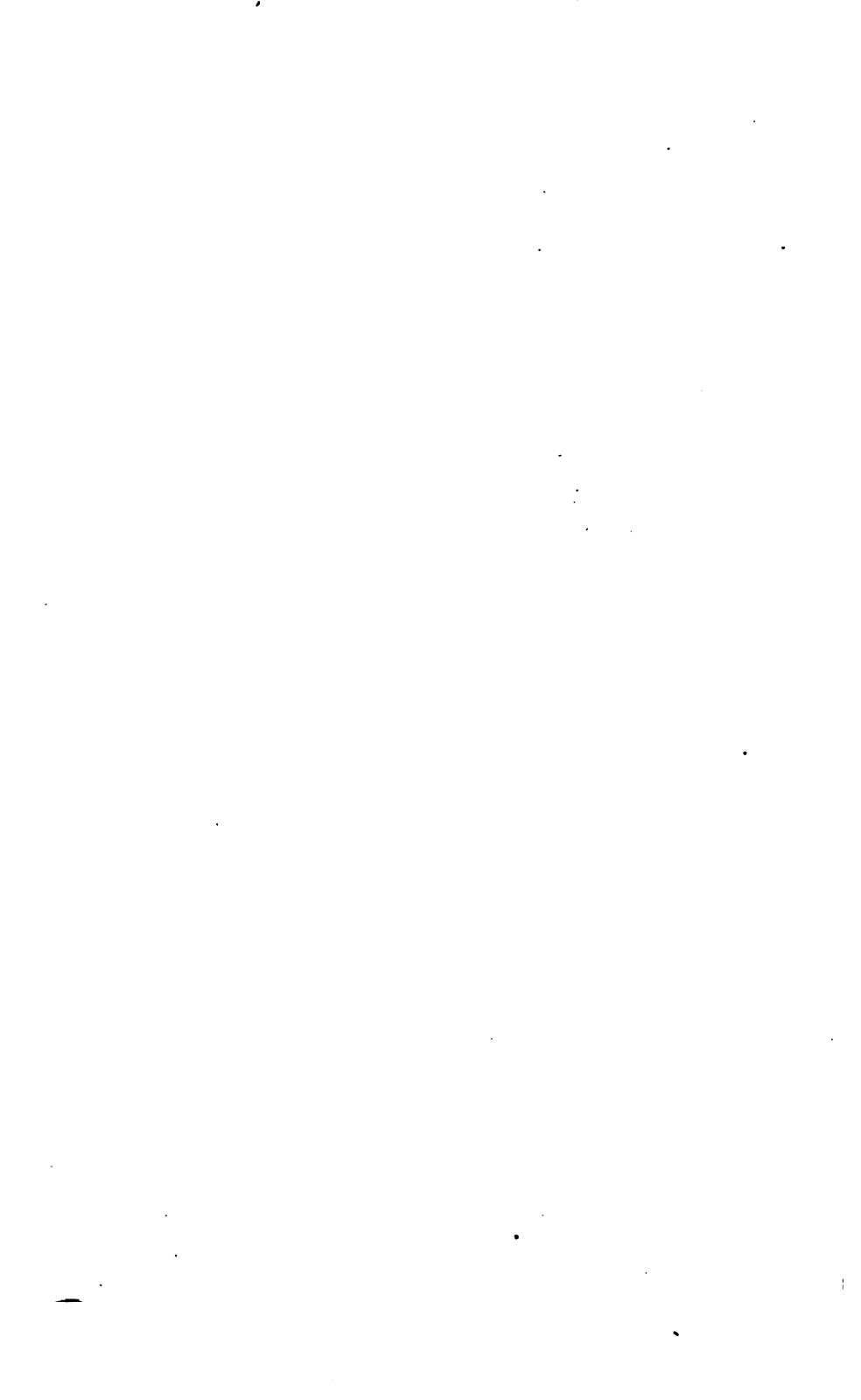
When **चत्वारिंशत्** follows **त्रि**, the two last letters of the numeral are rejected; as, **तृचं सूक्तं** 'a hymn of three stanzas.'

प्रजा, as the last member of a Bahuvrihi compound, may terminate in **अस्**; as, **बहुप्रजाः निर्धृतिनाविवेका** 'Having much offspring, he entered the earth.'

Nouns ending in **च** do not always add **क** to form an epithet; as, **हतमातृ हतपितृ** 'one whose mother or father has been slain:' not **हतमातृक**.

Before **भद्** 'who delights,' and **स्य** 'what stays or is,' **सह** may become **सध**; as, **सधमादः** 'a friend'; **सधस्यं** 'Bring together.' It occurs before other nouns; as, **यामृधाते सधसृतिं** 'May you magnify that which is (your) united praise.'

The instances of Syntax which are given by Páñini are but few, and consist chiefly of the substitutions of one case or of one tense for another; irregularities for which the general rule *Bahulam chhandasi* will account. They are neither of sufficient extent or importance to be cited. And it may be observed of the Vedas, as of other writings, that, as the far greater portion has a metrical construction, syntax is but of subordinate consideration, and offers little that is peculiar or embarrassing.



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CORRECTIONS.

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10	34	for विष्णूह	read	विष्ण ऊह	✓
13	21	सथै		सथै	✓
15	28	शक		शक	✓
24	29	सरु		सरुः	✓
37	17	शक्षि		सक्षि	✓
37	21	शक्षन्		सक्षन्	✓
52	5	परिव्राज्		परिव्राज्	✓
54	2	शर्द्ध		सर्द्ध	✓
54	12	अपयाजौ		अपयाजौ	✓
54	13	अपयाजं		अपयाजं	✓
55	8	CLASS II.		CLASS III.	✓
60	16	गप्		गुप्	✓
60	26	स्वपौ		स्वपौ	✓
61	31	राज्ञ		राज्ञः	✓
64	2, 3	अनर्द्धानौ &c.		अनर्द्धाणौ	✓
64	24	दीर्घहानौ		दीर्घहानौ	✓
71	1	36		35	✓
74	1	103		104	✓
83	13	इमा		इमाः	✓
96	5	पुनर्		पुनर्	✓
102	26	सत्कार		सत्कारः	✓
106	9	unliteral		unliteral	✓
119	30	यच्		यच्	✓
125	9	वहि महि		वहे महे	✓
128	30	सु		सु	✓
150	20	दरिद्रियति		दिदरिद्रियति	✓
150	20	दरिद्रासति		दिदरिद्रासति	✓
156	4	भावयेत्		भावयेत्	✓
160	34	भावयिषति		विभावयिषति	✓
167	15	193		194	✓
171	13	चञ्चनि		चञ्चनि	✓

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173	11	<i>for</i> 190. <i>f.</i>	<i>read</i> 191. <i>k. m.</i>
182	9	first class, 1	first class, 2
185	23	frequentative	desiderative
186	15	उ	ऊ
193	3	अवाक्तां	अवाक्तिहां
194	27	<i>insert imp.</i> ज्ञोभतां	
199	12	<i>for</i> स्वासीड	<i>read</i> स्वासीइ
199	34	अस्सेयत्	अस्सेयत्
209	33	ईडिस्व	ईडिष्वा
212	13	ज्जागात्	ज्जागात्
212	14	ज्जागात्तुः	ज्जागात्तुः
214	13	दोषिः	दोषि
214	15	अधुषन्	अधुषुः
214	17	अधुष्यं	अधुष्यं
216	30	अरोदीः	अरोदीः
217	29	अपोषि	अपोषे
222	24	जुषः	जुषः
225	3	अवभस्तां	अवभस्तां
227	14	जिज्ञाय	जिज्ञाय
230	10	जीर्यते	जीर्यति
231	11	नस्यते	नस्यते
235	1	भास्यते	भास्यते
237	33	शिक्षति	शिक्षति
243	9	धून्वीत	धुन्वीत
244	22	वृषीष्टे	वृषीष्टे
248	21	चार्सति	चार्सति
250	12	35	34
251	8	उ	ऊ
254	12	आनङ्क्ष	आनङ्क्ष
255	12	तितर्हिषति	तितर्हिषति
293	13	गूढ	गूढ
294	24	सून सून	सून सून
295	7	मूर्खे	मूर्खे
317	30	मृक्	मृट्
318	26	परिव्राज्	परिव्राज्

CORRECTIONS.

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Page	Line			
325	20	for पृ	read पृत्	✓
370	29	बहुवाग्मिका	बहुवाग्मिका	✓
375	8	बहु	बहु	✓
388	25	यागाय	यागाय	✓
426	18	कृष्णो	कृष्णो	✓
460	1	शूर	शूर	✓

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